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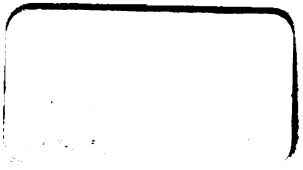
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THE

MOVEABLE FEASTS,

FASTS,

AND OTHER

ANNUAL OBSERVANCES

OF THE

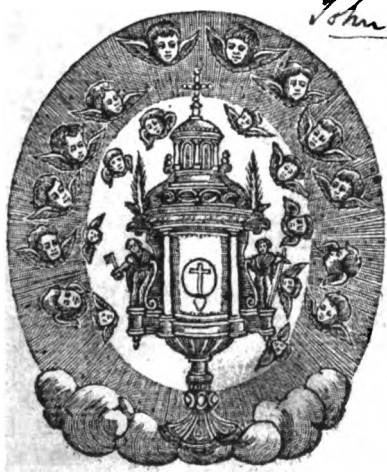
CATHOLIC CHURCH.

[A POSTHUMOUS WORK.]

By the Rev. Dr. ALBAN BUTLER,

AUTHOR OF THE LIVES OF THE FATHERS, MARTYRS, &c.

John J. Hughes.



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BY JOHN MORRIS, EDITOR OF THE MEDITATIONS.

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ADVERTISEMENT.

From the DUBLIN EDITOR.

THE Book we here preſent to the Public is a poſthumous Work of the late Rev. Mr. ALBAN BUTLER (Preſident of the Engliſh College of St. Omers). Happy in the univerſal Approbation of his greater Work of the LIVES of the MARTYRS, and SAINTS, venerated by the Church throughout the Year, the learned and pious Author found it proper to complete his Deſign in this Supplemental Volume on the FASTS, FEASTS, and other Anniverſary Obſervances of the Catholic Church, from the earlieſt Age to the preſent.—All along he foreclоſes Doubts from authentic Facts, and ſtrengthens each, from the Authority of ancient Fathers and Oecumenical Councils.

HIS Manuſcript on this Subject has been laid before the R. R. Dr. Challoner, and that Prelate's Approbation alone is ſufficient to ſhow the Right of the Public, to ſo valuable a Legacy. It has been printed lately in England, and the Reception it found there, induced the Iriſh Editor, under the Patronage of ſome Gentlemen equally learned and worthy, to render the like Service to his Native Country. He has not only given it Page by Page from the London Copy, but has corrected carefully the Typographical Errors of the Engliſh Printer.

THE Peruſal of this Volume on the Faſts and Feaſts muſt undoubtedly create a Deſire of poſſeſſing the Author's greater Work on the Lives of the Martyrs, &c. By the Conſent of the beſt Judges on the Continent, as well as in our own Iſles, it has been pronounced the moſt profitable Compilation of Eccleſiaſtical Biography hitherto publiſhed in any Country. Without direct Controverſy, which but too often takes its Effect, in contentious Evaſion, rather than humiliating Conviction; our pious Author leads his Reader gently to Truth, without wounding his Pride. In the Lives of the Chriſtian Martyrs and Confeſſors, Mr. BUTLER has ſhewn his ſtraid Brethren, as in a Mirrour, what the Faith and Practices of the Chriſtian Church have invariably been through all Ages.—In the preſent divided State of Chriſtianity a better Scheme than this could not be calculated for reſtoring

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the

the Harmony of Religion, and the Perusal of it by Englishmen, we may presume, has contributed to the Twilights of Christian Forbearance, which began in his present Majesty's Reign to dawn over the Neighbouring Island.

The first Impression of the Lives of the Martyrs having had a rapid Sale in England, a few Copies only have reached Ireland, wherein a Work so promotive of Piety, and so effectual to retain Catholics in the Faith of the primitive Fathers is much wanted; it is hoped therefore that the intended Publication will meet with due Encouragement, in a Country circumstanced as our own is at present. By spreading Knowledge among all Parties, it will force Asperity to relent, and obtain some Compassion for Numbers, who, in Cases where Religion alone is concerned, are justified in dreading the Penalties of Conscience more than those imposed by Law. In the Lives of the Martyrs, Sufferers for Religion will find Consolation: the Precepts delivered are enforced all along by Examples, displaying the Efficacy of Divine Grace, amidst all Temptations under the Dangers of Prosperity, or Afflictions of Persecution.

FOR further Satisfaction it remains only to observe, that this intended Edition of the LIVES of SAINTS will be enriched with many valuable Additions and Emendations, which the Author has left in Manuscript, for rendering his Work still more Useful to Christian Readers of all Persuasions; but yet as consistently as possible with the Conciseness of his Plan, as well as Abilities of the Majority of Purchasers.

☞ A regular printed Proposal for printing the LIVES of the MARTYRS, &c. by Subscription, will speedily be put in the Hands of the Public.

This Book of the Fasts and Feasts is to be had of the Editor John Morris, at No. 9. Fishamble-Street. Price, neatly bound, 6 s. 6 d.

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THE FIRST TREATISE ON THE LORD'S DAY.

CHAP. I.

On the JEWISH SABBATH.

BY a general precept of Religion, the first and greatest of all moral virtues, and by a law ingrafted in the heart of man by the Author of Nature, all are bound to keep a weekly festival, by devoting it to the Divine service, and employing it in the exercises of piety and religion. The sacred indispensable precept of this festival has been confirmed by the positive law of God, repeated in the most solemn manner, in the patriarchal or unwritten law before Moses, in the Mosaic dispensation, and in that of the Gospel. By his special appointment the particular day was determined from the beginning of the world, though He was pleased to change it in the different dispensations of his positive law.

The ancient Sabbath was originally set apart by God for the weekly festival in memory of his resting thereon from the creation of the world. Having in six days formed out of nothing the heavens and the earth with all things contained in them, 'He rested on the seventh day from all the 'work which he had done. And he blessed the seventh day 'and sanctified it, because in it he had rested from all his 'works which God created and made (1).' He could have equally finished the universe at once; but was pleased to produce it by a progressive creation, that each part might make a distinct appearance, and the world gradually receive its perfection. He also shewed by this circumstance, that he acted not by necessity, or by any blind impetuous movement of his will, but as he pleased, with perfect liberty and with sovereign wisdom, understanding, and goodness; master of his action and of his work, having in it no other rule than

(1) Gen. ii. 2, 3. Hebr. iv. 4.

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his own will, essentially the sovereign sanctity, goodness and wisdom. Some interpreters so understand this creation as to think that each day a particular part was produced out of nothing. Others suppose the whole chaos of matter to have been created at once on the first, and nothing but the developement to have been successive, each part subsiding by itself, and separately opening and disengaging itself. The work of each day was single and instantaneous, being effected by the bare command, by a single act of God's omnipotent will. For in God to will with an effective will, is to do, or produce what he wills or commands (a).

(a) Certain modern criticks, chiefly among the Calvinists, have attempted to prove that the original or Patriarchal Sabbath was not the seventh, but the first day of the week; consequently the same day with the Christian weekly festival, which we call Sunday. Dr. N. Holmes, in 1673, published an essay for this purpose, endeavouring to shew that Sunday, or the first day of the week, was the weekly festival kept both by God's people and by the Gentiles, before the Israelites came out of Egypt, and after that time by many Gentile nations. Bp. Patrick in his commentary, refers to a discourse of Mr. Mede, in which the same is asserted. The same is attempted with some pains by the author of a book, printed by Richard Chiswell in 1683, under this title: "The "Doctrine of the Church of England concerning the Lord's Day vin-"dicated from vulgar Errors, and settled upon the Patriarchal Practice." Also by the author of "A Tract of the Sabbath," printed for Parkhurst, in 1692, p. 42. See also Wright the learned Presbyterian Divine, on the Religious Observation of the Lord's Day, ch. 2. p. 29. These authors grounded their conjecture on the different institution of the Patriarchal and Jewish Sabbath. The first which was appointed at the creation (Gen. ii. 3.) celebrated by the Patriarchs down to the written law of Moses, and reinforced by the mouth of that legislator in the first publication of the decalogue (Exod. xvi.) was established by God in memory of, and in thanksgiving for the creation of the world. The Jewish Sabbath was appointed by God in remembrance of the deliverance of that people out of the land of Egypt, and from the persecution of Pharoah, Deut. v. This reason however appears not to be conclusive; for the latter may be easily understood to have been only a secondary motive for sanctifying the same day, and enforcing the law of rest thereon with greater severity, and certain additional obligations: Greater weight is added to this opinion by the arguments which the Rev. Mr. John Kennedy has drawn from the sacred chronology in his "Complete System of Astronomical Chronology for unfolding the "Scriptures," in 4to. London 1762.

The Israelites, says this author, p. 636, came out of Egypt *anno mundi* 2512, Moses being 80 years old; for he died 40 years after, at the age of 120 years. God in that year changed the beginning of the ecclesiastical year, from the autumnal to the vernal equinox, appointing its commencement from the month Abib (called after the Babylonish captivity Nisan), Exod. xii. 2. God spoke to Moses to give his commands for the Paschal Lamb, and the *Exodus* or Passage out of Egypt, on the first day of this month, (which was the seventh month of the year).

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God, having finiſhed his work, entered into his reſt on the ſeventh day. This we are not to underſtand as if the ſupreme workman could be wearied or ſpent; which it would

year). This firſt day of Niſan that year commenced, ſays Mr. Kennedy, at the evening of the firſt day of the patriarchal week, which we call Monday; for from that epoch we are to date the commencement of the firſt Jewiſh eccleſiaſtical year, as this author attempts to ſhew by ſeveral aſtronomical calculations, (p. 647). The Paſchal lamb was to be taken upon the tenth of the month which was a Tueſday, and to be ſlain on the fourteenth, viz. on Saturday evening, at which time began the feaſt of unleavened bread, which was continued ſeven days. On the fifteenth the Iſraelites marched out of Egypt. By this march on the Sunday, the patriarchal Sabbath of the Sunday was *deſecrated*, ſays Mr. Kennedy; and this fifteenth day which commenced the foregoing evening at ſunſet, was the firſt day of the feaſt of unleavened bread: the preceding day, the fourteenth of the month (on which the lamb was eat in the evening which cloſed it, was called the Paſſover, or the day itſelf of the Paſchal ſolemnity: the ſeventh day of the unleavened bread, was according to Kennedy, the firſt Iſraelitic Sabbath. For the Iſraelites having paſſed the Red-ſea on the evening which began (according to the eccleſiaſtical ſtile of meaſuring and counting the day from the preceding to the following evening), or according to the patriarchal (and perhaps alſo the Jewiſh civil) computation of the day from ſun-riſe to ſun-ſet, preceded the twenty-firſt day of Niſan, the vernal equinoctial month was kept the firſt Iſraelitic Sabbath, with praiſe and thankſgiving. For this purpoſe Moſes ſeems to have compoſed the hymn, (Exod. xv.) which was ſung in chorus, and alternately by more perhaps than two millions of people. (See Lev. xxiii. 5. 6. Exod. xii. 14. 16. 18. 41. and xiii. 10. Deut. v. 16. and xvi. 1. 3.) It appears that God appointed the new Sabbath ſoon after the Jews had paſſed the Red-ſea, perhaps at Marah where they made a halt, Exod. xv. 22. Then was the Sabbath inſtituted for a perpetual memorial of the deliverance of the people from the army of Pharoah. Deut. v. 15. God enforced obedience to the law of the new Sabbath, immediately after this by a double miracle in the manna, (Exod. xvi. 5. 22. 27.) which happened in the deſert of Sin, before the people, in the third month after their paſſage, arrived at Mount Sinai: nay before the end of the firſt month. Yet, ſays Kennedy, God was pleaſed to appoint again certain remembrancers of the original Sabbath of the creation; for which He inſtituted a religious convocation and ſolemnity on the firſt day of the feaſt of unleavened bread, which in the firſt year, or the year of Exodus, fell on the original Sabbath; but every year on a different day of the week, according to the changeable courſe of the moon, (Exod. xii. 16. Deut. xvi. 8.) God even republiſhed the original Sabbath from Mount Sinai in the decalogue, (Exod. xx. 11.) though he commanded alſo the Iſraelitic Sabbath in memory of the temporal redemption of the Jews to be obſerved with much greater ſeverity, than the old Sabbath. Deut. v. 15.

Mr. Kennedy in this work, in order to eſtabliſh his new ſyſtem of aſtronomical ſcriptural chronology, pretended by blotting many ſheets of paper with knotty calculations, to ſhew our aſtronomical tables to be groſsly erroneous, eſpecially thoſe of the anomalies of the moon: by which attempt he declared war againſt the whole body of philoſophers

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be blaſphemy to imagine: neither that he then ceaſed from all action, but only from that of the creation of the world. He ſtill continually creates ſouls, performs wonderful myſte-

and aſtronomers. The ingenious Mr. Ferguſon, well known to the learned world, by his aſtronomical lectures, &c. vindicated theſe tables, the common cauſe of his profeſſion, convicted Mr. Kennedy of many notorious miſtakes, and falſe hypotheſes, and overthrew the ſtructure which he had raiſed upon ſuch a foundation. It is however, to be wiſhed the controverſy had been carried on with leſs acrimony on both ſides. See Ferguſon's "Remarks on Kennedy's Aſtronomical Chronology," in the Critical Review for June, 1763. And his ſevere letter to Mr. Kennedy in defence of the aſtronomical tables of the anomalies of the moon, *ibid.* for November the ſame year, &c. This author, notwithſtanding the ſeverity with which he cenſures the reſt of Mr. Kennedy's book, highly approves his new remarks concerning the patriarchal Sabbath, adding that he has demonſtrated this to have been the firſt, not the laſt day of the week, and conſequently the ſame with our Sunday, not the Sabbath of the Jews. However the common opinion ſtill has its advocates, that the patriarchal Sabbath coincided with the Jewiſh. For in Geneſis the patriarchal Sabbath ſeems fixed on the laſt day of the week, immediately after the ſixth day's work. Again, the Jewiſh Sabbath is certainly mentioned before the decalogue was given on Mount Sinai; and after it we find the Sabbath of the creation ſtill in force, as appears from the expoſition of Mr. Kennedy's ſyſtem: nor is the leaſt account given of the change of the day of the weekly feſtival. Neither is it eaſily to be conceived, that Moſes ſhould uſe the word Sabbath in the ſame book for different days without the leaſt open intimation of any ſuch change, which in future ages would ſoon be forgot. The change of the commencement of the eccleſiaſtical year from the month Tiſri, or the autumnal equinox, to the vernal in the month Niſan, (for ſome think that the Jews continued always to date their civil year from autumn) is recorded by Moſes. Much more ought ſuch a change of the Sabbath, a feſtival twice commended in the decalogue, and according to Mr. Kennedy in a different ſenſe in the two publications of that law in Exodus and Deuteronomy. The proofs drawn by this author from aſtronomy or chronological calculations cannot amount to demonſtration unleſs it could be firſt clearly ſettled in what manner the Jews at that time regulated their years with reſpect to embolimean or intercalary days to bring them to an equation. Alſo, how they ſettled their lunar months, whether by ſome cycle or artificial method, or by the obſervation of the firſt appearance of every new moon, and in what manner, or with what degree of nicety and exactneſs. The proofs therefore that the patriarchal or original Sabbath was the ſame day, not with the Jewiſh Sabbath, but with that of the Chriſtian law, ſeem too precarious to weaken the tradition in favour of the general opinion of ancient and modern Jews and chriſtians. The ingenious and learned Mr. Chaiſe, in his comments on Exodus, xvi. v. 5. and 26. p. 6. 7. 152. 153. 161. ſhews clearly that Mede founded this argument upon a miſtake. On the fifteenth day of the ſecond month after the paſſage of the Red-ſea, one month after it the murmur was raiſed for food. The Thalmudiſts ſay this fifteenth day was the Sabbath. (See Maimonides. *More. Nev.* part iii. c. 20.) If this was true, the Jews who travelled on that day, did not yet know the

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ries in the order of grace, and acts in and with all creatures or second causes; for "in him we live and move, and have "our being (5)."

He maintains and preserves all things by a continuation of the same action by which he created them (6), which if he ceased to do, they would all that moment fall into their original nothing. He also is eternally employed in the immanent, i, e. in-dwelling or interior operations of his Divine intellect and will, by knowledge, love, and the enjoyment of himself and his own infinite perfection. We must therefore necessarily restrain this expression of the Holy Scripture, to a cessation from the production of any new species of creatures. By this work he, as it were, went out of himself and of his eternal rest, to render himself visible in the creation of outward works. When he ceased from this, he re-entered, as it were, into himself and his eternal rest in the contemplation of his own perfections, in which he is invisible to us. In remembrance and in honour of this glorious rest, which he eternally enjoys in himself in the adorable possession of his infinite happiness, he consecrated the seventh day of the week to his worship, and appointed that it should

(5) Acts, xvii. 28. (6) Wisdom, xi. 26.

the law of the Sabbath. But it is very uncertain that this was the seventh day of the week, counting from the creation. Mede mistakes the sense of the fifth verse, as if it means the sixth day from the first falling of manna: whereas it expresses the sixth day of the week, or the eve of the Sabbath. Manna began to fall on the 16th day of Iyar, the second month after the passage: but this may have been a Monday, a Tuesday, a Wednesday, a Thursday, or a Friday. If manna first fell on a Monday, the first Sabbath after it was the 21st; if on Friday, as Usher supposes, this Sabbath was on the 17th; therefore the 15th could not be a Sabbath. See M. Hallet, "A free and impartial Study of the Holy Scripture recommended," T. 3. p. 99, &c. Mr. Chaise observes on v. 22. and 25. *ib.* and T. 1. on Gen. ii. 3. that God instituted the Sabbath to be sanctified from the creation by *exercises of religion*, by public exercises of religion, but without a strict precept of ceasing entirely from all work or travelling, which does not appear to have been observed by Abraham in his journies, nor by the Hebrews in their slavery in Egypt. This very severe rest was first commanded, Exod. xvi. 23. and a new motive added in Thanksgiving for and in Memory of their Deliverance from Pharoah. If the institution of the Sabbath had been entirely new, no one would have understood the words of Moses in commanding this rest, &c. Exod. xvi. 23. And the justification is clearly expressed at the creation, Gen. ii. 3. as is demonstrated by Chaise's Com. T. 1. p. 19, 20. who hence observed that it was originally sanctified by all nations, as is proved by Josephus, l. ii. *contra Appion.* Eusebius, *Præp. Evang.* l. iii. c. 12. Whence Philo calls it "The Festival of all Nations," and in another place, "The Birth-day of the World."

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be to man a day of rest, to be spent in sacrifices and the Divine praise and worship. On it free from exterior business and labour which dissipate the mind, we are commanded to employ our thoughts on God, to meditate on his law, and on the mysteries of his love and mercy, to thank him for his benefits, and to contemplate that eternal rest to which we are called, and to which all our thoughts and desires ought to be directed (7). Thus the obligation of sanctifying the seventh day was a precept of the primeval patriarchal law, given at the creation of the world (b), afterwards confirmed in a particular manner to the Jews in the Mosaic dispensation (8). The Hebrew word *sabbath* signifieth *rest*,

(7) Heb. iv. 4. 10. (8) Exod. xvi. 23. 30, and xxiii. 12. Deut. v. 15.

(b) From Gen. ii. 3. the Sabbath seems to have been instituted in the beginning of the world. This is positively affirmed by the ancient Jews (*Philo de opificio mundi*, and l. *de Vit. Mosis. Josephus* l. 2. *contra Appion.* Tert. l. *adv. Jud.* and l. *adv. Marcion.* S. Aug. *ep. ad Casulan.* S. Theoph. Antioch. *ad Autolycum.* Lactant. l. 7. c. 14. S. Chrys. *Hom.* 10. *in Gen.* i. Nyssen. *Serm. de Resur. &c.*) Some Fathers indeed and certain modern critics think the precept of the Sabbath was only passed by God into a law by the Jews when they came into the desert of Sin, in the second month after their coming out of Egypt, on the fifteenth of the month Abib or Nisan, in our March, in the year of the world 2513, before the vulgar era, 1491. (Exod. xvi. 5. and 25.) But at that time when manna was gathered, the command of the Rest of the Sabbath is pre-supposed, not then first enjoined. And that it was observed from the creation by all the Patriarchs is proved by Cornelius a Lapide, Tornellio, &c. Also amongst the Protestant criticks by Usher, in his Discourse "on the Sabbath." Gale in his Court of the Gentiles, p. 150. Amesius l. *de Origine Sabbati, & de die Dominico*, against Gomar. Archbishop Sharp, in his Sermons, T. iv. p. 211. Zanchius *in Quartum Decalogi Præceptum.* Our Antiquarian the Rev. Mr. William Stukely, in his *Abury, a Temple of the Druids*, described ch. 12. p. 68. John Christ. Heberstreit, *Diss. de Sabbato ante legem Mosaicam existente, Lipsiæ*, 1748. John Aug. Ernesti, *Vindiciæ Arbitrii Divini in Religione constituendâ*, part ii. p. 44. The proofs of this assertion are set in their full light by Cherubin, a S. Josepho, *Appar. Biblici*, T. ii. p. 226. That the planetary names of the seven days of the week, are ancient among the Greeks and Egyptians, is manifest from an old oracle of Apollo of Delphos, quoted by Eusebius, (*de Præpar.* l. 5.) from Clemens of Alexandria, (l. 7. *Strom.* &c.) Amongst the Romans the planetary names of the seven days of the week are certainly older than Christianity, though their original is uncertain. The Roman calendar called Julius Cæsar's, certainly is not his, but the work of some Christian, as Petavius (*Doct. Temp.* l. 6.) and Scaliger (*De Emend. Temp.* l. 4.) shew from several modern barbarous terms there used. The ancient Romans chiefly computed time by the calends, ides and nones of the months. Cicero uses the word week in a letter to his freed-man Tiro. (l. 16. ep. 9.) *Ne in quartam Hebdomadam incideres*, but he there speaks of a critical term in a distemper, (See Melmoth's Translation and Note, l. 6. ep.

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and must not be confounded with the word Sabaoth or rather Zabaoth, hosts or armies; from which God is called, The Lord of Sabaoth, the God of Armies, i. e. of all the legions of heavenly spirits, and of all nations of men. This festival of the Sabbath is, first, an emblem of the interior

ep. 24. T. ii. p. 84.) Among the Greeks and Orientals, the distribution of time by seven days is more frequently mentioned. Porphyry, in his book concerning the Jews, quoted by Eusebius, *(Præpar. Evang.* l. 1. c. 9.) tells us, that the Phenicians, consecrated one day in seven as holy, in honour of their principal deity Saturn. We learn from the ancient Scholiast on Pindar, *(Proleg. ad Pytheia)* that at Delphos an hymn, called Pœan, was sung to Apollo every seventh day. The Athenians did the like every seventh day of the moon: whence Hesiod says, *The seventh sacred day.* Ἑβδόμη ἱερὸν ἦμαρ. Homer and other heathen writers, often mention a veneration for the third and seventh days. Mr. Stukely finds proofs that the ancient Druids in Britain looked upon the seventh day as holy, doubtless, as he thinks, from the Patriarchal custom and law, *(loc. cit.)* yet some will have no great stress laid on what we find in Homer, Hesiod, and other poets on this head, and think the Sabbath received indeed the Divine blessing at the end of the creation of the world, and was then destined to be declared Holy in the Jewish law: but that the particular precept of sanctifying it was only given in the Mosaic law, Exod. xxiii. 12. Because it is called a sign by which the Jews were distinguished from other nations. Ezech. xx. 20. But this, may be understood of the manner and ceremonies of the Jewish observance, and of the degenerate time of idolatry, in which among several barbarous Pagan nations, this with other precepts may have been almost forgot. The very words of the law given to the Jews, seem to insinuate that it was the confirmation of an ancient precept; "Remember" thou keep Holy. Exod. xx. 8. See also Deut. v. 12. These remarks seem sufficiently to answer the arguments produced by those criticks who deny the precept of observing the particular day of the Sabbath Holy to have been prior to the Jewish law; who nevertheless allow the Patriarchs to have been bound by the law of Nature to keep Holy one indeterminate day in the week. See Gomar, *Investigatio originis Sabbati & Defensio Investigationis suæ contra Rivetum.* Selden, *de Jure Naturæ et Gentium*, l. 3. c. 10. Spencer *de Legibus Ritual. Hebræor.* l. 1. c. 4. Pererius *in Genesim*, l. 1. p. 179. Calmet, *Comment.* on Gen. ii. and Dict. Bibl, T. ii. *Sabbath.* Isaac Casaubon *in Suetonii Tiber.* c. xxxii. John Wallis *Tr. de Sabbato.* T. iii. op. p. 342. 381. 423. and some modern Jews and critics quoted in Poli Synops. Critic. in Gen. ii. 3. See also Heylin's "History of the Sabbath," part 1. ch. 1. and Archbishop Bramhall's works, p. 911. Later Jews improved so much upon the false delicacy of their forefathers in Christ's time, who scrupled not to take an ox out of a pit into which he was fallen, on a Sabbath, Mat. xii. that they would only allow food to be given the beast in the water till the festival was over, when they took him out. Nay, a Jew who was fallen into a ditch on the Sabbath, is said by Sixtus Senensis, who had been himself a Jew before his conversion) and others, to have refused to suffer a Christian who offered his help, to lift him out of the mire, saying, *Sabbata nostra colo; de stercore surgere nolo.* When he implored the same Christian's assistance on the Sunday, the latter to turn his superstitious scrupulosity against

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reſt and infinite felicity which God enjoys within himſelf; and ſecondly, of that glorious reſt and everlaſting bliſs which we ſhall enter into after the conflicts and labours of this mortal life. Thirdly, it is a ceſſation from worldly employs and labour, in order to conſecrate the powers of our ſouls to the holy exerciſes of that happy ſtate, heavenly contemplation, love, and praiſe. It was ſo ſtrictly obſerved by the Jews, that they were forbid on it to dreſs meat (11), to travel farther than about a mile (12), to buy or ſell any thing (13), &c. but not to repulſe an enemy in ſelf-defence (14), or to perform in the temple the neceſſary actions for offering ſacrifices (15), or in neceſſity to take an ox out of the water (16). Later Jews have in many places carried their ſcrupuloſity in obſerving the Sabbath to a more ridiculous ſuperſtition than even that of their phariſaical anceſtors when Chriſt preached among them; their raſhneſs in cenſuring his diſciples for plucking a few ears of corn on a Sabbath to ſatisfy their hunger, and in condemning him, and aſcribing to the devil the divine miracles he wrought, becauſe he reſtored the ſick to health on that feſtival, he meekly reproved; ſhewing their delicacy to have been tinctured with ſuperſtition, and refined pride, and their conduct inconſiſtent. In the Jewiſh diſpenſation the Reſt commanded on the Sabbath was much more ſevere, and of greater extent than in the Chriſtian law, and ſtill more ſevere than the law of nature neceſſarily requires, ſuch a diſcipline being ſuitable to a diſpenſation which conſiſted more in outward rites than the new,

(11) Exod. xvi. 23. 29. (12) Calmet on Act. 1. 12.
(13) 2 Eſdr. xiii. 15. (14) 1 Macc. xi. 41.
(15) Matt. xii. 5. (16) Matt. xii. 11.

againſt himſelf anſwered, he ſhould keep the Chriſtian Sabbath in the ſame place. *Sabbata noſtra quidem, Solomon, celebrabis ibidem.* Some Rabbins have warmly contended that a taylor would be guilty of breaking the Sabbath, who ſhould carry a needle ſtuck on his ſleeve on that day, with many other ſuch trifles. See Lamy, *Apparatus Biblicus*; *Ceremonies de toutes les Relig.* Amſterdam, 1723. T. i. Buxtorf. *Synagoga Judaica.* c. 15. *Codex Thalmudicus de Sabbato* Latine Verſus, a Seb. Schmidio. T. ii. Moſes Maimonides, Tr. Schabbat. in *Jad Chaſaca*, l. 3. c. 1. Druſius, *de tribus Sectis Judæorum*, p. 94. and 109. Will. Wotton, *Obſerv. in Tract. Talmud. de Sabbato*, Hebr. and Angl. London, 1718. *Danæus*, Diſſ. *de Curatione Chriſti Sabbatica*, and Vitus Henn. Hafenmuller, Diſſ. *de Operibus Sabbatum depellentibus ex mente Hebræorum*, Jenæ 1708. Kirchmeier, *Diſput. de Sabbatis Judæor.* Wittem. 1731. Adam Chriſt. Matthew, *De Sabbatis Judaicis*, Norimbergæ, 1701. Leo of Modena, *Hiſtoria Rituum Hebræorum preſentis temporis, &c.*

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and to the groſſneſs of a people exceedingly addicted to exterior obſervances, which hypocrites and carnal Jews carried ſo far as to neglect the interior, to improve which a juſt and reaſonable practice of ſuch rites was inſtituted by God, but which thoſe who dwelt in theſe forms multiplied to ſuperſtition. Some of theſe alſo falſely placed a pretended ſanctity in their attachment to ſeveral ſuperfluous external forms, neither appointed by God nor his church: others adhered in ſuch manner to thoſe that were ſo appointed as to neglect the reformation of their hearts, and the purity and direction of their interior, without which they could never pleaſe God. The zealous cenſures of our Divine Redeemer, ſhew that the exceſs to which the hypocriſy of the Phariſees carried this rigour, was a vicious ſcrupuloſity and ſuperſtition, contrary to right reaſon, and both to the letter and ſpirit of the law; nor was it in them any thing better than an enormous pride, and an affected ſpiritual blindneſs. For this ſeverity in certain points which flattered their pride and ſelf-love, they only affected in order to indulge a ſecret ſelf-complacency and fond preſumption in themſelves with a contempt of others, whilſt in the mean time they freely entertained other capital vices in their hearts. Odious and execrable as this Phariſaical diſpoſition is, it is the caſe of many among Chriſtians, who are ſevere to the ſins of other men only that their own may paſs unſuſpected, or whilſt they are ſcrupulous in trifles, appear unconcerned for many things of the greateſt moment; and in their favourite paſſions can neither ſee any guilt, nor ſuffer the leaſt controul. Such a one, as our Engliſh ſatyriſt ingeniouſly ſays,

> "*Compounds for Sins he is inclined to,*
> "*By damning thoſe he has no mind to.*"

CHAP. II.

On the Inſtitution of the LORD's DAY; *or, the* CHRISTIAN SABBATH.

ALL the Ten Commandments of the Old Law, engraved by the finger of God in the Tables, and given by him to Moſes, and the whole nation of the Jews, his choſen people, are but a re-publication of ſo many capital precepts of the Law of Nature; conſequently are of all times, and equally bind under all diſpenſations. And it is agreed

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agreed among theologians (1) that by the Law of Nature itſelf, a ſet day which frequently occurs, that is, one day in ſeven or thereabouts, is neceſſarily to be conſecrated to the Divine Worſhip, with an interruption of worldly employments and corporal labour (2). Thus the Law of the Sabbath, inaſmuch as by it one day a week was commanded to be kept holy, was a precept of the Law of Nature (a); yet as preſcribed in the Moſaic Law, it was ceremonial both as to the particular day of the week to which it was affixed among the Jews, and as to ſome circumſtances relating to the particular manner of obſerving it. After Chriſt's reſurrection, and the deſcent of the Holy Ghoſt at Pente-

(1) S. Thomas 2. Secundæ, Qu. 22. Art. 4. &c. ibid.

(2) S. Thomas Aquinas 2. Secundæ, Qu. 122. Art. 4. And among the Proteſtants Ameſius, Diſſ. de Sabbato in Præf. Dr. Clark in his Sermons, vol. x. p. 59. and in his Expoſition of the Catechiſm, p. 173, 174. Jephſon on the Sabbath, p. 12.

(a) The Mahometans make Friday their weekly feſtival, partly from the ancient cuſtom of the Pagan Saracens before the birth of Mahomet, as Selden proves (*De Diis Syris*, l. 2. c. 4. p. 289.) And partly in honour of the flight of their falſe prophet. (See Thomas Smith *de Moribus Turcarum*, p. 28. Reland, *Vit. Mahometis*. Pocock, *Specimen Hiſtoriæ Arabum*, p. 317. Pearſon, of the Apoſtles, p. 472. Hottinger, *Primatiæ Hedelbergenſes*, p. 331, &c.) *Pleoran cum refut. a Maracc. Patav.* 1698. Conſtantine the Great commanded Friday to be kept a vacant final day in all courts of judicature, in honour of the death of Chriſt. (See Euſeb. *de Vitâ Conſtantini*, l. 4. c. 18. Sozomen, p. 412. Tillemont, Hiſt. des Emp. p. 593, T. iv.) Friday ſeems to have been obſerved in ſome manner holy from the Apoſtolic times. See James Godofred, in *Cod. Theodoſ.* T. i. p. 138. *Aſſemani, Bibl. Orient.* Vatican T. i. p. 217, 237. Martenne Theſaur. Anecdot. T. v. p. 66. Friday is alſo kept holy by the Czeremiſes, an idolatrous people ſubject to the Muſcovites, upon the banks of the Volga, on the borders of Siberia, as we are informed by de Strahlenberg in his Account of Northern Europe and Aſia, or Siberia, (p. 419.) The primitive Chriſtians kept a ſtation on Wedneſday, with faſting and public aſſemblies in prayer. See John Martin Caladen, *Diſ. de Stationibus veterum, Chriſtian. Liſſiæ*, 1744. §. 18. Bingham, *Chr. Antiquit.* l. 21. ch. 3. p. 266. Bona, *de Liturg.* &c.

The idolaters about Ormaz and Goa ſolemnize Monday; thoſe of Guinea, Tueſday; many tribes in the territories of the Mogul, Thurſday. The Japoneſe keep no day holy, but the 15th and 28th of every month. See Franc. de la Mothe le Vayer. T. xii. ep. 11. p. 32. The principal Proteſtant theologians teach with Catholics, that by the law of nature all men are bound to conſecrate to the divine ſervice, one day out of ſeven or thereabouts: See Junius, *Prælect. in Gen.* Curcellæus, *Rel. Chriſt. Inſtit.* l. 7. c. 31. §. 14. Bp. Babington, "on the fourth Command." Hooker, *Eccleſ. Politie*, b. v. p. 69, 70, &c. they alſo agree that the determination of the particular day is a ceremonial precept. Some have carried this ſo far as to leave the determination of the

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coſt, the feſtival of the Sabbath was changed from Saturday to Sunday, that is, from the laſt to the firſt day of the week. This we only learn from the conſtant practice and tradition of the church. We find indeed in ſome part of the canonical writings of the Apoſtles, mention made of the Lord's Day. St. John was in the iſle of Patmos on the Lord's Day, when the Divine Revelations which he has recorded concerning the ſtate of the churches of Aſia in particular, and of the univerſal church in times to come, were diſcovered to him (3). And St. Luke in the Acts of the Apoſtles (4), ſpeaks of the *firſt day* of the week, on which the Diſciples met together to break bread or celebrate the Holy Euchariſt, and on which St. Paul preached till midnight. Alſo St. Paul ordered charitable collections to be made among the Faithful in their religious aſſemblies on the firſt day of the week (5). But theſe paſſages which mention, only indirectly the Lord's Day, and the firſt day of the week, as conſecrated to the divine ſervice in the time of the Apoſtles, no way ſhew that the obligation of the Jewiſh Sabbath was transferred to that day, nor in what manner we are obliged to obſerve it, nor even that it is a weekly holy-day. All theſe points we learn from Apoſtolical tradition, in which even Proteſtants of all denominations acquieſce. A learned Archbiſhop of the church of England writes on this point as follows: "That the Apoſtles were "not only as judges and magiſtrates in a civil ſtate, en"truſted with the execution of the laws and inſtitutions of "our Bleſſed Saviour, but had alſo hereby ſuch conſtant, "certain, and even infallible aſſiſtance from the Holy Ghoſt "(*who guided them into all truth*, John xvi. 13. *taught* "*them all things, and brought all things to their remembrance,* "*whatſoever Chriſt had ſaid unto them*, ch. xiv. 26.) as "put them beyond all poſſibility of error, to which even "the beſt magiſtrates, and moſt learned judges in worldly "communities are ſubject (6)." Biſhop White ſaith, "It

(3) Rev. i. 10. (4) Acts xx. 7. (5) Cor. xvi. 2.
(6) Archbiſhop's Synge's "Divine Authority of Church Government." p. 26.

the day to particular churches, and even to private perſons. Tindal treated this day with ſuch indifference, as to ſay, in his anſwer to Sir Thomas More, that we are lords of the Sabbath, and may change it to Monday, or any other day; or appoint every tenth day, or two days a week. And Barclay ſays of Calvin, that in honour of Chriſt's aſcenſion, he once deſigned to tranſlate it to Thurſday, as an inſtance of Chriſtian liberty.

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" is not neceſſary to demonſtrate out of Scripture that the " Apoſtles ordained the Sunday as a weekly holy-day. For " it could not poſſibly have come to paſs, that all and every " Apoſtolical church throughout the univerſal world ſhould " ſo early and in the beginning of their plantation, have " conſented together to make the Sunday a weekly feſtival, " unleſs they had been directed thus by their founders the " holy Apoſtles themſelves (7)." Archbiſhop Bramhall makes the ſame obſervation, and adds: " He that profeſ- " ſeth Chriſtianity, and will not be ſatisfied with the perpe- " tual and undoubted tradition of the univerſal church of " Chriſt, i. e. of the whole world of believers, including " the Apoſtles themſelves, is utterly incapable of any real " ſatisfaction, and buildeth his religion more upon his own " wilful humour and private phantaſy than upon true judg- " ment (8)." The learned Biſhop Taylor who reſolves the " authority of the Lord's Day into mere eccleſiaſtical inſti- tution, affirms, " that the keeping of this day, beſides all the " other reaſons derived from the nature of the thing, yet " even for this alone, becauſe it is derived from the " Apoſtles, is to remain ſo for ever, the reaſon being at " firſt competent, and the ſame reaſon remaining for ever, " and another cannot come in place of it, and a greater " there cannot be." He farther remarks, that the Apoſtles were not only directed by the Holy Spirit in matters relating to divine worſhip and religion, but alſo had his immediate authority in their determinations upon ſuch points, as is very evident from Acts xv. 28. where the Apoſtles ſpeaking of their deciſion in the affair of the circumciſion, expreſs themſelves thus: *It ſeemeth good to the Holy Ghoſt and to us.*

The moſt ancient of the Fathers, and the immediate ſucceſſors of the Apoſtles, mention the Lord's Day as ſubſtituted in the whole Chriſtian church to the Jewiſh Sabbath. S. Ignatius, the diſciple of S. Peter, clearly alludes to it when exhorting the Chriſtians of Magneſia not to be ſeduced into error as to the obſervance of the Jewiſh legal ceremonies, he bids them not to keep the Sabbath of the Jews, but to lead a life agreeable to the Lord's Day, on which our life

(7) Bp. White, " on the Sabbath." p. 192. (8.) Bramhall's Works, p. 916. He died Archbiſhop of Armagh, in 1663.

(9.) *Ductor Dubitantium*, B. xi. ch. 2. Rule 6. §. 51. & B. iii. c. 4. Rule 13. §. 1. Bp. Pearſon " on the Creed," p. 469. Lewis Capell Tr. de Sabbato. Menard. in ep. S. Barnabæ, p. 202.

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was raiſed from the dead by him, and thro' his death (10). Clemens of Alexandria throws a light upon this paſſage, when explaining what it is to lead a life conformable to the Lord's Day; he ſays, he that obſerves the precept of the goſpel makes his life the Lord's Day, whilſt he caſts away every evil thought, and takes to himſelf the true Gnoſtic, that is, ſpiritual and chriſtian thoughts of wiſdom and ſanctity, thereby glorifying the reſurrection of the Lord (11). Hence we learn, that the Chriſtians gave the weekly feſtival the name of the Lord's Day (b), and that to lead a life conformable to the Lord's Day (c), in memory of our Saviour's reſurrection, was ſuitably to that myſtery by which we are freed from the ſlavery of ſin and the luſts of the fleſh, or the old man, to walk in the new life according to the ſpirit of Chriſt, as S. Paul ſo often exhorts us (12). Though they gave this Chriſtian weekly feſtival the name of the Lord's Day, yet they ſcrupled not, eſpecially when they ſpoke to the Heathens, to call it Sunday: for though that appellation took its riſe from an idolatrous ſuperſtition and the worſhip of the planets, yet it was become the uſual name by which this day was known, ſo that it might be employed as a bare denominative term without reſpect to any ſuperſtition. S. Juſtin, Martyr, in his Greater Apology, which he delivered to the heathens, calls it Sunday (13). Tertullian ſpeaks of it to the idolaters under the ſame appellation (14), but when he writes to Chriſtians only, he prefers that of the Lord's Day (15). The Emperours Conſtantine the Great (16), Valentinian the firſt (17), and ſecond (18), and Theodoſius the elder and the younger in the laws which they enacted, called it Sunday; though they ſometimes add the name of the Lord's Day. The latter appellation is employed by S. Dionyſius of Corinth (19), S. Irenæus

(10) S. Ignat. ep. ad Magneſ. p. 9. See Cotelier's Note, ib.
(11) Clem. Alex. Strom. l. 7. p. 877. ed. Oxon.
(b) Κυριακὴ
(c) Κυριακὴν ζῆν or κυριακὴν ἡμέραν ποιεῖν
(12) Col. iii. 1. Rom. vi. 4. 1 Cor. xv. 22. 49, &c. (13.) Apol. 2. (nunc 1. ed. Ben.) p. 99. (14) Apologetici c. xv. & l. 1. ad Nation. c. xiii. (15) De Corona c. iii. De Jejun. c. 15. (16) Cod. Theodoſ. l. 2. c. viii. De Feriis Leg. 1. (17) ib. Leg. 2. (18) Cod. Theodoſ. l. 8. *de Executoribus*, Leg. 1. & 3. & alibi ſæpe. (19) Apud Euſ. hiſ. l. 4. c. 23.

(20), S. Melito,

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(20), S. Melito of Sardis (21), Origen (22), S. Cyprian, and others (23).

Various motives are assigned for changing the Jewish Sabbath into Sunday: The first and principal was in honour of the great mysteries of the resurrection of Christ, and the descent of the Holy Ghost, which happened on Sunday. By the latter, the new law of grace was promulged; and by Christ's resurrection, his victory over sin and hell was completed, and the great work of man's redemption finished. To praise God for the creation of the world was the primary motive for the determination of the weekly festival on Saturday; which law was more particularly confirmed by God to the Jews, on account of the promulgation which he made to them of the Mosaic law and dispensation, and their deliverance out of Egypt. Now the redemption of mankind and the reparation of the world by the incarnation, death, and resurrection of the Son of God, was a far greater mystery, and a mercy infinitely brighter: it claims our homages upon a far stricter title than the creation; nor can the deliverance from the Egyptian bondage bear the least proportion to this immense benefit, the highest effort, and utmost exertion of divine omnipotence and goodness in favour of a most sinful race of creatures. S. Ignatius Martyr (24), Clemens of Alexandria (25), and other primitive Fathers are vouchers that Sunday is an universal weekly festival among Christians in honour of the glorious mystery of Christ's resurrection.

"The first day of the week was consecrated by the "greatest gifts of divine grace, which on it were conferred "upon us," says S. Leo: "for the principal mysteries "which God, in the dispensations of his mercy, has wrought "in our favour, give a lustre to the dignity of this day. On "it the world received a beginning; on it death was vanquish-"ed, and life began to reign through the resurrection of "Christ: on it the Holy Ghost descended upon the Apostles,

(20) ib. l. c. 24. (21) ib. l. 4. c. 26. (22) Hom. 7. in Exod. 15. T. 1. p. 82. (23) See Thomassin Tr. des fetes l. 2. c. 1. 12. 164.

(24) S. Ign. Ep. ad Magnes. n. 9. (25) Cl. Alex. Strom. l. 7. p. 877. Ed. Oxon. S. Ambros. Serm. 61. See Coteler. in Ep. S. Barnabæ T. 1. Patr. Apost. p. 47. Mendoza in Concil. Illiber. T. 1. p. 116. 4. ed. Labbei. Valesius ad Euseb. p. 279. Conringii Programata Sacra p. 113. Joan. Gul. Janus, p. 16. ad Eusebii Alexandrini Sermonem insignem de Die Dominico celebrando, quem e Codice Bodleiano et Vaticano, edidit Lipsiæ Anno 1720.

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" delivering to us an heavenly rule (26)." A second motive for this change of the Jewish Sabbath was to shew, that under the light of the gospel, the figures and shadows of the Old Law are passed away by giving way to the new; and that its typical ceremonial precepts ceased to oblige upon the promulgation of the gospel (d).

(26) S. Leo Ep. 11. al. 81. ad Dioscorum, Alexdr. Episc.

(d) The Jewish Law was to be buried with honour, as S. Austin observes. When its typical rites and figures which represented Christ to come, were completed in his death and resurrection, and in the establishment of his church; they ceased only by being fulfilled, and by the perfecting of all that was in them defective and imperfect, Mat. v. 17. From this time the Jewish sacrifices lost their efficacy, and the ceremonial rites were no longer of force: they even became immediately superstitious and sinful in those who having received the gospel, maintained them to be still obligatory by virtue of the old law; nevertheless without this superstitious error of their necessity and obligation, some of those rites were still occasionally observed by the Apostles and their disciples, not to offend the Jewish converts, and not to give occasion to imagine that they condemned the Mosaic dispensation as evil in itself, as certain heretics did who blasphemously pretended, that it was derived from an evil principle, and was in its origin, evil. S. Paul himself, though the Apostle of the Gentiles, strenuously stood up for the liberty of the gospel against those who endeavoured to infringe upon it, by maintaining the heresy, that there was an obligation of some subjection to the Jewish rites, Gal. 11. 5. Yet he often complied with the Jews in many legal observances, 1 Cor. ix. 20. Acts xvi. 3. xxi. 26. Hence the Oriental Christians, among whom the Jews were the first converts, still kept the Saturday or Sabbath a kind of weekly festival, on which all the people assembled at public prayer, &c. (See *Constit. Apostol. l. 2. c. 59. l. 5. c. 15. & 20. l. 7. c. 23. l. 8. c. 33. Socrates l. 5. hist. c. 22. l. 6. c. 8. Cassian Instit. l. 3. c. 2. l. 5. c. 26. S. Basil Ep. 289. Conc. Laodic. c. 16. & 52. &c.* Yet the preference was always given in many respects to the Sunday, as the chief weekly festival. (See Bingham, *Origines Eccles.* Vol. ix. l. 20. ch. 3. Sect. 3. p. 60. Thomassin Tr. des Fetes l. 2. c. 2. p. 17.) To oppose the Ebionites and some other Judaizing heretics who pretended that the obligation of the ceremonial precepts of the old law had not ceased, the chief pastors of the church abated more and more of the Jewish festival of the Sabbath. The Apostolic Constitutions command rest from manual labour on both Saturdays and Sundays; but the faithful prayed standing only on Sundays, besides several other marks of distinction and of a preference to the latter. And against the Ebionites and Nazareans about the year 363, the council of Laodicea expressly defines, *That Christians must not judaize, and refrain from manual labour on Saturday, but work on that day: and that preferring the Lord's Day, they then must rest, if this can be done as becomes Christians* (Can. 29). A remnant of this discipline still subsists among the Greeks in their never fasting on a Saturday even in Lent, except on Easter eve, the day on which Christ lay in the grave. And on all other Saturdays the faithful assemble to mass. (*See Goar in Euchologium, & Heinech, Descript.*

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CHAP. III.

Motives for keeping the LORD'S DAY.

IT is the first and most indispensable duty of every creature that is endowed with reason and free-will, and consequently capable of knowing and loving God, and conscious that he owes to him all that he is, or possesses, to pay to him a rational homage as to the God of infinite Majesty, his Creator, sovereign Lord, most gracious Benefactor, and last End. Though this homage is a daily, yea a continual debt, man is bound to set apart certain days, as one in seven, in which he lays aside all distracting temporal employments, and disengages himself as much as this mortal state will per-

script. Eccl. Græcæ Part. 3. *p.* 152, &c.) It is not clear whether also the Western church did not at first keep the Sabbath in some degree a festival. Albaspinæus makes no doubt but it was so, (*Observ. in S. Optat.* l. 1. c. 13.) Tertullian, at least is our voucher, that in his time neither Catholics nor Montanists in the West ever fasted on Saturdays, except on Easter-eve, (*Tert. de Jejun.* c. 14. & 15.) Some churches in the West, as that of Milan, always excepted Saturdays from the fast, as S. Austin. (*Ep.* 86. *ad Casulanum, & Ep.* 118. *ad Jannan*), and others mention. The fast of stations on Wednesdays and Fridays was established in honour of Christ's passion, which he began on the former, and ended on the latter of these days. At Rome, Saturday was added because Christ on that day lay in the grave: and very soon the fast of Wednesday was removed to the Saturday, though in certain churches, for some time, all three days were kept as weekly fasts of the stations, as appears from Bede, as to England. The church of Alexandria and all Egypt conformed to the Roman custom in not keeping the Saturday a festival, as Socrates attests, (*Hist.* l. 5. c. 21). And S. Epiphanius says, that the repose of the Sabbath is no longer kept since the death of Christ, who is our rest and Sabbath, (*Hær.* 66). This father observes, (Epitom. T. 1. p. 1107.) that where it was kept a festival (in the Oriental Churches), this was done not out of Judaism, but to worship the Lord of the Sabbath, and in honour of the creation, as Sunday is sanctified particularly in honour of Christ's resurrection. The same remark had been made more at large by S. Athanasius. Marcion established an obligation of fasting on the Sabbath, upon an impious heretical principle of opposition to the God of the Jews, whom he pretended to be an evil principle, as S. Epiphanius mentions, (*Hær.* xlii. n. 3.) In abhorrence of this blasphemy, the church then forbad any one to fast on a Saturday (except on Easter-eve) or on a Sunday, (*Can. Apost.* 64. alias 66). It is not, however, forbid to fast on a Sunday, provided it be not done out of singularity or some superstitious motive: nor even if a person who should fast every day upon prudent motives of virtue, should include also the Sunday, though the contrary is in general advisable in honour of the feast. (See Lugo, Bonacina, &c. *de Jejunio.*)

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mit, from all hindrances, in order to give his whole attention to this first and most indispensable duty. God's supreme excellence and infinite perfections claim this acknowledgment of his sovereignty by our most profound homages. The particular relations in which we stand to Him, infinitely enhance this duty, and bind it upon us by innumerable titles and the strongest ties. If we owe duty to a parent, gratitude to a benefactor, homage to a king, how much more are we bound to worship God, the supreme Parent, Creator, and Lord of all things? Of whom every moment we hold our life, to whom we stand indebted for all we possess in the order of nature and for the incomprehensible advantages of grace, and from whom we expect all those which are to come. To allow that we are made by him, and depend continually upon him, and at the same time to pretend that we are not bound to testify this dependance, and acknowledge his sovereignty by a suitable homage, would be a plain contradiction (c); as all who confess a God, even they who most inconsistently deny any revealed religion, are obliged to confess (26). For so great and solemn a duty, set times must be allotted. Secondly, this is again necessary that we may give due attention to the concerns of our souls, may procure all necessary helps, and make provision of all proper remedies for our spiritual necessities. Our sanctification and salvation is our main, nay, our only affair, and requires our constant and most diligent care, both from its infinite importance, and from the great dangers to which it is continually exposed, from the precept of Christ, and the end of our creation, redemption, and all the mysteries of the divine mercy in our favour. If a proper time is to be given to every function and business which concerns us, as to all our temporal affairs, our corporal refreshment, &c. this is due in the first place to our souls. Therefore by the law of nature, and the duty which we owe both to God and ourselves, we are obliged, as S. Thomas Aquinas demonstrates (27), to consecrate set days to the service of God, and to

(c) "Dependency in a creature, without some mark or manifestation "of such a state, is utterly unintelligible, or to speak more properly, "a contradiction; because it is to that creature to all intents and purposes a state of independency." *Revelation examined with Candour.* Vol. I. p. 89.

(26) Matthew Tindal, Christianity as old as the Creation, p. 115. Hobb's Leviathan, ch. xxxi. p. 292. And Lord Shaftesbury in the Characteristics, &c.

(27) S. Tho. 2. 2dæ adæ qu. xxii. art. 4.

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the exercises of religion. We indeed every day give some time with serious attention to religious exercises, and to the making a tender of the spiritual homage of our affections to God. But to satisfy these great duties, it is moreover necessary to dedicate to them certain festivals, on which, freed from the distractions of worldly affairs, we may devote ourselves wholly to them. If God has reserved to himself part of our estates, can we refuse him this without sacrilege? He has a just claim to all our time, and to all that we are or have. But he allows us to give six days in the week to our temporal concerns, so as even yet in them to have him, his honour, and his will solely in view: only he reserves the seventh day entirely to himself. Alas! so weak is faith now become in the hearts of the generality of the faithful, that they seem to live almost in a total oblivion of their God, and all his wonderful mysteries and mercies. Far from making these the only object of their thoughts and desires at all times, even in the midst of their labour and employments, as they ought to do with the saints, they give them their attention only by halves, even on those days, which are particularly consecrated to the exercises of religion, and the work of their sanctification. Their minds are so full of their temporal concerns, of their pleasures and diversions, and of the means of gratifying their passions, that by the dissipations in which they live even on the festivals of our holy religion, they make these sacred solemnities themselves, on which the greatest treasures of heaven are open to them, and which are the favourable times for obtaining the divine mercy, and the times appointed by God for us to pay him our most fervent and best homages, days of irreligion, profaneness and sin. Those who abuse the very times of mercy and grace, who destroy the very means of sanctification which religion affords them, and trample under foot its most holy precept, stand condemned by that religion which was given to save them. The necessity and advantages of this holy law and institution of the Sabbath arise not only from the private, but also from the public duties of religion. Hence a third motive for the institution and keeping of the Lord's Day is drawn from the obligation of public prayer. Man lies under various obligations both in his private capacity, as he is a particular person or individual, and in a public capacity, as he is a member of the commonwealth of mankind. It is not enough to praise God in private; we are bound frequently to offer him a public homage. This we owe to him both

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both in as much as it is more honourable to his divine Majesty, most advantageous to our neighbour who is edified, strengthened, excited by it to fervour and devotion, and most profitable to ourselves, to whom it most powerfully procures the abundant succours of grace. Even deists acknowledge the duty of public prayer (d). It is therefore necessary that some time and place be determined for this purpose, that all men might meet together, as with one heart, and one mind, so in one time and place to glorify God. It is therefore an eternal and unalterable law, that at least one day out of seven be appointed for the regular and perpetual performance of this duty. Hence the divine wisdom has separated one day in every week for his worship and service through all the ages of the world. That frequent stated times are required for this obligation, is an evident obligation of the law of nature (28); and the particular measure of time necessarily to be appropriated to this end, is gathered from the divine determination of one day in every week. The same divine precept and determination of this day sets before our eyes other particular pressing reasons. For, fourthly, we are bound to keep this day with great devotion upon the particular motives upon which the determination of the seventh, and afterward of the first day of the week for this regular festival, is founded. The first of these is, to thank and praise God for the great work of the creation of the world, and all the merciful dispensations of his providence in its continual conservation. In the beginning before all time, and from all eternity, God alone existed unchangeable by himself, and out of him was nothing. Infinitely happy within himself, and in the contemplation and enjoyment of himself and his own boundless perfections, he stood no way in need of creatures; neither could he receive from them the least accession to his bliss. But being al-

(d) "Reason directeth not only to worship God in secret, but also, "and especially, in public, and in the sight of men; for without *that* "(which in honour is *most* acceptable) the procuring others to honour "him is lost." Hobb's Leviathan. ch. xxxi. p. 192.

"As to matters relating to the worship of God, it is the voice of "nature, that God should be publickly worshipped, and that men "should do this in the most convenient way, by appointing among "themselves time, place, persons, and all other things which require "special determination." Tindal's *Christianity as old as the Creation*, "p. 116. See also Machiavel's Discourses on Livy, l. 1. c. 11.

(28) See Pufendorf's *Law of Nature and Nations*, B. ii. ch. 4. Berbeyrac, ib. Woolaston, *Religion of Nature delineated*, p. 124.

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mighty and infinitely good, to manifeſt his own power and liberality, and to impart to creatures meaſures of happineſs and perfection, He out of nothing produced all things that are by the ſingle act of his omnipotent will. He created matter in a chaos or confuſed fluidity: then by his ſpirit moved over it, He brought it into order and beauty, producing on the firſt day light, which during ſo many thouſand years has never failed in its ſeaſon: on the ſecond day, the firmament or the region of the air, and the ſpace which divides the celeſtial and terreſtrial world: on the third, the vaſt ocean, which though its billows rage, and beat the ſhores with ſuch violence, has ever ſince known its appointed bounds, and obſerved God's omnipotent mandate: at the ſame time, He gave birth to the earth, with graſs and trees yielding fruit and ſeed till time ſhall be no more: on the fourth day, the amazingly glorious orbs of the ſun and moon, with the beauteous canopy of the ſtars, ſpread in the firmament: on the fifth day, fowl that fly, and fiſhes that ſwim in the waters: on the ſixth, beaſts and reptiles on the earth: and laſtly, man to his own image and after his own likeneſs. Thus he created heaven and earth, all things ſpiritual and corporeal, viſible and inviſible. *God commanded*, and at his word, *all things came forth out of nothing: he willed, and they were created* (29); and each object ſtood forth, and was ranged in its proper place; the myriads of bright angels, light, and all other beings that exiſt, with man, lord of this inferior world and the numberleſs tribes of its inhabitants. All the creation out of nothing, were it of the leaſt atom, is an exertion of infinite power, tranſcending infinitely the faculties of all exalted beings, which can never exert their action but on ſome pre-exiſtent ſubject.

It is only in the power or will of omnipotence, that nothing itſelf is fruitful. And in how wonderful a manner are the Creator's infinite wiſdom, goodneſs, and power, with all his other attributes, diſplayed in the vaſt orbs placed in the heavens, in the regularity of their motions, in the beauty, ſymmetry, and adminiſtration of the whole univerſe, and every the leaſt part? After each portion of his work, and again after the whole was completed, he took a ſurvey, and ſaw it was good, or ſuitable in all reſpects to the great ends he propoſed to himſelf, and by his divine complacency in his work, he approved it as ſuch. "The riſing ſtars," that is, all the legions of bright heavenly ſpirits, by their

(29) Pſ. cxlviii. 5.

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adoration and praiſes inſtantly celebrated his glory, both in his own adorable greatneſs, and ſhining forth in his works, (30) a tribute which they never interrupt to enternity. Man was called upon to make the like tender of his homage, and our firſt parents paid it in rapturous ſtrains of thankſgiving, love and adoration (e). God was pleaſed in memory of this diſplay of his infinite mercy and magnificent glory in the creation, to ſanctify and conſecrate to reſt from corporal labour and to his ſervice the ſeventh day, on which he ceaſed from this work, and re-entered as it were into the contemplation of himſelf. Therefore on this weekly feſtival it is our duty (f) in our devotions to offer him a tribute of adoration, praiſe, oblation, thankſgiving and love, in acknowledgment of his ſovereign majeſty and goodneſs, and of his munificence and bounty towards us and all his creatures in the production of all things, and in all the effects of his holy providence through every age, and in every moment of our exiſtence. This acknowledgment we daily

(30) Job, xxxviii. 7.

(e) Some Jewiſh Rabbins imagined the 92d (Hebr. 93d) pſalm, to have been compoſed by Adam, to praiſe God upon the creation. This is affirmed in an ancient Chaldaic paraphraſe under the name of Jonathan on the firſt chapter of the book of Canticles. And this title was anciently prefixed to this 92d Pſalm: "A ſong which Adam recited "on the ſeventh day," or as Lightfoot ſaith: "Which Adam made "for the Sabbath." It is a ſong of praiſe on that account; but was more probably compiled by David, or as Bede thinks, by the Jews returning from the captivity of Babylon.

(f) All zealous ſervants of God have made it a particular part of their devotion often to adore and praiſe his infinite power, goodneſs and wiſdom, manifeſted in all the works of his Holy Providence. "The "heavens ſhew forth the glory of God, and the firmament declareth "the work of his hands." Pſ. xviii. (Hebr. xix. v. 1.) &c. See Pſ. cxliv. (Hebr. cxlv.) 15. 16. cxlvi. (Hebr. cxlvii.) 8. 9. Pſ. cxlvii. Pſ. viii. 3. &c. It is impoſſible for any religious ſouls to conſider the leaſt ſingle part of God's wonderful works, without being ſtirred up to adore him in raptures of amazement, love and gratitude. A devout perſon ſitting one day upon a hill above a gentle ſtream, was ſo raviſhed and tranſported in contemplating the beauty, glory, ſweetneſs and love diſplayed by God, before his eyes in the heavens, flowery fields, beaſts, birds, and purling ſtreams of water which he beheld, that he often declared, he had never been ſo much moved by any ſermon or pious meditation in his whole life. We may read on the wonderful works of God in the creation, the ſermons of S. Baſil, and S. Ambroſe on the *Hexaemeron* or work of ſix days: Du Guet's *Ouvrage de ſix Jours*, Ray's "Wiſdom of God in the creation:" Derham's "Phyſico-"Theology and Aſtro-Theology; The religious philoſopher, by Nieu-"wentit, &c."

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make him at leaſt in the morning and evening ſacrifice of our prayers: but the weekly feſtival is ſet apart for the more perfect performance of the duty, on which all men jointly with the heavenly ſpirits and the whole creation, may in one chorus, celebrate together the divine praiſes. How great and cogent ſoever this motive is, another far more exalted, and ſtill of a much higher order is drawn from the reſurrection of Chriſt, which put a glorious end to his labours and ſufferings, and was as it were the ſeal of the maſter-piece of the moſt aſtoniſhing of all God's works, the redemption of man by the myſtery of the incarnation of the Son of God. The moſt conſtant, and the utmoſt homage we are capable of paying the divine Majeſty bears no proportion to what is due on account of any one of his attributes and perfections, or in return for the leaſt among the numberleſs benefits he has conferred upon us. But the incarnation of his Son for our redemption ſo far tranſcends all his other works and myſteries, and all his former benefits to us, that the apoſtles changed the weekly feſtival of the ſabbath into the Sunday, to put us in mind that this myſtery muſt be the principal object of our thankſgiving and praiſe. Chriſt in his reſurrection raiſed the loſt world by the reparation of men, whom he tranſlated from ſpiritual death into immortal life, and preſented to his father as a glorious conqueſt to honour him and fill the vacant ſeats of heaven. We are therefore bound to give glory to God as the author of our ſpiritual and immortal life, and of a new, better, and more glorious world which he has again created, not indeed out of nothing, but out of a ſinful reprobate maſs; and this wonderful work he has wrought in the almighty power of his arm, in the effort of his boundleſs mercies. The angels praiſe him in view of this myſtery with new eternal hymns of adoration and thankſgiving (31). How then are we, who are the objects of this prodigy of infinite mercy, bound by our beſt acknowledgments and homages to glorify in it the great and gracious author? This is a continual duty; but eſpecially on the Lord's day. God commanded the Jews to ſanctify the ſabbath not only in honour of his divine reſt after creating the world (32), but alſo upon the new title of the ſpecial mercy by which he had delivered them from the Egyptian ſlavery and its toilſome labour (33), a faint type of the ſlavery of ſin. He

(31) Hebr. i. 6. &c. (32) Exod. xx. 11.
(33) Deut. v. 15. Exod. xxxi. 13.

enjoined

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enjoined this law that a lively remembrance might be impreſſed on the minds of men, that he is their lord, their deliverer, their ſanctifier, and legiſlator. In the new law we celebrate on the Lord's day, above theſe other titles, our deliverance from the dreadful ſentence of eternal reprobation, and from the tyranny of the devil and hell; and gratefully commemorate the promulgation of the law of grace, made on the firſt day of the week, on Whitſunday; a law to which we ſtand indebted for all the infinite ſpiritual advantages of which through the divine mercy we are poſſeſſed or which we hope for; a law of which the Moſaic diſpenſation with all its privileges was only a ſhadow. A fourth motive for the celebration of this feſtival is ſtrongly inculcated both in the old and new teſtament, that as it is a memorial of the reſt into which God entered after finiſhing the creation of the world, and of that of Chriſt after his paſſion, ſo it is alſo a figure or emblem of that of all the bleſſed in the heavenly Jeruſalem to which we haſten. By that reſt, God raiſed as it were above creatures and ſeparated from them, (which yet he conſerved and governed) dwells in himſelf from eternity to eternity, in contemplation, love and holy complacency; and Chriſt in his humanity no more ſubject to pain, toil and the weakneſs of his mortal ſtate, enjoys a life perfectly heavenly. We imitate this holy reſt of God and Chriſt on feſtivals, which we devote to converſing in heaven, as St. Auſtin obſerves (34). This, in like manner, is in ſome degree an imitation and foretaſte of the reſt or ſabbath of the bleſſed in the kingdom of eternal glory. Of this St. Paul ſays, God "in a certain place "ſpoke of the ſeventh day thus: And God on the ſeventh "day reſted from all his works; and again: If they ſhall "enter into my reſt (35). There remaineth therefore a "ſabbath or reſt for the people of God (36)." The life of the ſaints in heaven is unchangeable and immortal, as is that of God, and their reſt is wonderful; not a reſt of ſloth and inaction, but of perfect enjoyment, inceſſant ſublime action and fervour. This being to be our immortal ſtate, and this life a preparation to it, feſtivals are ſet apart for a kind of noviciate and anticipation of its functions, and for fervently aſpiring to that bliſs. The motives hitherio mentioned belong in part to a zeal for the divine honour, which

(34) S. Aug. ep. 55. ad Januar. (35) Heb. iv. 4. 5
(36) Hebr. iv. 9.

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ought to be more prevalent with us than any others, if our hearts are so warmed with any degree of true love of God, which teaches us to prefer him before all things. Yet our duty to God, and the charity which we owe to ourselves, oblige us also to be sensible to the essential interest of our own souls. The spiritual advantages which accrue from a devout celebration of the Sunday, furnish a fifth motive. 1st, This pious and religious observance is a most powerful and necessary means for keeping up a sense of God and religion in our souls. If we look into the world we shall easily perceive that the extreme insensibility of the generality of mankind in their spiritual concerns, arises from a love of the world, by which they seem wholly buried in, and intent upon the cares and business, or the diversions and pleasures of this life. Now the remedy to this evil is a constant attendance on the spiritual exercises of religion, and assiduous meditation on the life to come. This the sanctification of the festivals contributes to, even in those who find themselves most engaged in the world. It is not a bare belief of the great truths of the gospel, which makes men truly religious, or reforms the vicious. Only devout reflection on them can revive a sense of God, and of future rewards and punishments. On this account, even infidels have proved the absolute necessity of appointing public festivals for the safety of the commonwealth (37). 2dly, Public instruction is most conducive to the public peace, by teaching every man his duty to God, his neighbour, and himself, and by keeping up a spirit of religion in the world (38). Hence an eminent statesman and writer on civil polity observes (39), that, "if keeping holy the seventh day "were only an human institution, it would have been the "best method that could have been thought of for polish-"ing and civilizing of mankind." 3dly, Every exercise of an interior life and of virtue, every means of securing our salvation is provided for by festivals, which afford time to give them full attention, and a glorious opportunity of holy retirement after the public office of the day, to look into our own heart, and rectify whatever is there amiss; and to contemplate the infinite goodness of God, the love of our divine Redeemer, and other heavenly mysteries, an exer-

(37) Hobbes's Leviathan, ch. 12.

(38) See Prideaux's Connexion, vol. ii. p. 561. ad an. ante Chr. 444.

(39) Addison, Spectator, No. 112.

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cise most powerful to reform the affections of our hearts, and so sweet that the greatest pleasures of sense can never be compared with it. Moreover, how acceptable and how honourable to God, how powerful in obtaining his mercy and all favours, must be the joint sacrifices and homages of thanksgiving, praise and love, the fervent supplications, the alms, and all other good works of all his servants on earth, of the whole church militant, united with the triumphant in her holy fervour, by which the earth on this day is in some measure changed into heaven, and united with it. But what need of displaying all these motives, since God has commanded us to observe this festival in terms which express the singular importance of this precept, which he has enforced under the severest threats and punishments? "Remember thou keep holy the Sabbath day," says he (40). Not content with laying a simple injunction as in the other commandments, "Thou shalt not adore false gods; thou shalt not kill," &c. he awakes our constant attention by charging us always to *remember* this holy ordinance as we tender his divine honour. If we are tempted to neglect this duty by the dangerous seduction of false friends, by the example of the world, by our own sloth, avarice, or the love of pleasure, let us call to mind, and oppose to all obstacles this emphatical word, "Remember. Six days," says our divine legislator, "shalt thou labour and do all thy work." Indeed as all times and moments are holy and belong to God, so are they to be consecrated to him. "He made the day and the night, light and darkness, all times and seasons" (41). For this he commanded a morning and evening sacrifice to be offered to him every day (42). And all our moments, and all our actions, even in our ordinary employs, ought to be sanctified and made perfect sacrifices by the most pure and fervent intention of doing in them God's holy will, and accompanying them with the exercise of humility, meekness, patience, devotion, divine and fraternal love, and all other virtues as opportunities call them forth. All days are good, and blessed by God, as were all his works: But by a special blessing he gave a particular consecration to the seventh day, by which he made it more honourable and more holy than the other days, which he confirmed by his own rest, and by commanding his

(40) Exod. xx. 8. (41) Ps. lxxiii. 16. (42) ib.

people

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people to rest upon it in devotional exercises of their hearts in honour of his holy rest, in the enjoyment of his own adorable perfections. To neglect the sanctification of this day is to trample upon the most solemn precept of God, inviolable through all ages; to refuse to employ the most necessary means of sanctifying our own souls, and the most essential honour we owe to God. Our whole life ought to be an uninterrupted homage of praise to God, and an imitation, or a novitiate or beginning of the life of the blessed in heaven. How inexcusable then are we if we refuse to give to God this seventh part of our time, which he so severely reserves to himself? And of which he is infinitely jealous, even as he tenders his own honour in a most delicate point? Of this we have the most terrible instances in the threats of his vengeance, and in the severe judgment he passed upon the sabbath-breaker.

Soon after the law had been promulged by Moses whilst the Jews were in the desert in their passage out of Egypt into the promised land, a poor man was found gathering a few sticks on the sabbath. He was brought before Moses, and that great legislator of God's people would not presume to pronounce himself on the crime, but in his character of prophet together with his brother Aaron the high priest, consulted God upon the case. Almighty God commanded that the criminal should be stoned to death by all the people; and in pursuance of this sentence he was led out of the camp to the place where he had been taken in the fact, and the whole multitude made it a duty to shew their zeal for the honour of God and the sanctity of his festival by becoming his executioners (43). A great heap of stones under which he was soon buried, remained a standing monument of God's just anger against his sin, and a warning to others never to profane his holy festival. Of this law God has pronounced: "Whosoever shall have broke it, let him "die (43)." And again (44), "Let that man die. Let "all the multitude stone him out of the camp. He was "rebellious against the Lord: he hath made void His pre-"cept." How ought this example and threat make us tremble, and strike us with an awful respect for the sanctity of this day! If the poor man who transgressed this precept in so small a matter, in which many circumstances seem to have extenuated his fault, was punished with such seve-

(43) Exod. xxxi. 14. (44) Num. xv. 15.

rity,

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rity, what treatment muſt we expect if his example, and much greater lights and experience do not deter us from a like, or perhaps a more impious profanation of the Lord's day? When we conſider the rigorous ſentence paſſed by God upon the firſt ſabbath-breaker, we cannot be ſurprized that Nehemias ſhewed ſo much zeal in reforming abuſes againſt this precept, and that he cauſed the gates of Jeruſalem to be ſhut on the ſabbath to hinder the Jews and eſpecially pagan Tyrians from bringing in wine, figs, or other burthens, and from ſelling fiſh or any wares on the ſabbath (45). Saying to the people; "What is this evil thing which you are "doing, profaning the ſabbath-day? Did not our fathers do "theſe things, and our God brought all this evil upon us, "and upon this city? And you bring more wrath upon "Iſrael by violating the ſabbath." Amongſt chriſtians many have been overtaken by viſible judgments for this crime; of which many examples are related by ſeveral councils and authentic hiſtorians (46). The fathers of the fifth council of Paris, in the year 829, after expounding that all country buſineſs, bargains and the like are forbid on Sundays, by doing which the light of chriſtianity is darkened, and an occaſion of ſcandal given to thoſe who blaſpheme the name of Chriſt, ſay; "Many of us have ourſelves "ſeen, others have heard of perſons killed with thunder "whilſt they followed their huſbandry on theſe days; ſome "have been puniſhed with a ſudden contraction of their "nerves, and ſome have been ſtruck dead by viſible fire, "and their bodies, and very bones conſumed in a moment, "and reduced to aſhes; and many other terrible chaſtiſe-"ments have been, and ſtill are inflicted for this crime "(46)." But the moſt ordinary judgments with which God puniſhes it, are inviſible, and of all others the moſt terrible, by which he abandons ſuch ſinners to a ſpiritual blindneſs and hardneſs of heart, and delivers them over to a reprobate ſenſe.

Some churches formerly dated the beginning of the precept of keeping Sundays and holydays from the foregoing evening, and ſome from the firſt veſpers; and ſome ended on Sunday evening, others not till Monday morning. The council of Compiegne held under Gregory IV. in 833, de-

(45) 2 Eſdr. xiii. 15. 22.

(46) S. Gregory of Tours, l. x. Hiſt. Franc. c. 30. and l. i. de Glor. Mart. c. 16. l. ii. ib. c. 11. A council of Scotland, and Roger Hoveden on the year, 1201.

clares

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clares, "That we decree that all Sundays be celebrated "with the moſt religious veneration from the foregoing "evening to the evening of the day, and that all ſervile "work be laid aſide" (47). Pope Alexander III. (48) orders the cuſtoms of places to be kept in this reſpect. Hence as Gonzales obſerves (49), over all Europe the obligation of all Sundays and holydays long ſince, both begins and ends at mid-night. And the ſame rule is followed alſo on faſting-days (g).

Our anceſtors the Engliſh Saxons carried the obligation of the Sunday from Saturday evening at ſun-ſet to bed-time on Sunday night; as is declared in the conſtitution of king Withred and the council of Berghamſted in Spelman (50). King Edgar, about the year 967, extended it from three of the clock on Saturday afternoon to break of day on Monday, (51). This is repeated in the laws of Canutus (52), and again in thoſe of king Edward the confeſſor, confirmed by the conqueror; during which interval of time no Chriſtian could be moleſted going to church or returning thence, or travelling to the dedication of a church or any public chapter. Soon after the coming in of the Normans was introduced the Roman cuſtom of counting the day from midnight to midnight.

CHAP. IV.

On the manner in which we are commanded to keep the SUNDAY, *by reſting from ſervile work.*

THE precept for keeping Sunday is in part *affirmative*, by commanding certain works to be done; and in part *negative*, by forbidding others.

(47) See Thomaſſin *De Feſtis*, l. iii. c. 5. (48) Alex. III. Can. 2. *De Feſtis*, l. iii. c. 5. (49.) Gonzales in Cap. *Omnes*. Littera *(De Feriis)*. (50) Conc. Angliæ. T. i. p. 195. (51) Leges Edgari, c. 5. (52) Conc. Angl. Spelman ſive Wilkins. T. i. l. 14.

(g) The Romans before Chriſtianity, as appears by their civil law, began and ended their *Feriæ* or feſtivals at midnight (Ff. *De Feriis*, l. ii. tit. 12. c. 8. Morè) which was followed by the Greek empire. See the *Baſilicon* l. vii. tit. 17. *De diebus Feriatis, leg.* 8. The Franks extended the Lord's Day, from evening to evening, as was declared under Charlemagne in 794. *Capitular.* 19. ed. Baluz. T. i. p. 267. 707. and 955. *Capitular.* 15. l. i. and *Capitular.* 18. l. 6. The Jews counted their day of attonement *(Levit.* xxiii. 32) their Sabbaths, and other feſtivals from evening to evening. And the firſt appearance of the ſtars they called evening. (See Selden *de Jure Naturæ et Gentium*, l. iii. c. 11. p. 343).

It

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It forbids all ſervile work, or that in which ſervants or handicraftſmen are uſually employed. Such the councils always reckon in the firſt place all work of huſbandry and of handicrafts (1). Nor does it matter whether it be done for hire or for recreation; for the intention or end no way changes the nature of the work. *Liberal* employments, which belong to the liberal arts, or are uſually reſerved to the gentry or perſons of a liberal education, fall not under this prohibition; as reading, writing, ſtudying, conſulting lawyers, giving advice, playing on the organs, &c. In the ſame claſs are *common* employments, which equally belong to gentry and perſons of a ſervile condition, as fiſhing without nets, taking a moderate walk, or travelling a little way without loaded baggage, &c. S. Antoninus, Natalis Alexander, and Collet do not think it allowable for perſons to make long journies on Sundays, unleſs upon motives of piety or ſome degree of neceſſity: And what divines unanimouſly condemn as a breach of the feaſt all travelling with loaded horſes, coaches or waggons, unleſs neceſſity excuſe it, as when ſuch carriages cannot ſtop on the road without conſiderable inconvenience or loſs; or if when ſomething of neceſſity for the poor cannot be done for charity at any other time, and it appears allowed by the cuſtom of the place, or openly authorized by the biſhops. Hunting on feſtivals is alſo forbid by the councils of Meaux, in 845, and Tours, in 1673. Certainly it can never be allowed unleſs it be for a ſhort time towards evening after all the office of the day is over, near home, and without noiſy dogs, nets, attendance, company, or danger of ſcandal. Drawing deſigns on Sundays is deemed lawful, but not painting, becauſe it is employed to produce a natural external image or reſemblance of an object, though it be a liberal art. Much leſs is the compoſition of letters or any other part of the work of printing allowed. All weaving, or working with a needle is ſervile, and ſo it is defined by the councils of Meaux, in 845, Aix la Chapelle, &c.

Four kinds of the common or mixed liberal employments are particularly forbid on feſtivals by the civil and canon law. 1ſt, Markets and bargains; conſequently all buying and ſelling, except for neceſſity or in trifling matters (2).

(1) S. Tho. Aquinas *in* 3. *Diſt.* 37, q. 1. Natal. Alexander *Theol. Dogm.* p. 500. Suarez *de Relig.* l. ii. c. 19. p. 208. &c.

(2) Cap. 1. de Feriis. the 3d council of Tours in the reign of Charlemagne, &c.

And

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And many councils command all taverns, ale-houſes, and eating-houſes to be ſhut up on Sundays during the hours of divine office (3). Secondly, all actions of law-courts are forbid and invalid on Sundays (4), except in caſes where mercy, charity, or the neceſſities of the public good are concerned, as apprehending robbers, emancipation of ſlaves, &c. The biſhops and lay judges were commanded by a law of Honorius (5) to viſit the priſoners every Lord's day, or have them brought before them to examine whether the keepers treated them with humanity: So far were offices of charity from entrenching upon the reſt of the feſtivals. Thirdly, All proceedings of law in capital cauſes are forbid in a particular manner. Fourthly, All public oaths, or oaths to confirm any contract even out of a court of judicatory (6). The ſecond council of Macon in the firſt canon enforces theſe laws under the ſevereſt penalties. "Let "no one on this day proſecute a law-ſuit, no lawyer plead "any cauſes, no one put himſelf under a neceſſity of yok-"ing his oxen: but be ye all intent and ready both in bo-"dy and mind to ſing hymns and praiſes to God. If any "one contemn this admonition, he ſhall be puniſhed ac-"cording to the quality of the offence. If he be a lawyer "he ſhall loſe his privilege of pleading; if he be a country-"man or ſlave, he ſhall be ſeverely beaten with rods." Conſtantine the great firſt ordained that no courts of judicature ſhould be opened on Sundays, nor any ſuits or trials at law, though for works of mercy and neceſſity he made allowance. This prince had no ſooner embraced the Chriſtian religion, but he commanded the Lord's day to be obſerved by all perſons whatever as a feſtival and day of reſt. And becauſe there were many heathens in his army, he commanded them upon the Lord's day to go out into the fields, and pray to the true God; for which purpoſe he drew up a ſhort form of prayer, which he ordered them to uſe; in which no mention is made of Chriſt. It is recorded by Euſebius in his fourth book of the life of Conſtantine (a).

(3) See Natal. Alexander, Reg. i. p. 551.

(4) Cap. ult. *de Feriis.* and l. *ut in die. & de Feriis.* And the laws of Conſtantine and his ſucceſſors on this ſubject in Bingham, b. xx. §. ii. p. 18.

(5) Cod. Theod. lib. ix. Tit. 3. *de Cuſtodia Reorum.* Leg. vii.

(6) See Gonzales in Tit. *de Feriis.* T. ii. p. 158.

(a) Diſney "in his view of ancient laws againſt immorality, in folio, An. 1729. gives us a collection of thoſe which regard the profanation of

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A leſſon to all maſters of ſervants even if any have not been baptized, they are ſtill bound by exerciſes of devotion, to adore the Creator of all things whom they know by the light of nature, particularly on ſome weekly feſtival. Servile work is excuſed on feſtivals in the following circumſtances.

of the Lord's Day. Tit. A. p. 233 to 252. The ſame are given ſtill more at length in ſeveral other authors.

Worldly buſineſs or labour on the Sabbath was in the Jewiſh law puniſhed with death by God's expreſs command. Exod. xxxi. 14, 15. In this prohibition Harveſt-work was expreſsly included, notwithſtanding its frequent neceſſity. Exod. xxxiv. 21. The manner of execution was determined to be by ſtoning the offender. Numb. xv. 35. And this always continued the practice of the Jewiſh court. (See Miſna *Tit. Sanhedrim.* c. vii. And Selden *de Synedriis* l. ii. c. xiii. n. 5. p. 332). By the laws of the heathen Romans, the *Rex Sacrorum* and *Flamines* or prieſts were obliged to ſee no work ſhould be done on religious feſtivals, which order they publiſhed by a crier. An offender was puniſhed by a fine laid upon him: if he had profaned the day ignorantly, not wilfully, he was to offer a hog in ſacrifice (Macrobius *Saturnal.* l. i. c. 16. p. 62. Servius *in Virgil. Georgic.* l. i. p. 82.) This author ſhews that Virgil only allows water to be let out, or a dam to be made by neceſſity in ſudden floods which would otherwiſe deſtroy the harveſt. For except the caſe of ſuch a neceſſity, this and all handicrafts and other work were forbid, and ſhops ſhut that men might not be drawn from attending the religious ſacrifices and worſhip of the day. The prieſts ſent officers before them to ſee this obſerved, for which he quotes Varro, and the conſtant practice. This rule was derived from a Patriarchal general tradition in obſerving feſtivals of true religion. Mutius Scævola, the learned lawyer, caſuiſt and orator, and diſtinguiſhed high-prieſt and conſul, being conſulted what might be done upon ſuch days, made anſwer; "that which could not without damage be let alone." *Quod prætermiſſum noceret (Macrob.* c. 16.) for an inſtance Macrobius mentions the caſe of relieving an ox fallen into a pit; the ſame which is mentioned by our Saviour. Luke xvi. 5. Thus the heathen Romans allowed on feſtivals only works of neceſſity and charity: but were large enough in their conceſſions of theſe, as appears from Columella, *(De re Ruſtica,* l. ii. c. 22.) and Virgil. Georg. l. i. v. 268, 269, 270, 271, 272.) Conſtantine the Great commanded every heathen to ſhut up their ſhops, and interrupt all buſineſs, arts, trades and judicial acts on Sundays, but did not prohibit huſbandry, alledging leaſt the fruits of the earth ſhould periſh by the loſs of the ſeaſon. *(Cod.* l. iii. *Tit.* 12. *de Feriis, omnes Judices.)* This law with the exemption of works of huſbandry was followed in the *Baſilicon* (or code of laws in uſe in the lower Greek empire,) compiled by the emperor Baſil, the Macedonian, and publiſhed in 886, by his ſon and ſucceſſor, Leo the philoſopher *(Baſilic.* l. vii. Tit. 17. *de Diebus Feriatis.* l. xix.) But this Leo added a new law to forbid all huſbandry; for the divine law does not allow it on feſtivals, as he ſays. *(Leo Imp. Conſtit.* 54. *ad Calcem in Juris Civ. Juſtin.)* And this remained ever after in force, as appears from Harmenopulas, (l. i. Tit. 4. n. 7.) Agriculture was never looked upon as allowed except in caſes of neceſſity; but this induced Conſtantine not to

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First, If it be *inconsiderable*, as if a person walking in a garden pluck up a weed, or if one make a stitch or two of a needle to mend a small hole in his coat or stocking (6). Secondly, If it be required in the "divine service," as in carrying a cross or relicks. "The priests break the Sabbath in the temple, and are without fault (7)." And the

(6) See Gonzales in *tit. de Feriis*, T. ii. p. 158. S. Antonin. part iii. Tit. 9. c. 7. §. 5.

(7) Mat. xii. 10. Tert. l. ii. adv. Marcion.

to bring such work under the penalties inflicted by the civil law, which however, was done by his successors.

In the ancient laws of the Burgundians (from the constitution of King Gontram, Anno 585) in those of the Bavarians, Alemans, or Germans, Christian Goths, Hungarians, &c. Husbandry and all other work, except that which is necessary for the dressing of victuals, is forbid under severe penalties. Among the French, king Childebert II. in 595, ordered every one who was convicted of having done any work on Sunday to be amerced fifteen shillings (or solidi); if a slave, three; or to be scourged, (*Baluz.* T. i. col. 20. Lindenbrog, 1°. 347. *Goldastus* T. iii. p. 116.) King Pepin in a synod. A. D. 755. forbad work on Sundays, but to shun the Jewish superstition, says, travelling in carriages is allowed, (Synod. of Verneuil-sur-Oise. c. 14. *conc.* T. vi. p. 1664. Cointe, *Annal.* T. v. Capitular. l. vii. c. 276. Baluz. T. i. col. 173 and 1086.) Pepin's son Charlemagne enlarged this law, allowing only three occasions for carriages on festivals, viz. for the use of the army, for victuals, and for conveying dead bodies to the grave. (Capitular. l. i. c. 75. Baluz. T. i. p. 239, 240 and 716.)

Amongst the English Saxons, Withred, king of Kent, ordained in the council of Berghamstede, that if a servant does any work from sun-set on Saturday to Sunday, the master be fined 80 shillings, as Sir Henry Spelman exhibits it. According to Wilkins's reading and construction of this law; if a servant worked without orders, he was to pay six shillings, or be scourged; if a freeman, he was to lose his freedom or pay 60 shillings (Wilkins p. 15.) By the laws of Alfred and Guthrun the Dane, a freeman working upon holidays was to be made a slave, or pay his wita (or arbitrary amerciament) and his lashite (or Danish settled fine). Laws of the like nature had been before made by king Ina, in a synod held at Berghamstede under Bertuald archbishop of Canterbury. By S. Stephen's laws in Hungary, a man that worked on a Sunday, was to forfeit his best ox or horse, or all his instruments and tools, or redeem them by being scourged. (*Decr. Stephani.* R. C. ii. c. 7. *ad Calcem Bonfinii* and *Werbeuzi.*)

As to Law Proceedings.

With the Jews it was a standing maxim, that on Sabbaths and other solemn days of religion, no judicial acts could be allowed: To shew their abhorrence of which, they would not on those days, so much as wash or sit in conversation in the courts where their magistrates were used to determine causes: see *Mishna* tit. *Bitza* sec. *Tom. Tob.* c. 5. & Maimonides Sabbath. c. 23. Selden. *de Sinedriis* l. ii. c. 10. n. 2. Under the

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Jews carried the ark on the Sabbath, becauſe this was not their work, but God's, as Tertullian obſerves. But any more conſiderable work in dreſſing the church ought to be anticipated when it can be done. Thirdly, If required in ſome duty of piety, as the burial of the dead. Fourthly,

the Chriſtian emperors, on the Lord's day all proceedings at law were ſilenced by Conſtantine the great. (Cod. l. iii. tit. 12. *de Feriis* l. 3. *Omnes Judices*, and again by Theodoſius, *tit.* l. ii. *ut in die*). This prohibition was extended to all arbitrations by Valentinian II. (Cod. Theod. *de Executoribus* l. iii. *& de Exactionibus* l. xiii.) To all exactions of debt and arreſts by Valentinian I. (ib. l. i. and 10.) & Valentinian II. (ib. l. iii. and l. xii.) and by a conſtitution of Leo & Anthemius, retained in Juſtinian's Cod. *de Feriis* l. xi. *Dies Feſtos*. The puniſhment of the tranſgreſſor was the forfeiture of the perſon's place, and of his whole eſtate. Valentinian II. commanded this offence to be puniſhed as ſacrilege, becauſe, ſays Gothofred, the day was wholly devoted to the worſhip and ſervice of God. But this was left out in Juſtinian's Code. The ſeaſons of Chriſtmas, Eaſter, Epiphany, and ſome other great holydays enjoyed the ſame immunity. [Cod. *de Feriis* l. vii. *Omnes Dies*.) All theſe laws, are repeated in the Baſilicon of the lower Greek empire. Like immunities were granted by the laws of the Chriſtian Viſigoths, Oſtrogoths, Lombards, Franks and Engliſh-Saxons.

Edward the Confeſſor, in the laws, which were confirmed by William the Norman, eſtabliſhes an immunity from arreſts, from three of the clock on Saturday afternoon, to Monday morning. (*Leges Edw. Con.* c. 3. apud Wilkins, p. 197.)

Markets, & all buying and ſelling,

Are not expreſſly mentioned in the law of Moſes concerning the Sabbath or feſtivals. But to expoſe things to ſale on thoſe days certainly was compriſed under worldly buſineſs. And to buy or ſell even victuals on the Sabbath without neceſſity was a profanation of the feſtival, both from the beginning and after the captivity, and was ſeverely enforced by Nehemias. 2 Eſdr. X. 29. 31. XIII. v. 15 to 23.

The Roman laws are ſilent on this article. Several councils forbid all ſelling of goods on Sundays, except of neceſſary proviſions, nor theſe during the hours of divine ſervice. This exception is alſo made in the civil laws. Charlemagne forbad markets on Sundays in his laws given to the Lombards (*Leges Longob.* l. ii. tit. Ag. c. 1. and 2. Lindenbr. p. 645. Baluz. t. 1. p. 738. in capitular. l. ii. c. 7.) And to the French (cap. 18. ib. and l. i. c. 130.) Yet he allows thoſe which had been anciently and legally admitted. (c. 8. l. i. Baluz. t. 1. p. 421.) This prohibition was renewed by Charles the Bald without any mention of the exception, which nevertheleſs cuſtom has often authorized. (See Car. Calvi tit. 36. c. 19. Baluz. t. ii. p. 182.) In England, by the laws of king Altheſtan (c. 24.) and by thoſe of Alfred and Guthrun the Dane, all buying and ſelling on the Lord's Day is forbid on pain of forfeiting the goods or price, and a fine of 30 ſhillings. Markets are forbid on that day by king Ethelred under a ſevere penalty: And again by king Canutus; and all ſecular aſſemblies, unleſs in caſes of the utmoſt neceſſity. See their laws publiſhed by Wilkins. Theſe laws of the ſtate are only intended for enforcing thoſe of the church; by which buying and ſelling are forbid on ſuch days. (See tit. *de*

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If *neceſſary* (8). The Sabbath is for man (8) and any grievous neceſſity for the ſake of his life, health or reputation, or to ward off any conſiderable loſs in his fortunes, is a ſufficient reaſon for diſpenſing in the obligation of the reſt commanded on the feſtival. Hence no Chriſtian ever doubt-

(8) Mat. xii. 1. Mark iii. 27. & xvi. 1. Luke vi. 7.

Feriis c. 1, and 2.) which yet are not underſtood of caſes of neceſſity, or trifling things bought privately, and without any circumſtances of ſolemnity. Cuſtom may ſometimes have derogated a little from this condition in leſſer feſtivals in certain places: in which however, abuſes muſt be watchfully and ſtrenuouſly guarded againſt. Neceſſity is a ſufficient excuſe, when peaſants cannot eaſily aſſemble or purchaſe neceſſaries on another day. Fairs have been allowed by cuſtom on certain leſſer holydays. On which account the council of Mentz in 1549, orders ſuch feaſts, when they fall on the Lord's day to be transferred, adding; "we decree that on the Lord's day and all feſtivals, no markets, "dances or morrices, which the council of Toledo, &c. condemn, be "tolerated." On the Sabbath travelling was unlawful amongſt the Jews, as is clear from 2 Mac. viii. 26. 27. Mat. xxiv. 20. &c. It was only allowed them to go a very little way, called the journey of the Sabbath, which the Rabbins determined by the diſtance of the camp from the tabernacle in the march of the Iſraelites, Exod. xxxiii. 7. This the Thalmudiſts define 1000 paces (of five feet each) or a mile. (Thalm. Tr. *Erubin*. T. ii. p. 161. 166. Arator. Suidas. &c.) S. Luke ſays, Mount Olivet was a Sabbath day's journey from Jeruſalem. Acts i. 12. Joſephus counts it five *Stadia* or 625 paces, perhaps to the foot of the mountain. (*Ant.* l. xx. c. 6.) S. Epiphanius ſays (*Hær.* 66.) that it is not allowed the Jews to walk on the Sabbath day above ſix *Stadia* or 750 paces. Origen, quoted by Æramenius (in Act. i.) ſays, their journey of a Sabbath day is one mile or 2000 cubits. For the Jews made a mile 2000 cubits as Reland ſhews. (*Paleſtinæ* l. ii. c. 1. p. 397.). And the Rabbins quoted by him, agree with Maimonides (in *Hilcoth Sabbath*, c. 27. n. 4.) where he ſays a perſon may walk 2000 cubits on a Sabbath. The journey of the Sabbath ſeems to have been determined at leaſt near Jeruſalem, by public authority; but we find it in ſome diſtant places a little more, in others leſs. The Jewiſh cubit was two Roman feet and a half, a mile being 1000 paces or 5000 Roman feet. (See Reland, ib. p. 397. Lewis's *Hebrew Antiquities*, l. iv. c. 16. p. 581.) However the travelling prohibited, was only ſuch as was in order to ſome temporal buſineſs, or amuſement, not of devotion as to the Synagogue. (See Selden *de Jure Nat. & Gent.* l. iii. c. 9. p. 322.) If any Jew went on the Sabbath beyond 2000 cubits, but not ſo far as 12 miles, he was ſcourged, as for tranſgreſſing the rules of the Scribes or doctors: But if one ſingle cubit beyond 12 miles, he was beaten with cudgels, as offending expreſsly againſt the law of God itſelf. Seld. ib. p. 316.

In Chriſtian ſtates, the ancient laws of the Bavarians, publiſhed by Herold (in his *Opus Legum Antiquarum Germaniæ*. 1557.) And again by Lindenbrog (in *Cod. Legum Antiquarum*. 1613.) Are moſt ſevere on this head; in theſe it is forbid for any one who is travelling by land or water, to proceed on the Lord's day, (on which he ought to reſt) on penalty

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ed but it is lawful for phyſicians and ſurgeons to afford on all days the neceſſary ſuccours of their art. 2dly, for ſervants to dreſs neceſſary food for that day, and to kill ſmaller, but not large living creatures: yet ſo as to reſerve ſufficient leiſure for ſpiritual duties, and to prevent the day before what belongs to the remote preparation for ſuch actions. Wherefore millers muſt grind the corn, and bakers bake bread the foregoing day, barring ſome particular neceſſity (b).

penalty of forfeiting 12 ſhillings. (*Leg. Bavar.* tit. vi. c. 2. & 4. 5. *apud Herold.* p. 99. *Lindenb.* p. 414. *Baluz.* T. i. p. 113. & in notis T. ii. p. 1016.) This was not only underſtood of loaded carriages, as in other countries, but of all travelling on foot, on horſeback, or by water. Whence John Boem, in his valuable book *de Moribus & Ritibus omnium Gentium* l. iii. c. 17. p. 285. in his account of Bavaria, applies the forfeiture of 12 ſhillings to a common travelling ſtranger. In a council held by Cuthbert, archbiſhop of Canterbury in 747, it is ſtrictly forbid all prieſts and monks to travel on Sundays unleſs on ſome urgent neceſſity, and when it cannot be delayed. And in ſome other canons of the Engliſh-Saxon-Church, it is commanded, that no one ſet ſail or take a journey on a Sunday, unleſs leave be granted on ſome neceſſity. By the civil laws in England, in the 29th year of Charles II. a ſtatute was paſſed, enforcing the laws by which goods expoſed for ſale on the Lord's day are declared forfeited; butchers, higlers, &c. are forbid to travel or come to an inn on it, on pain of forfeiting twenty ſhillings; or any one to travel with a boat, barge, &c. on this day under a penalty of five ſhillings. That —— it is enacted, that if any one travelling on it be robbed, no hundred or inhabitants can be made anſwerable for a robbery ſo committed, as is the law in England on other days between ſun and ſun.

(b) The cuſtom for barbers to ſhave for a conſiderable part of the morning is an intolerable abuſe, which biſhops and magiſtrates ought to remedy. Perſons who come out of the country, and could not be ſhaved the foregoing day, may alledge the plea of neceſſity, but no one barber ought, if poſſible, to be too long employed on ſuch an account. Hence at Rome and in ſome other places an hour is fixed, in which alone it is allowed for barbers to ſhave on account of caſes of neceſſity. This permiſſion for an hour, is approved by Natalis Alexander reg. 2. p. 504. T. 2. though pope John XXII. in the year 1317, and ſeveral councils expreſsly forbid barbers to ſhave on Sundays, their profeſſion being in itſelf ſervile. But formerly long beards were ſo faſhionable that ſhaving was not neceſſary for decency in company; even in the 11 and 12 centuries men did not ſhave their beards above once in 14 days. Then frequent or cloſe ſhaving was not a neceſſary part of decent dreſs. The letter of pope John XXII. in which he condemns thoſe in France who ſhaved on Sundays is extant in Odericus Rainaldus's annals (ad ann. 1317.) The council of Angers in 1282 orders every one to be excommunicated who ſhaves or cauſes himſelf to be ſhaved on a Sunday or holyday. But the difference of manners has ſomewhat mitigated this diſcipline. But though a ſervant may ſhave his maſter or dreſs his hair, only ſome degree of neceſſity can excuſe this in a barber. Some

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5thly, If harveſt or other things be in danger of periſhing, if the neceſſity be general, the Biſhop or Pope grants a general leave for working; if the neceſſity be of ſome particular perſon or perſons, the curate gives a particular leave: but this being a law of a ſuperior authority, *viz.* of the univerſal church, the diſpenſation given by the curate is in itſelf null, unleſs the neceſſity appear real; as in this caſe alone does the church allow him to diſpenſe in her law (9). In the body of the canon law is inſerted the general diſpenſation granted by Pope Alexander III. (10) to catch herrings and other fiſh of paſſage, *in a preſſing neceſſity*, except on greater feſtivals: but on condition that a ſuitable portion be given out of what is taken to the poor, or to ſome neighbouring church. In like manner, ſome compenſation in alms, prayers, or other good works, is piouſly annexed to ſuch a diſpenſation, eſpecially if the neceſſity appear not evidently preſſing. Thus will ſuch perſons not only by their deſire, but alſo by their concurrence in good works to the beſt of their power, deſerve in proportion to their fervour, a ſhare in the general and united devotion of the whole church.

As to recreation on feſtivals, we are to take notice that the great and primary end of the reſt commanded on theſe days, is that men may give their entire attention to, and due attendance upon religious duties. Yet a ſecondary end is a reprieve from hard labour and a cloſe attendance on worldly affairs, to which moſt men are confined on other days; in which, according to the obſervation of an ancient philoſopher and ſtateſman (11) if no interruption be made, their ſtrength and faculties are exhauſted, and their minds become dull and languid. Whence all legiſlators, even for civil purpoſes, as the ſame writer remarks, inſtituted feſtivals on which mens minds may be cheerfully relaxed, that theſe days may be an eaſe, comfort, refreſhment and delight amidſt the fatigues of life. For as Plato ſays, feſtivals are neceſſary to relieve both the mind and the body (c). *We*

he may admit where the laws of the place do not hinder him, or buſineſs makes it indiſpenſable: but this he ought to confine to a limited time; in which the advice of his confeſſor or diſpenſation of his paſtor ought to be his rule.

(9) Mark 27.

(10) See Barboſa de Officio Parochi, cap. 16. p. 119. cap. 3. de Feriis.

(11) Seneca L. de Tranquilitate Animi, c. 15. Plato l. ii. de leg.

(c) Not a century ago, martial exerciſes being ſtill in faſhion, and encouraged by the great in order to inure men to fatigues, ſtripes and wounds;

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muſt therefore ſo expound the obligation of this precept, both as to the labour which is forbid, and the reſt that is enjoined, as to ſhun on one ſide the licentiouſneſs of prophaners, and on the other a Jewiſh and Phariſaical ſuperſtition and enthuſiaſm. Nor is recreation to be condemned on feſtivals, provided it be innocent, inoffenſive, grave, decent and moderate, be only allowed after the public offices of religion have been fulfilled, and be no impediment to the private duties of devotion. Such may be a walk in the evening, a grave converſation, or viſit of a good friend.

But all diverſions are forbid on feſtivals, which are inconſiſtent with the dignity, piety, and gravity of days conſecrated to religion, or which give offence or ſcandal to good men. Nothing can be admitted on the Lord's Day which is an enemy, or even which is not a friend to religion, becauſe natural reaſon abhors all irreligious actions, eſpecially upon a day of religion; and 2dly, becauſe all pious men, all paſtors and lawgivers of the church ſeverely inveigh againſt, forbid and condemn the unchriſtian and ſcandalous abuſe and profanation of riotous eating, immoderate drinking, wanton dancings and ſongs, on a day appointed for the divine ſervice, for an imitation of God himſelf in his holy reſt and divine contemplation of himſelf, and for the celebration of the great myſtery of our redemption. Many councils particularly forbid on Sundays all dancings, thoſe at leaſt which are public and promiſcuous (12). S. Charles Borromæo condemns all ſhews, combats, dances, and morrices on Sundays, &c. See his firſt and third councils of Milan. Sotting in taverns, and alehouſes on feſtivals is a moſt pernicious and criminal profanation (13). The council of Cologn in 1536 orders taverns and victualling houſes to be ſhut up; and all plays, rioting, drinking, dancing, and all unbecoming recreations can never be tolerated on feſtivals. The council of Paris in 1557, decrees that all plays, dances, drinking and idle diſcourſe be avoided on holydays. It is ſaid with truth, that a Sabbath ſpent in idle-

wounds; men carried their cudgels to church by flagrant abuſe on Sundays in the afternoon, left them behind ſome door during ſervice, and when it was over challenged one another and meaſured their ſtrength at bruiſing in the public ſquares and ſtreets.

(12) See Natalis Alexander Theol. Dog. Reg. 3. p. 503. Conc. Pariſ. An. 1547. Carolus M. *in Capitular. &c.*

(13) S. Charles Borrom. Conc. Mediol. 3. apud Acta Eccl. Mediol. T. i. p. 85, 86. & Synod. Med. 11. p. 490.

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neſs is the Sabbath of beaſts of burthen; but thoſe who employ it in ſenſual diverſions, ſports or converſation, or in ſurfeiting, ſotting, or wanton ſonnets, make it a Sabbath of Satan, the devil's holy-day. Sins committed on a Sunday or other feſtival, as all theologians agree, contract from this circumſtance of the time ſome degree of ſacrilege. This amounts to a diſtinct mortal ſin in ſcandalous, external, ſinful actions, ſuch as debauchery, drunkenneſs, &c. (14). Hence the penitential canons, and the beſt theologians with S. Bonaventure in his method of penance, or confeſſion, order penitents to be aſked whether they committed a ſin in an holy place, or on an holy time or feſtival; becauſe ſuch a ſeaſon as well as an holy place, is a circumſtance which aggravates the malice of a ſin. Hence ſins of action, at leaſt if the perpetration takes up a conſiderable ſpace of time, or if they are ſcandalous and publick, contract on feſtivals, &c. a circumſtance of a grievous ſacrilege. All ſin receives ſome aggravation from this circumſtance, and is contrary to the end of this precept, our ſanctification: therefore to be guarded againſt on feſtivals, with more than ordinary watchfulneſs. And though the end does not fall under the precept, yet ſin defrauds the Chriſtian of all the advantages and bleſſings of the feſtival, and is a profanation of a time conſecrated to our ſanctification, and God's worſhip. Waving therefore the diſpute whether all ſin be expreſsly forbid by this precept among ſervile works, as ſome theologians of the firſt claſs have attempted to prove, it is certainly moſt contrary to the end of this law, and the moſt grievous evil that can befall a Chriſtian on thoſe days of ſanctity. Whence S. Auguſtin ſays "Keep the Sabbath, but "not carnally and in delights, like the Jews, who abuſed this "reſt to ſin. They would have done better to dig the "whole day, than to dance the whole day (15.)" And again: "They had better card wool and ſpin on the [illegible]h, "than immodeſtly dance on that day in their por[illegible]- "conies (16)." The Fathers often reproa[illegible] Jews that though they would not work on th[illegible]

(14) S. Tho. ſecunda ſecundæ q. 122. a. 4. part. tit. ix. c. 7. §. 2. S. Bonav. *Confeſſionale* diſt. 37. &c. See Merbeſius, p. 1. 9. 75. p. [illegible] c. iii. p. 457.

(15) S. Aug. Enarr. 2. in Pſ. 32. 4. [illegible]

(16) C. de 10 Chord. c. iii. quoted [illegible] Art. 4. ad 3.

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they made no scruple to spend it in idleness and unlawful pleasures, as dancing and revelling (17). For which the Prophets themselves had frequently threatened them with divine vengeance (18). Theodosius the Elder in 386, forbad even Pagans to be gratified on the Lord's day with any gymnastic exercise of gladiators in the theatre, any public sports, any stage play, any horse race in the circus, or hunting or fighting of wild beasts (19). His grandson Theodosius the Younger extends the prohibition of these diversions to the other great festivals of the year, as Christmas, Epiphany, Lent, and Easter; enjoining both Jews and Gentiles over all the world so far to shew respect to these days (19), nor would he allow any exception to be made in honour of the Emperor's birth-day, or the anniversary of his accessions to the throne, if it should fall on a Sunday or other festival, adding that no greater honour can be paid to the Imperial Majesty on earth than by shewing a just veneration to the Majesty of Almighty God in heaven (d). Leo and Anthemius published a like prohibition of all stage-entertainments and shews on these days, commanding, that if the Emperor's birth-day happened to fall on any of them, it should be deferred. And they ordered that whoever transgressed this law either by exhibiting these games or shews, or by being present at them as a spectator, should forfeit his office, if he enjoyed any, and be punished with confiscation of his whole estate. These laws were made at the sollicitation of the pastors of the church, who were no less careful on their side to guard the service of this day from the en-

(17) S. Aug. En. in Ps. 91. Prudentius, Apotheosis vers. ccccxxi. Rufin in Osc. xi. 11. S. Chrysost. hom. 1. de Lazaro. Theodoret. qu. 32. in Levit. & in Phil. 3. 19. & in Amos. vi. 3. Cyril. Alex. in Amos. vi. 3.

(18) Isa. v. 12. Amos. vi. 3.

(19) Cod. Theod. l. xv. tit. 5. *de Spectaculis Leg.* 2. The same was again forbid by a joint law of Valentinian II. Theodosius and Arcadius in 389. cod. l. iii. tit. 12. *de Feriis.* l. vii. *omnes Dies.*

(d) *Dominic. & Natal. atque Epiphan. Christi, Paschæ etiam, & Quinquagesimæ Diebus omni Theatrorum atque circensium voluptate per universas Urbes earumdem populis denegata tota Christianorum mentes Dei cultibus occupentur.*

Theodosius junior (Cod. Theodos. ib. *de Spectaculis* leg. 5. p. 353). He adds of the Jews and Pagans: "Let them know that times of devotion are not to be confounded with or converted into seasons of "pleasure. Nor let any man think himself obliged in honour of our "Imperial Majesty, to neglect the sacred business and religion of the "day, and apply himself to those public diversions; for let him not "doubt,

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croachment of vain paſtimes, and eſpecially of diverſions which are in themſelves dangerous and criminal, and which

" doubt, that we look upon ourſelves as then beſt ſerved and honoured, " when the excellence of the Omnipotent God, and his mercies to all, " are devoutly celebrated." ib. In the latter Greek empire the ſubſtance of theſe laws is copied in the Baſilicon (l. vii. tit. 17. *de Diebus feriatis* l. xxiii. & xxvii.) Theſe laws have been always rigorouſly obſerved wherever the imperial law was in force. The toleration of ſuch diverſion in ſome other places is an inſufferable abuſe and ſcandal, the toleration of which nothing but abſolute neceſſity from dangers of greater evil can excuſe in legiſlators and magiſtrates, and no pretence can juſtify thoſe who exhibit or frequent them on theſe days. What the firſt Chriſtian Emperours, by the advice of the moſt holy and learned amongſt the ancient Fathers, thought they could not tolerate in Jews and Heathens, Chriſtians cannot preſume to allow amongſt themſelves.

The ancient Franks had no reliſh for the entertainments of the ſtage: indeed they underſtood not the Greek or Latin compoſitions of this kind, nor had any thing of that kind in the Teutonick. The theatres were deſtroyed by the Franks in their firſt conqueſt in Gaul at Mentz, Triers, Cologne, Lyons, &c. and never rebuilt by them, as we learn from the learned Salvian of Marſeilles in 443, (*de Gubern. Dei.* p.144.) who aſcribes the deſtruction of theſe cities to a juſt Providence in puniſhing their incorrigible voluptuouſneſs and crimes of which the ſtage was proof. The diverſions of the ſtage were aboliſhed in like manner by the Viſigoths in Spain. The firſt or old Roman province in Gaul, or Southern Gaul fell under the power of the Franks by degrees, and rather by ſubmiſſion than by the ravages of war. Hence the diverſions of the theatres were continued ſome time at Marſeilles and Arles, and were ſeverely inveighed againſt by S. Cæſarius in his ſermons, as S. Cyprian of Toulon informs us in his life. Actors were excommunicated by the firſt council of Arles in 314, and again by the ſecond in 452. Theodoric diſcountenanced theſe diverſions by law in Italy, as appears by Ennodius's Apologetic (p. 356), yet tolerated them in ſome degree by neceſſity, and againſt his will, as appears from the fine maxims he lays down on this head, in his letters (*apud Caſſiodor.* l. iii. ep. 51. l. i. ep. 31.) In the Eaſtern empire the ſtage ſubſiſted till its deſtruction, eſpecially at Antioch and Conſtantinople; but always the object of the ſevereſt cenſures of all zealous paſtors. Nor was it ever tolerated there on Sundays or holy-days. Nicephorus, patriarch of Conſtantinople, in the beginning of the ninth century, and Pope Nicholas I. in his Anſwers to the Conſultations of the Bulgarians, in 866 (c. 12. and 44.) order that no ſuch diverſion be tolerated, particularly on Sundays or in Lent. Photius, in his Nomocanon, in the ninth; Balſamon, patriarch of Antioch, Zonaras and Ariſtenes, able canoniſts in the 12th century, repeat this inviolable maxim and law both of the church and ſtate. In France, England, and Spain, no wonder we find no laws framed on this head, ſince all plays were baniſhed. However, during this interval, Childebert I. in France, forbad even on the preceding evening of days devoted to religion, namely, Sundays, the feaſts of Chriſtmaſs, Eaſter, &c. all drinking, ſinging, revellings, and mobbiſh dancings in the ſtreets, which with great indignation he calls offences of God, and ſacrilegious impiety; commanding any perſon that ſhould

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the church deteſted and forbad at all times. (20) The council of Carthage in 425 preſented a petition to Theodoſius the

(20) See this famous law retained in the Juſtinian Code, (Cod. i. l. 3. tit. 12. *de Feriis.* l. vii. *dies Feſtos.*)

ſhould be guilty of ſuch a profanation, if of ſervile condition, to be puniſhed with 100 laſhes; if a freeman, or a perſon of quality, ſeverely, at the diſcretion of the judge. (*Baluz.* T. 1. p. 7, and 8. *Labbe, Con.* T. v. p. 810, 811.) He again forbad morrice-dancers to go about on Sundays. Charlemagne, with labour and worldly buſineſs prohibits on theſe days hunting, and all ſports of that nature. (Capitul. l. i. c. 19. &c. Baluz. T. i. p. 240. and 716.) His ſon Lewis Debonnaire forbad all vain and idle converſation, ſinging and dancing on Sundays (*Capitul.* l. vi. c. 205. *Baluz.* T. i. p. 958.) In England Canut forbad by law all hunting on the Lord's day, (c. xv.) which anciently no one could have thought of reconciling with the feſtival. The council of Oenham, in 1009, compoſed of the Biſhops and chief nobility, with King Ethelred at their head, had before enacted this a law of the ſtate, according to the canons of the church, and its conſtant doctrine and practice. Poetry being revived in France under Charlemagne, ſingers and muſicians introduced by degrees various arts of amuſing the mob with little ſhews and farces, accompanying groteſque ſongs and muſic, in the ſtreets and private houſes, with various poſtures, antic tricks, jocular and ridiculous geſticulations. Theſe we find often mentioned in writers of that period, and from theſe aroſe buffoons, which in the tenth century were introduced into courts, and generally entertained there. See John of Saliſbury (*De Nugis Curialium.* l. i. c. 8.) &c. Of theſe we are to underſtand Mezeray, when he commends Philip Auguſtus for expelling comedians and jugglers his court: and when he mentions the ſame of S. Lewis, who would only have at court one ſinger, who entertained him ſometimes with nothing but ſinging pious ſongs and pſalms. Poets were very numerous in Provence and at Avignon, whither they came from Italy in the 13th century. Some of theſe took it into their heads to repreſent upon ſtages or ſcaffolds pious ſcripture hiſtories; which they firſt introduced at Paris in the beginning of the 14th century. (See Maire. *Paris Ancienne et Nouv.* T. ii. p. 503.) Boileau calls theſe a ruſtic company of pilgrims, who firſt ſet up the ſtage at Paris. They had been at Paris a very few years, when, in 1541, under Francis the firſt, the parliament forbad ſuch pious repreſentations, by which, under the maſk of devotion, holy things were often profaned and religion diſgraced. See ſuch Repreſentations of the Hiſtory of the Fall of Adam, the Incarnation and Suffering of Chriſt, &c. uſed among the friars of Coventry, &c. in Stephen's Monaſticon, Heaine, &c. Inſtruction and edification were the motives alledged. But it is not eaſy not to border upon buffoonery, which on ſuch adorable myſteries is akin to blaſphemy. From the time of Francis I. profane repreſentations, &c. began to be revived in France; but it was only in the voluptuous court of Henry III. that regular comedians were ſet up in order to flatter the paſſions of debauched perſons. See Le Brun, (*Tr. des Jeux de Theatre*, p. 214, &c. and Mezeray, Anno 1557.) We therefore cannot wonder that laws and canons were not at that time framed in France againſt an evil then unknown in that kingdom. The diverſions of buffoons and jugglers were often forbid

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Younger, that the law made by Gratian againſt public ſhews might be enforced. Accordingly that prince renewed

forbid to be tolerated in church-yards, or on the eves of feſtivals before churches: and ſeveral councils forbad clergymen to be ſpectators at their dances, &c. as the council of Worceſter, in 1240, that of Buda in 1279, thoſe of Cologne, in 1280, of Niſmes, in 1284, of Bayonne, in 1300, of Paris, in 1515, &c. Such amuſements were particularly forbid on feſtivals. See the councils of Cologne, in 1536, of Chartres, in 1538, of Cambray, in 1550. Whenever plays were ſet on foot, the church always ſeverely forbad them, eſpecially on Sundays and feſtivals; in France we ſee this in the Statutes of the General Aſſembly of the Clergy at Melun, in 1579, in the councils of Bourges, in 1584, of Avignon, in 1594, of Rheims, in 1583, of Tours, in 1585, &c. See alſo Cardinal Camus's *Ordonnances Synodales*, where he ſhews them to be condemned by the church, particularly on feſtivals, and in Advent and Lent. The councils of Spain, quoted for this purpoſe by Cardinal d'Aguire, and the learned Canoniſt Gonzales. S. Charles Borromæo deſired that the magiſtrates ſhould aboliſh entirely all ſtage-entertainments; and he exerted his zeal with extraordinary vigour, that at leaſt ſo crying a profanation of holy days, and of the ſacred ſeaſons of Advent and Lent might be utterly extirpated. See his Life, his firſt Provincial Council, p. i. tit. 12, &c. Amongſt Proteſtants, it is well known how ſome ſeemed to reduce the whole religion to a *Phariſaical* obſervance of the Sabbath, conſiſting in outward forms and a Jewiſh ſuperſtitious reſt; which many abuſed by the moſt ſcandalous hypocriſy, affectation, and pride, to the deſtruction of all ſincere humility, devotion and religion, as is proved by remarkable inſtances in Dr. Barnard's Life of Dr. Peter Heylin, &c. This affected ſcrupuloſity in keeping a more than Jewiſh Sabbath made up a main point of that puritanic fanaticiſm, which raiſed ſo great broils and kindled the grand rebellion in England. Charles I. in the firſt year of his reign, in 1625, paſſed "An Act for puniſhing Abuſes committed on the Lord's Day," in which it is forbid to hold or be preſent at bear-baiting or any ſuch paſtimes upon the Lord's Day: or any meetings out of the perſon's own pariſh, for any ſports or paſtimes whatever, on pain of forfeiting three ſhillings and four-pence, or of being ſet in the ſtocks for three hours. And another Act, in his 3d and 17th year, in which it is forbid for any carrier, waggoner, butcher, or drover, to travel on the Lord's Day, upon the forfeiture of twenty ſhillings: laws ſtill in force. Yet in 1633, he by a declaration renewed the law of his father James I. enacted in 1618, allowing lawful recreations on the Lord's Day, without impediment of the divine ſervice, and when people had firſt done their duty to God. In the ſame year, 1633, Archbiſhop Laud declared wakes and church-ales might be tolerated on the feaſts of the Dedication of Churches on Sundays. The declaration of James I. had been well received, and was judged ſeaſonable and popular: but this of Charles I. was looked upon as irreligious and profane. The Archbiſhop and King were both cenſured by the Puritans. Many others thought a legal declaration of that nature might be made an occaſion and encouragement of abuſes. To enumerate the different opinions of Proteſtant writers on the Sabbath or Lord's Day, would be a taſk both tedious and of no utility or importance. It is ſufficient to obſerve, that they all diſagree in their ſentiments in many eſſential points, and many fall into oppoſite

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the edict and commanded the circuſes and theatres to be ſhut up on the Lord's Day, and great feſtivals. The 4th council of Carthage about the year 401 orders thoſe to be excommunicated, who neglecting the ſolemn worſhip of God on this or other ſacred times, ſhould ſpend the day in plays, or ſuch like diverſions.

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oppoſite extremes; great numbers, both in Germany and England, have confidently advanced that the precept itſelf of keeping the Sabbath, or the Lord's Day, is barely ceremonial or eccleſiaſtical, not a moral law.

Gaming, and other ſuch public ſcandalous crimes are particularly forbid on Sunday by many expreſs canons, and from the profanation of the Holy Time contract an aggravating malice of ſacrilege. [*Synodus Lingon &c. apud Nat. Alex.* p. 506. cap. and *conſideret.* de Penit. c. 5. Lyran. in Exod. 20. *Alex. Alens.* &c.] The modern amuſement of cards was no ſooner introduced than branded in ſome councils as not agreeable to the ſanctification of feſtivals, eſpecially when followed in public aſſemblies, or for any long time or before the whole divine office is finiſhed. Thus the council of Cracow in 1573, and that of Petricow in 1578, ordain, that "there ſhould be no meetings at the tavern, "no drinking-matches, dice, cards, conſorts of muſic, dancing, or "any ſuch paſtime, eſpecially at the time when all ought to be at "church." Cards in all games of hazard, are highly criminal: in other games unprofitable and dangerous, and eaſily creating a paſſion and attachment, eſpecially if continued any conſiderable time. Not only games of hazard, but all deep plays at cards, which always proceeds from and nouriſhes a criminal avarice, is in itſelf at all times ſinful and ſcandalous, and on Sundays a profanation of the feſtival. Moreover all playing at cards at leaſt for any conſiderable time, is a bewitching diſſipation of the mind, has a tendency to ſtupify the ſenſes, indiſpoſes the ſoul for ſpiritual exerciſes, alienates the mind from a ſerious application to God, and his worſhip, and renders it unfit for devotional duties. Therefore to paſs a conſiderable part of the day at cards is contrary to the end and ſpirit of this precept, which is the ſanctification of our ſouls by an application to exerciſes of piety and devotion. It is a tranſgreſſion of the precept itſelf, if it be ſo practiſed as to fall under public ſports or diverſions condemned by many canons. That forbidden ſports may be allowed on Sundays after the public duties of religion have been complied with, is a falſe plea; for the whole day being devoted by God to his ſervice, no one can pretend that the precept of ſanctifying ceaſes to oblige when in the evening the church-office even of the afternoon is all over, and has been attended; though ſuitable diverſion may be then more freely indulged for ſome ſhort interval, as it does not tend to withdraw any from the public ſervice. Continence in the married ſtate being anciently preſcribed on feſtivals and faſting-days, we cannot wonder that ſome churches forbad marriages to be ſolemnized on any Sunday; though this prohibition is now aboliſhed. Egbert, Archbiſhop of York, made this canon, "Let no-"thing elſe be done on the Lord's Day, but to attend on God in hymns "and pſalms and ſpiritual canticles. Whoever marries on the Sunday, "let him do penance for ſeven days."

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CHAP. V.

ON THE OBLIGATION OF SANCTIFYING THE SUNDAY, BY EXERCISES OF DEVOTION, AND ALL WORKS OF PIETY.

TO imagine that the bare reſt commanded by the law ſanctified the Sabbath, and ſatisfied the obligation of this precept, was a pernicious error of many carnal Jews. The very terms in which it is expreſſed, clearly confute this extravagance. For to keep the Sabbath holy is to employ it in the worſhip of God, pious meditation, and good works, by which God is honoured, and our ſouls ſanctified, as all Fathers and theologians, and the very critics and grammarians expound theſe words (1). It is ſaid both in the 2d Chapter of Geneſis, and in the 20th of Exodus, that God "bleſſed and ſanctified the ſeventh day" from the beginning of the world. The import of theſe words muſt be, that God, by entering into his holy reſt in the contemplation of his own adorable eſſence and perfections, and of his work, in which he has diſplayed his goodneſs, imparted a bleſſing,

(1) Lyran. in Exod. xx. 8. Bonfrerius ib. Critici apud Polum in Synopſi Critic. ibid. Suicerus, v. Αγιάζω, Theodoretus, &c. Patres.

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and an outward sanctification to this day, derived on it from his sanctity, and his most holy rest: also from the external deputation, by which he appointed that it should be dedicated by his creatures to his service alone. All the glorious inhabitants of the heavens joined in their Jubilee at the completion of this great work, and at the holy rest of God. Hence we are told in the 38th Chapter of Job, that when "the foundations of the earth were laid, all the sons of God "made a joyful melody;" men join their homages with them, particularly on this festival, instituted for this purpose. When God repeats to men this law in Exodus, "Remember that thou keep holy the Sabbath Day." And in Deuteronomy: "Observe the day of the Sabbath, to sanctify it;" he commands us to separate this day from the common employments of life, to set it apart, and to devote, and consecrate it wholly to his holy service. For all this is naturally implied in the word, *sanctify*, as Theodoret and other Fathers and interpreters unanimously explain it, and as Suicerus, and other critics and grammarians, prove from all the passages where this word is used in Holy Scriptures or in other authors. It is therefore clear that the word *Sabbath* does not here signify rest of inaction, (which is the import of the Hebrew word *Noach)* but only a ceasing from what a person was doing before (2). Corporal labour is in our present state both the punishment and the remedy of sin; by our fatigues we accomplish our penance, repair the losses we have sustained by sin, and arm ourselves against future danger; by the same we recover Paradise, and Christ having by his pains and sweat opened it again to us, suffering and labour are become the fruitful source of all blessings for our satisfaction and eternal glory. But this labour has its season, and cannot be a defeasance of our most essential obligation, upon a million of indefeasible titles of paying to God the homages of our hearts. Therefore, on this festival we lay aside all the affairs of the world, remove ourselves from its importunities, noise and tumults, and shut our eyes to its vanities, not to indulge sloth, which is always criminal, but that we may in silence fix our whole attention on God, and give up our hearts entirely to him. Hence is Sunday called the Lord's Day, because it is entirely devoted to his immediate service. The rest therefore commanded on this day

(2) See Leigh, Critica sacra, in Voce שבת *Shabath*, whence Sabbath is derived.

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is an imitation of the rest of God in the eternal sweet contemplation of his own perfections, and of that which the blessed enjoy in God: both full of ardour; both an uninterrupted action. "God's rest is all action," says S. Austin (3). The rest of a Christian on festivals is in like manner to consist in a serious application to the sanctification of his soul, especially by interior exercises of religion, as S. Chrysostom excellently explains (4). The principal duties of religion, by which festivals are to be sanctified, are public and private prayer, holy meditation or pious reading, instruction in the mysteries of faith and moral duties, self-examination, religious education of children, works of mercy spiritual and corporal, and above all the frequent use of the sacraments, as principal means of our sanctification, and an assiduous attendance on the great sacrifice of the new law. The public worship of God ought to be first mentioned. Without this no religion can be established or subsist in any society of men (5). Nor did any set of men ever form themselves into any religion true or false without it; so strongly is the necessity of this duty engrafted by the Author of nature in the hearts of men. The public worship of God supports the belief of his being, a deep sense of his majesty, and humble devotion in the world. By it is a sense of religion preserved and propagated amongst men: by it we more powerfully invite and engage others to serve God than we can by words, and thus, by glorifying him publicly, exercise the functions of Apostles in propagating his honour amongst many to his glory on earth, and to the salvation of the souls of men to the end of time; there being nothing by which we more effectually contribute to the edification of our neighbour. So consonant is this to nature, that the idolatrous nations, which were fallen into so shameful irregularities and blindness as to neglect all religious instruction in moral duties, as the Fathers of the church observe (6), always scrupulously retained their public false worship, even

(3) S. Aug. l. i. Conf. c. 4. and l. iv. de Gen. ad litt. c. 13. and Tr. 29. in Joan.

(4) S. Chrysost. Hom. i. de Lazaro.

(5) S. Aug. de Civ. Dei. l. ii. c. 4. 5. &c. See on this the excellent Reflections and Reasoning of S. Thomas Aquinas, *Opusc.* 4. *de Decalogo.* T. xvii. op. p. 57. S. Bonaventure, Serm. iv. de Decal. T. ii. &c. See also Woolaston, *Religion of Nature delineated*, p. 24. *Minute Philosopher*, vol. i. p. 23. Cudworth, *Intellectual System*, p. 691. Bishop Long, Sermon v. at Boyle's Lectures.

(6) Lactant. Instit. l. iv, c. 3. S. Aug. de Civ. Dei. l. ii. c. 6. &c.

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when they were abandoned to so extravagant a corruption of heart as to reduce their whole religion to these external rites. So evidently essential is public worship to all religion, that the wisest law-givers and founders of states have ever made it an essential part of their civil constitution. God, who by his holy Providence always provided for the honour of his divine name a true church of faithful believers and adorers that he might be glorified on earth through all ages, prescribed to them public sacrifices from the beginning of the world, and directed them by express revelations and commands always to honour him by a public worship. By his divine appointment the ordinary sacrifices commanded to be offered every day in the temple, were doubled on the Sabbath (7), and the Jews met in their synagogues on this weekly festival to attend public prayer, and listen to the reading and explication of the sacred oracles of the Prophets, as we learn from the gospels (8), the testimonies of the Jewish writers, and the Chaldaic paraphrases made use of by them after their return from the captivity. Christians from the establishment of the church sanctified the Sunday by meeting to attend together the celebration of the holy eucharist and public instructions, as appears from the Acts of the Apostles (9); and the most early amongst the primitive Fathers (a). S. Justin Martyr, in the second age, in his greater apology (10), says; "Upon the Sunday, all that "live either in the city or country meet together at the same "place, where the writings of the Apostles and Prophets "are read, as much as time will allow; when this is done "the Bishop makes a sermon, wherein he instructs the people, and animates them to the practice of the good precepts. At the conclusion of this discourse, we all rise up "together and pray; and prayers being over, bread and "wine and water is offered, and the Bishop puts up prayers and thanksgivings, with all the fervency he is able,

(7) Numb. xxviii. 8.
(8) Luke iv. 16. Acts xiii. 14. (9) Acts xiii. 14. xx. 7.
(10) S. Justin. Apol. n. 87. p. 146, ed. Cantabr.

(a) "It seems a contradiction to appoint public and solemn times for "private worship. If men are bound to worship God only in private, "there is no need of public days of rest dedicated to God's service. For "every man may take his own time for it, as he finds most convenient "and useful. But fixed and stated times of worship evidently prove "that solemn and public days of worship are not sanctified by private "acts of devotion only." Sherlock on Religious Assemblies, part. i. p. 123.

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" and the people conclude all by the acclamation, *Amen.* " Then the consecrated elements are distributed to, and " partaken of, by all that are present, and sent to the absent " by the hands of the deacons (b)." Tertullian describes these essential public duties of religion as follows: " We " meet all together in one assembly, that as it were formed " in an army praying we beseech God by our joint supplications to him. This violence which we seem to offer, is " agreeable to him. We pray for the emperors, their " ministers, the magistrates, the welfare of the world, " peace, and retarding the final doom. We meet to hear " the Holy Scriptures expounded, as present circumstances " require that we be admonished and instructed. By this " our faith is nourished, our hope is strengthened, and our " confidence fixed and firmly settled upon God. We also " press the duties of the gospel with all the power and argument we are able: exhortations are there made, reproofs are given, the divine censure of penance is passed, " and the judgments are here pronounced with the greatest " authority and circumspection, as before God, and as the " highest anticipation of the judgment to come. If any one " has grievously offended, he is banished from communication in prayer in the assembly, and in holy communion. " The presidents (Priests or Bishops), are men of the most " venerable age and piety. Every one puts a little into the " public stock. All here is a free-will offering. All these " collections are deposited in a common bank for feeding " the poor, burying the dead, providing for orphans, those " who had suffered by ship-wreck, or are condemned to " the mines or islands or prisons, for the faith of Christ (11)." That this power of absolving or pronouncing spiritual censures was lodged only in the priests, we are assured by con-

(b) Mr. Reeves in his notes on this passage, T. i. p. 117. and 118. and Dr. Potter, in his Discourse of Church-Government, p. 249. severely condemn those amongst the laity who ignorantly repeat with the priest the words of the consecration, and those of the absolution, which are peculiarly appropriated to the priestly office. Potter takes notice, that the Scripture itself points out this distinction where we read that Christ alone blessed and distributed the holy elements. Whereas Acts iv. 24. in the other prayers all lifted up their voices with one accord, Acts iv. 24. He refers us for the same to *Constit. Apostol.* l. viii. c. 6. all the ancient liturgies, and to S. Justin, who tells us, that the people repeated the other prayers κοινῇ πάντες *all together.* The words of consecration he omits out of respect, but comprized them under the prayers which he mentions to be said by the priest.

(11) Tert. Apol. c. 39.

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ſtant tradition, confirmed by the expreſs teſtimony of Tertullian himſelf (12), S. Cyprian (13), and others; but it was denounced in the aſſembly of the faithful. The ſingular efficacy, abſolute neceſſity, and indiſpenſable obligation of public prayer, were the voice of reaſon, and nature ſilent, appear evident from this, that God made it an object of his principal religious laws in every diſpenſation of his revealed religion, and with the moſt peculiar attention, appointed for it regular times, places and miniſters, and inſtituted ſacraments to be adminiſtered, and ſacrifice to be offered publicly, with many ordinances relating to the ſame. Theſe places he is pleaſed to call his tabernacles in which he dwells amongſt men on earth; and to promiſe that his eyes ſhall always be open, and his ears attentive to the prayers of his people which are made there (14); with ſuch complacency does he delight to diſplay to us in them the magnificence of his glory, and the riches of his gracious mercy, love and munificence (15). God's miniſters or prieſts are the angels of the earth, and the conſtant aſſiſtants before his throne here, as the ſeven chief angels always ſtand before his throne in heaven (16). In this function they pay him for all mankind an inceſſant homage of adoration, thankſgiving, praiſe and love. How happy, how ſublime, and how glorious is this employ! "Bleſſed are they that dwell in thy "houſe, O Lord: they ſhall praiſe thee for ever and e-"ver (17)." The prieſts, are moreover, mediators between God and his people, and their advocates with him, being appointed by God himſelf to offer him a tender of their homages, to lay before him their neceſſities, to avert his anger, and to draw down his mercy and bleſſings upon them. All the faithful cloſely cemented together, and with their paſtors at their head, and infinitely above them their inviſible head, Chriſt Jeſus, the great mediator of the New Teſtament, form one body. When they preſent themſelves together before God, their homage is moſt honourable and moſt acceptable to him, as a king receives much greater honour from homage done him by a city, or the ſtates of a whole kingdom in a body, than by that which private per-

(12) l. de Pudicit. c. 14.
(13) S. Cypr. l. de Unitate Eccl. and Ep. ad Felicem, &c.
(14) Deut. xii. 13. 2 Paral. vii. 13, 14, 15, 16.
(15) 2 Paral. v. 14. &c. (16) Apoc. i. 4. Job xii. 15.
(17) Pſ. lxxxiii. 5.

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ſons offer ſingle. In private worſhip we honour God by the high eſteem which we conceive and teſtify of his excellencies. But we properly do him honour when in his public worſhip, we declare before others and in the ſight of heaven and earth, our unutterable eſteem, acknowledgment and deep ſenſe of his ſovereign perfections. It is then particularly that we "give him the honour due to his name." Hence the angel ſaid to the two Tobies: "Bleſs ye the God "of heaven; give glory to him in the ſight of all that "live (18)." And the Pſalmiſt, "bring to the Lord glory "and honour; bring to the Lord glory to his name (19)." Every branch of prayer, every end and motive of this duty furniſh new proofs of the obligation of paying to God public homages and acknowledgments. 1ſt, The duty of adoration, praiſe and thankſgiving, is the firſt debt and law of our nature; it was even the original deſign of God in making us, that we might praiſe and honour him. When he had finiſhed the world, and put together its ſeveral parts in exact number, weight and meaſure, there was ſtill wanting a creature in theſe lower regions that could apprehend the beauty and order of his works, read in them the traces of his infinite wiſdom, power and goodneſs, raiſe itſelf up to the giver, honour him, and pay him a tribute of praiſe in all his attributes. Irrational and even inanimate beings, by bearing the impreſs and marks of the Deity, pay him a mute homage of praiſe. "The heavens ſhew forth the "glory of God, and the firmament declareth his handy-"work. Day to day uttereth ſpeech (20)." But a rational and ſpiritual homage was due to God. Man therefore was formed, and endued with powers capable of knowing and acknowledging the unlimited perfections of the Author of all things, and placed in the world, as in the temple of God, to offer up the incenſe of praiſe and thanks for himſelf and for the whole creation, particularly to ſupply the want or defect of that part, which being inſenſible and mute, is incapable of this duty in a ſpiritual manner. By our underſtanding we know and acknowledge God: and our will, the fountain of gratitude, prompts, and even conſtrains us to make him a rational return, to the beſt of our power, by love, praiſe, and thanks. To praiſe God is to own a due admiration of all his infinite perfections. This is the moſt

(18) Tob. xii. 6. (19) Pſ. xxviii. 2.
(20) Pſ. xviii. 1, 2.

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essential act of prayer, and the first act of divine love; the most indispensable tribute we owe to God; our most excellent work; a work common to the church, triumphant and militant, which we begin on earth, but shall continue for ever in heaven; a work which even now raises us to heaven, and unites us in communion, fellowship and employment with the angels. It fills our hearts with devotion and spiritual joy. "Praise ye the Lord; for it is good to sing a psalm; it is joyful, and praise is comely (21)." Then is the soul "filled with marrow and fatness," when "the mouth "shall praise God with joyful lips (22)." From this exercise we derive the highest advantages upon ourselves: by employing our faculties on God and his holy perfections, the most noble of all objects, it turns our souls from low and grovelling things, opens and unfolds those powers which lie hid and locked up in us, improves our faculties to all degrees of perfection, and impresses, and continually perfects more and more the divine image in our souls. With a feeling knowledge of God, an exquisite sense of, and zeal for his honour, and abhorrence and dread of all sin, which grow in us by these exercises, we advance also in true humility, discover and feel our own weakness, emptiness, imperfections and sinfulness, by which all pride, presumption, self-sufficiency, vanity and inordinate self-love are vanquished and banished, and the wounds these vices have made in our hearts, cured. And God never receives the tribute of our praise and love without showering down upon us his richest graces. God who infinitely transcends his creatures in goodness and in all excellencies, can never suffer himself to be overcome by any in love and liberality. "Whoever shall "glorify me, him will I glorify; but they that despise me, "shall be despised (23)." We never repeat to God from our hearts and with fervent love, I am thine, or any other holy desire of sacrifice, praise and love, but he answers immediately with infinite love: and I with all my treasures of heaven, with all my graces and blessings, I who am infinite, am all yours. And He communicates himself to us with a love of liberality and profusion of his gifts which is boundless. In like manner when we adore him by the most profound awe and veneration, or when we glorify him, in return He communicates to us the riches of his grace and glory. In all these exercises, love finds its inexpressible sweet

(21) Ps. cxlvi. 1. (22) lxiii. 6. (23) 1 Reg. xi. 30.

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pleasure and joy, and moreover receives most abundant return of heavenly graces and true never-fading glory. This homage of praise, adoration and love, we indispensably owe to God both in private, and particularly in common and in public. For this latter duty chiefly is man endued with speech; for God equally hears the cry of his heart. For the same principally is he framed to live in society. The instinct and mutual necessities which link men together, are not confined to the low purposes of animal life: their end is to adore and acknowledge in a body him who is the Author of all the high advantages which we enjoy in common together. This public praise is most honourable, and most essentially due to God; it is necessary to maintain in the world a sense of God, and of our due obligations to him, without which all society must be at an end. It is most edifying to our neighbour, kindling in him a desire to love and serve that great God of all creatures, and to invite angels and men to adore him to whom they owe all they are or have. Even they who are most backward and dull, cannot but be stirred up to fervour at the sight of so many devout persons assembled adoring God together with hands and eyes lifted up to heaven. Who is there that is not here moved to prostrate himself in like manner to worship the Lord of all things, and to make him the same acknowledgments? The fervent themselves must feel their devotion inflamed, and be filled with spiritual joy, to see others bless God the common Lord and Father, with their whole heart and in perfect union. This joy must enlarge our hearts if we have any feeling of divine zeal or charity: It ought to transport us beyond ourselves. "Behold how good, and how pleasant "it is for brethren to dwell together in unity! It is like the "precious ointment on the head, that ran down upon the "beard of Aaron to the skirt of his garment. As the dew "on mount Hermon, or that which descendeth upon mount "Sion. For there the Lord hath commanded blessing and "life for evermore (24)." God poureth down his blessings of all sorts upon a people thus united in his praises. "Praise "the Lord, O Jerusalem: praise thy God, O Sion (25). "Let his praise be in the church of the Saints (26)." The Psalmist calls upon not only men, but all creatures both in

(24) Ps. cxxxii. Hebr. cxxxiii.
(25) Ps. cxlvii. l. 1. (26) Ps. lix. 1.

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heaven and on earth, visible, and invisible to praise the Lord (27), in one chorus with him.

The like motives engage us to return to God in common public homages of thanksgiving, together with those of praise. His blessings we enjoy in common together. The same sun gives us light and warmth: the fatness of the earth is for all: and we are all partakers of God's grace, and wonderful redemption, and of the comforts of his holy providence. For all these benefits he has heaped upon us, we must join together to confess his goodness, declare the wonders he hath done in our favour, and offer him a common sacrifice of thanks. "I will declare thy name to my "brethren: in the midst of the church will I praise thee "(28). With thee shall be my praise in the great congre-"gation: I will pay my vows before them that fear him "(29)." David celebrating his own deliverance, invites all the faithful to join him in a tribute of praise and thanks. "I will bless the Lord at all times; his praise shall be al-"ways in my mouth.—O magnify the Lord with me: and "let us exalt his name together (30). Let the people, O "God, confess to thee: let all the people give praise to "thee (31). O praise the Lord, all ye nations: praise "Him, all ye people (32.)" He desires, "that God be "praised in the congregation of the saints;" and cries out: "Let Israel rejoice in him that made him; and let the "children of Sion be joyful in their king. Let them praise "his name in choir (33.)" To perform this duty the church has always had set hours of public prayer, at which, formerly, even the laity, as much as circumstances permitted them, every day attended both in the night and day office, as is clear from St. Chrysostom, and other early Fathers; and from St. Peter Damian, and other later pastors and writers. Origen tells us, that many Christians doubted not but that the angelical host observed these hours with the church on earth, to join their prayers and praises (34). The strongest motives of zeal for the divine honour and glory, ought to engage all Christians to assist devoutly at every part of the solemn office, at least on Sundays and other festivals. If our public homage is more glorious and accept-

(27) Ps. cxviii. (28) Ps. xxii. Heb. xxiii. 23. Hebr. ii. 12.
(29) Ib. v. 25. (30) Ps. xxx. 1--4.
(31) Ps. lxvi. 4--6. (32) Ps. cxvi. 1.
(33) Ps. cxlix. 1, 2, 3, &c. (34) Orig. de Orat. p. 33--35.

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able to God, in like manner petitions which are put up by the whole church, are far more powerful than private prayer in obtaining the divine bleſſings. Maimonides mentions it as a maxim in the ancient Jewiſh ſynagogue, "That the "prayers of the congregation are always heard: but not ſo "aſſuredly the prayers of particular perſons in private." In the old law God commanded the people, even from the remoteſt parts, to meet in the temple on the great feſtivals. On every Sabbath and other feſtival, they failed not to aſſemble for public prayer in their neighbouring ſynagogues, or oratories. The very eſtabliſhment of the church by Chriſt, his doctrine and practice, and that of the Apoſtles, ſhew us the indiſpenſable obligation and great importance of this duty. St. Paul preſcribes, "That in the church, firſt "of all, ſupplications, prayers, interceſſions, and thankſ-"givings be made for all men: for kings, and for all that "are in high ſtation, that we may lead a quiet and peace-"able life, in all piety and chaſtity. For this is good and "acceptable in the ſight of God our Saviour (35)." Our Lord by bidding us in prayer to ſay, "Our Father," puts us in mind, that we join in company in putting up our petitions to God, and that when we pray even in our cloſets, we remember that we are members of the church of Chriſt, pray as part of that body, hope to be heard, becauſe we are in union with it, and communicate with our fellow members in prayer: alſo, that we ought to join them often in public prayer. God often grants to one man's prayers that which he aſks; but to many who unanimouſly join in the ſame petition, he gives more willingly, more largely, and more ſpeedily, ſays S. Thomas Aquinas, with the ancient Latin interpreter, author of the ordinary Gloſs on the Goſpels. "If when two of us on earth agree together to "aſk any thing, it is granted by the Father of the Juſt, "(for God delights in the agreement of his creatures, and "is diſpleaſed with their diſcord) what might we not ex-"pect, if not only a ſmall number, but the whole Ro-"man Empire agreed together to ſue for the divine fa-"vour? They might pray to Him, who ſaid heretofore to "the Hebrews, when the Egyptians purſued them: *The "Lord ſhall fight for you; and ye ſhall hold your peace* (36): "and praying moſt unanimouſly, obtain greater victories

(35) 1 Tim. ii. 1, 2, 3. (36) Exod. xiv. 14.

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" than Moſes did by his prayers to God for help (37)." The requeſts of great cities, or nations, are a kind of ſuppliant compulſion: they are not ordinarily to be rejected. And the efficacy of the prayers of the whole church is all-powerful with God. All prayer offered by the miniſters of the church, as her public repreſentatives, draws a particular virtue from their public function and character, and from the faith and devotion of the whole church in whoſe name it is offered. This is exceedingly ſtrengthened by the actual preſence and union of all the congregation with their paſtor. In it the defects and weakneſs of the diſpoſitions of ſome are ſupplied by the fervour of others, and whilſt all pray with the ſame ſpirit, they form but one voice, and one prayer, which Chriſt, our mediator and head, preſents, and ſo ſtrongly recommends by the price of his adorable blood, that it offers to God an holy and agreeable violence.

Chriſt, the Apoſtles, Councils and Fathers, preſs upon us this great duty of public prayer, as a moſt powerful and neceſſary means of obtaining all graces. Our bleſſed Redeemer declares: " Where two or three are gathered together " in my name, there am I in the midſt of them (38)." He is in the midſt of us in ſuch aſſemblies animating our prayers himſelf, in quality of our high prieſt, preſenting them to his Father, and pleading for us, by ſhewing the marks of the wounds he received for us, and by which he purchaſed us a title to mercy and all graces (39). To theſe privileges of public prayer, St. Paul has an eye, when he tenderly exhorts us never to fail joining in it, " not forſak- " ing our aſſembly (40)." Would we learn how powerful public prayer is with God? By it S. Peter was miraculouſly delivered from his dungeon, and his chains broken (41). The Prince of the Apoſtles, who by his word, and by his very ſhadow as he paſſed, cured the moſt inveterate diſtempers, ſtood indebted for his own preſervation to the joint prayers of the congregation of the faithful. St. Paul who had been admitted into the third heaven, and ſo often commanded nature, placed his confidence of the divine ſuccour againſt dangers, in the ſupplications of his flock to God for him, as St. Chryſoſtom obſerves (42). " I beſeech you;"

(37) Orig. l. viii. contra Celſum, p. 424. St. Thomas Lect. ii. in 2 Tim. (38) Matth. xviii. 20. (39) 1 John ii. 1. Hebr. iv. 14. v. 25. vi. 20. vii. 11, &c. (40) Hebr. x. 25.

(41) Acts xii. 5. (42) St. Chryſ. Hom. ii. de Prophet. Obſcurit. T. vi. p. 187. ed. Ben.

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says the Apostle, "through our Lord Jesus Christ, and by "the charity of the Holy Ghost, that you help me in your "prayers for me to God, that I may be delivered from the "unbelievers, &c. (43)." Also, for the divine blessing upon his preaching: "That speech may be given me, that "I may open my mouth with confidence, to make known "the mystery of the gospel (44)." In this powerful assistance he trusted under all difficulties: "You helping withal "in prayer for us (45)." Upon this solicitude of so great an Apostle in procuring the prayers of the churches, S. Thomas Aquinas makes the following remark (46). "The "prayers of many were more easily heard." Whence the Gloss, i. e. an ancient Commentary, says (47): "The "Apostle very justly begs the little ones to pray for him: "for many little ones when they are assembled unanimous, "become great, and it is impossible that the prayers of ma-"ny should not be heard." St. Chrysostom mentions the same example, writing as follows (48): "If we are weak "when we pray alone, we become potent when assembled "together in a body.—By our union we overcome God. "This, I say, that you may learn to be assiduous in con-"stantly attending in the assemblies. Alledge not that "wretched excuse: cannot we pray at home? You can:— "But that prayer will not have such power and virtue as "when the church in a body presents supplications with one "voice and heart, and the priests being present offer the "words of the whole assembly.—Peter and Paul are the "towers and pillars of the church: yet it was this joint "prayer of the church that broke asunder the chains of the "former, and opened the mouth of the latter."

If we weigh well these principles of our holy faith, we cannot but applaud the zeal which all holy pastors have shewn, from the very times of the Apostles, in exhorting all Christians to the utmost assiduity and fervour in attending public prayer. S. Ignatius, that Apostolic man, that glorious martyr, and most illustrious disciple of the Princes of the Apostles St. Peter and Paul, repeats this precept at every turn in his epistles: "Strive to hold assemblies together, "to pay to God the homage of thanksgiving and praise. "For when you often meet in the same place, the power

(43) Rom. xv. 30, 31. (44) Ephes. vi. 19.
(45) 2 Cor. i. 11. (46) 2. 2d. Qu. 83. a. 7. ad. 3.
(47) Glossa in Rom. xv. 30. (48) Loco supra citato,

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" of Satan is broken, he is weakened, and the deſtruction " he endeavours to bring upon us, is kept off by the con- " cord of your faith (49)." And again: " If the prayer of " one or two be of ſuch force, how much more powerful " ſhall that of the Biſhop, and the whole church be? He " that does not meet to join in it in the ſame place is proud, " and has already paſſed ſentence of condemnation againſt " himſelf (50)." And to the Smyrneans: " Follow your " Biſhop, as Jeſus Chriſt followed the Father: and the " prieſts as the Apoſtles: and reverence the deacons as the " command of God. Let no man do any thing of what " belongs to the church without the Biſhop. Let that Eu- " chariſt be looked upon as good and rightful, which is of- " fered by the Biſhop, or by him to whom the Biſhop has " given his conſent. Wherever the Biſhop ſhall appear, " there let the people alſo be: as where Jeſus Chriſt is, there " is the Catholic Church (51)." The like precepts he re- peats to the Philadelphians (52), and others (53). In the Apoſtolic Conſtitutions (54), the Biſhop is com- manded to exhort the people, " to frequent the church " twice every day, morning and evening, that no one by " abſenting himſelf leave it defective, by withdrawing a " member from the body of Chriſt. Divide not the body " of Chriſt, nor diſſipate his members. Meet in prayer " in the temple of the Lord, eſpecially on Saturday and " Sunday; go more diligently to church, to celebrate the " praiſes of God, &c." Tertullian (55) ſpeaking of Chriſ- tians aſſembled in public prayer, as quoted above, ſays: " We come in a formidable body, and cloſe battalion, as " it were to beſiege, and do violence to God, and to ſtorm " heaven by the force of prayer; ſuch a force is the moſt " grateful violence to God." He ſays: " We pray there " for the Emperors, and for their miniſters; for powers, " and for the ſtate of the world; for the quiet of things, and " for the delay of the end of the world, or for averting tem- " poral calamities." In the next chapter, he repeats: " We " pray to the eternal God for the health and ſafety of the " Emperors, that they may have a long life, a ſecure em-

(49) St. Ignat. ep. ad Epheſ. n. 13. (50) St. Ignat. ep. ad Epheſ. n. 5. (51) St. Ignat. ep. ad Smyrn. n. 7.
(52) Ep. ad Philadelph. n. 4. (53) Ep. ad Magneſianos, n. 7. ad Trallian. n. 7. (54) Conſt. Apoſt. l. ii. c. 59.
(55) Tertul. Apol. c. 39.

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"pire, a safe family, a valiant army, a faithful senate, "&c."

S. Athanasius reasons thus on this point: "Which do you "think is best, that the people should meet in little separate "companies, or be united together in a great church, to "sing the divine praises with one voice, without any thing "to disturb the sacred harmony? Nothing, certainly, bet-"ter represents the concord of a people, animated with the "same spirit, than such assemblies. Nothing more power-"fully inclines God to hear our prayers. For if, according "to what Christ assures us, two persons united together in "prayer, obtain of God whatever they ask, what must we "think, when a numerous people, joined together in the "same place, formeth but one voice, which answers, Amen, "to all the prayers of the priest (56)?" S. Chrysostom so often and so strongly inculcates this duty, that we beg leave again to hear him speak on it. Preaching to the people of Antioch, he says (57), "You can pray at home indeed; "but not as you can in the church. You will not be so fa-"vourably heard when you pray single, as when you pray "with your brethren. For there is more here; consent of "mind, and consent of voice; and the bond of charity, and "the prayers of the priests together. The priests, for this "very reason, preside in the church, that the people's "prayers which are weaker by themselves, laying hold on "those that are stronger, may together with them mount "up to heaven.—God himself declares, that he is appeas-"ed by the unanimous prayer of the people (58). Learn "from men, how great is the prevalence of the joint peti-"tion of a nation. Ten years ago, when certain persons "were condemned to death for treason, a magistrate who "had been convicted of the crime, being led forth to the "place of execution with a halter about his neck, the whole "city ran to the great square to beg his reprieve, and by "their intreaties obtained the pardon of the criminal. You "thus run with your wives and children, to appease the "anger of an Emperor of the earth; and have you not "zeal to join the church, which is employed in rendering "the King of heaven propitious to you? When called up-"on to attend it, wherever you are, at home, in the

(56) St. Athan. Apol. 1. ad Constant. 3. contra Anomæos, p. 470. ed. Ben.

(57) St. Chrysost. hom.

(58) Jonas, iv. 11.

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" throng of the market, or engaged in the moſt preſſing " affairs, ought you not more eagerly, more reſolutely, and " more courageouſly than a lion, break all chains and hin- " derances, and repair to the common ſupplication.—Not " only men, but even the angels adore and pray in that aw- " ful place, at that tremendous hour; for the angels then " ſhewing the Lord's body, pray to God for men, as if " they ſaid: We intreat your mercy for thoſe whom you " have prevented by loving them firſt, for thoſe for whom " you ſacrificed this body, &c." The evidence and importance of this duty, extorted from an eminent Proteſtant writer, the following complaint (59): " He that without a ne- " ceſſary cauſe abſents himſelf from public prayers, cuts " himſelf off from the church, which hath always been " thought ſo unhappy a thing, that it is the greateſt puniſh- " ment the governors of the church can lay upon the worſt " of offenders; and therefore it is a ſtrange madneſs for men " to inflict it upon themſelves."

In this ſpirit of zeal for the divine worſhip, and penetrated with theſe holy maxims, the primitive Chriſtians could not be deterred from aſſiſting at the celebration of the divine myſteries by any hardſhips, loſs of goods, impriſonment, or the moſt cruel torments and death. Amongſt others, Æmilian, Governor of Egypt, in the reign of Valerian, a barbarous perſecutor, made uſe of every means in his power to prevent the Chriſtians from meeting at religious aſſemblies. Many he put to moſt cruel deaths, others he tortured with all the arts of exquiſite cruelty, or kept in loathſome dungeons loaded with heavy chains. Yet no artifice or violence could deter the Chriſtians from keeping their aſſemblies, and performing their duty to God, to whatever dangers, or torments this expoſed them (60). " Hold no religious aſ- " ſemblies," ſaid he, to the holy Patriarch St. Dionyſius, and the firſt martyrs, whom he put to death (b): again, many gave illuſtrious proofs of a like conſtancy under Maximilian Galerius in 304. Amongſt others, Saints Saturninus, Dativus (61), and many others, at Abiſinia in Africa, being apprehended at their religious aſſembly on Sunday,

(59) Whole Duty of Man, Sund. v. §. 11.
(60) Euſ. Hiſt. l. vii. c. 10.
(61) See their Acts, Febr. xi. and in Ruinart.

(b) This menace he afterwards changed, ſaying, eſpecially to the clergy, " Renounce the Chriſtian rites."

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under the ſharpeſt torments anſwered the judge: "The ob-
"ligation of the Sunday is indiſpenſable. It is not lawful
"for us to omit the duty of that day. We never paſſed
"a Sunday without meeting to prayer, &c." In the Acts of St. Dionyſia, Virgin and Martyr, at Theſſalonica, read on the twentieth of December, we ſee the ſame intrepid zeal in aſſiſting at the divine myſteries, in the heat of the moſt cruel perſecutions. The very Pagan writers, who mention the Chriſtians of the primitive ages, take particular notice of their fervour and aſſiduity in aſſembling on Sunday to prayer before ſun-riſe, at the imminent hazard of their lives, eſtates, and families (62). If the domeſtic examples of our own immediate anceſtors ſeem more moving, we ought to have before our eyes that in our country, during the greateſt part of the reigns of Queen Elizabeth, King James I. Charles I. the Protector Cromwell, and Charles II. great numbers of Catholics, with the hazard of their lives and fortunes, travelled very far the whole night, and aſſembled in the moſt private corners before break of day whilſt others were a-ſleep, to have the happineſs of hearing maſs, and performing their devotions on a Sunday. For this, many who were detected, were impeached; the prieſts for high treaſon, thoſe who had harboured them for felony, and ſuffered the confiſcation of their eſtates, impriſonment, and death; being either drawn, hanged and quartered as traitors to their country, or hanged as felons (63). The continual dangers and hardſhips which the prieſts underwent, both in the lurking holes, in which they lay concealed where they were harboured, and in their journies, eſpecially by night, and which the laity often ſhared in, and not eaſily to be imagined, ſince we have no idea of the manners of thoſe times; of theſe we have in authentic manuſcripts, numberleſs ſtriking inſtances, too long to be here mentioned: inſtances not to be related, or called to mind without melting into tears.

Amongſt the apophthegms of the famous Marquis of Worceſter, in the reign of King Charles I. it is related, that in the great civil war, the Marquis marching once in Cardi-

(62) Plin. Junior, l. x. ep. 97. Lucian. vel alius Dial. Philopatris Amian. Marcell. l. xxviii. in fine.

(63) See Concertatio Catholicorum in Anglia and Biſhop Chaloner's Lives of Miſſionary Prieſts, and many MS. Accounts preſerved in many private families at home, and colleges, and religious houſes abroad.

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ganſhire in Wales, near the ruins of a monaſtery, at *Strata Florida*, a woman, who was a hundred years old, was preſented to him, who had remembered the Monks in Catholic times, and had lived above threeſcore years, in great regret for the loſs of the public ſervice of the altar, and in conſtant private devotion, without ſeeing a prieſt, not thinking that any could be found in England. The Marquis aſked her, "When the religion altered, you altered with the "religion." She anſwered, "No, maſter, I ſtayed to ſee "whether or no the people of the new religion would be "better than the people of the old: and could ſee them in "nothing, but grow worſe and worſe, and charity to wax "colder and colder, and ſo I kept me to my old religion, "I thank God, and mean, by God's grace, to live and die "in it." The gentleman of the houſe, who was a Proteſtant, teſtified, "That ſhe had always remained a Catholic, "and could never be brought from her religion; and that "ſhe would often ſteal into the church alone, to ſay her "beads, and other prayers, by herſelf." When the Marquis told her, "He would take her to Ragland Caſtle (his "ſeat in Monmouthſhire), where ſhe would find a prieſt, "and might hear maſs every day (c);" ſhe was ſo tranſported with joy, that ſhe died in a very edifying manner before the next morning (64). The Marquis wept, when he heard it the next morning, and ſaid, "If this poor ſoul "died, where ſhe might ſerve God, how joyfully will ſhe "ſerve Him, in a place where ſhe will never die." The principal part of the public office of the church conſiſts in the holy ſacrifice of the Maſs. 1ſt. By it we pay to God the ſupreme homage and worſhip due to his adorable ſovereignty, in a manner, and by a victim proportioned to his infinite majeſty. 2dly. We by this great ſacrifice of thankſgiving, make him the moſt acceptable return of gratitude for all his benefits. 3dly. We offer him that holy victim, which is the moſt powerful means to obtain his graces and bleſſings.

(c) When the Marquis aſked her, "When ſhe had been at maſs, "or received the ſacrament?" She anſwered, "That for 60 years ſhe "had never ſeen a prieſt, but had never miſſed ſaying her office every "day; and being puzzled how to make her Eaſter communion, had in "the Paſchal-time received the ſacrament at the hands of the Miniſter; "having firſt prayed, that God would change him into a Prieſt to her "that day, which ſhe believed his goodneſs did, to relieve her in her "extreme diſtreſs, where her ſimplicity of heart excuſed her action."

(64) Dr. Tho. Baily, in the Apophthegms of the Marquis of Worceſter. Apophthegm. 17. p. 26.

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And 4thly, The moſt effectual means of propitiation and ſatisfaction for our ſins. Therefore, zeal for God's honour, and the motive of our greateſt ſpiritual intereſt, and our ſanctification ſtrongly call upon us to acquit ourſelves with the greateſt devotion of this higheſt duty, and ſupreme homage of religion. Alſo the love of our Divine Redeemer preſſes us earneſtly to correſpond to that exceſs of love, in which he inſtituted this wonderful myſtery, and laid his injunction upon us, ſaying: "Do this in remembrance of "me (64)." The primitive Chriſtians ſtood in need of no other prompter than the ardour of their own devotion, and the great ſenſe of piety and religion with which they were penetrated, to be carried with an holy zeal to attend conſtantly the celebration of this great myſtery. But the fervour of many beginning to wax colder, the church, by an inviolable law, commanded all her children to hear maſs attentively and devoutly on all Sundays and holydays. Ancient councils decreed, that a Chriſtian living in a city, who had failed to attend the public office of the church for three Sundays, ſhould be cut off from the communion of the church (65). Though this ſentence of excommunication is not now carried into execution; not to join the faithful in aſſiſting at the holy myſteries, is for a man voluntarily to deprive himſelf of a principal benefit of the communion of the church, and a violation of her precept. The ſame is to be ſaid of one who ſhould be voluntarily diſtracted during a conſiderable part of the holy ſacrifice, eſpecially its moſt eſſential and moſt ſacred parts, the conſecration, elevation, and communion. The maſs principally meant in theſe canons of the church is the pariſh high-maſs, which was always attended with a prone or inſtruction, and other religious rites and devotions. In the beginning of the church, all the faithful in a city met in the ſame congregation, in which the Biſhop, or a prieſt deputed by him, preſided, preached, and performed the divine office and other rites relating to catechumens, penitents, &c. When the congregations grew too numerous, they were divided into ſeveral pariſhes, each of which was governed by its own prieſt (66). All then heard their own pariſh maſs. Though other churches, eſpecially of religious orders, have been ſince multiplied, and

(64) 1 Cor. xi. 24. Luke xxii. 19. (65) Conc. Eliber. Can. 21. Conc. T. ii. p. 972. Oſius in Conc. Sardic. ib. p. 637.
(66) See Van. Eſpen. Part. 2. tit. 17.

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many excellent practices of devotion and methods of instruction established in them, to the great advantage of piety; yet, that all may be united in the same common act of divine worship and prayer, with their pastor at their head, and may receive from him regular instruction according to the established order of the church, all are bound frequently to assist at the parish public office, whatever other churches are visited at other hours, for the sake of particular devotions. The council of Trent orders all Bishops to take care, that the people be duly put in mind of the obligation every one is under of going to his parish church, at least on Sundays and great festivals, to assist at the sacrifice of the mass, and hear the word of God, when it can be conveniently done (67). This obligation is frequently inculcated by the canons, and the most learned doctors of the canon law (68). The ecclesiastical precept of hearing mass on Sundays, absolutely may be satisfied by hearing mass in any church, as canonists and theologians prove (69). But it is agreed (70), that for all to assist at their parishes on Sundays, and the chief solemnities of the year, is, and has ever been the spirit of the church, and is a duty strongly recommended by the most venerable authority, and special spiritual advantages: Motives to which no sincere Christian can be insensible.

All who can without great inconvenience, ought also to assist on Sundays at Vespers, or some other part of the public office for the afternoon, as the benediction of the blessed sacrament. In places where the opportunity is easy, by the custom of pious and timorous Christians, this is so far part of the law, that, when no kind of impediment pleads an excuse, it is not omitted without a venial sin.

The church by commanding all to hear mass on Sundays, no way determines this to suffice for the whole sanctification of the day, as some have pretended: for by this it never could intend the least derogation from the Divine precept of sanctifying the whole day, a precept invariable of all ages, and times. The contrary opinion, the council of Cambray in 1604, condemns as an abuse injurious both to the divine and ecclesiastical precept (71). A person who besides morn-

(67) Conc. Trid. Sess. 24. de Reform. c. 4. Sess. 22. de obs. & evit. (68) See Gonzales in Decretal. l. iii. tit. 29. *de Parochiis*, Cap. 2. *in Dominicis*, T. iii. p. 326. (69) Pontas V. Messe. Cas. 53. Billuart, p. 429. Sylvius, &c. (70) Suarez, Henno, and other regulars, &c. (71) Conc. Camerac. tit. 4. cap. 1.

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ing and evening prayers has devoutly attended high-mass with a prone or sermon, and vespers or equivalent devotions, if hindered, seems not to be charged with any degree of sin on this score. It is an excellent devotion to assist at all the canonical hours of the divine office in the church, at least on Sundays, according to the custom of the primitive Christians when freed from persecution (72), observed by kings and the laity in general in the middle ages (73). Besides attendance upon the public office of the church, we ought on festivals, diligently to practise every other means of our sanctification, such are the frequent and devout use of the sacraments. 2dly, Sermons, reading pious books, and some degree of holy meditation, necessary that the seed of the divine word be not choaked, and rendered unfruitful in us, and our affections be set upon and totally swallowed up by the world and its cares and pleasures. 3dly, The instruction of children, to give them a tincture of that saving knowledge of religion, and of those principles by which they are afterward to govern the whole frame of their lives, and receive lasting impressions of virtue, which no worldly dangers, no temptations will ever be able to efface. 4thly, Self-examination and compunction, by which we enter seriously into ourselves, correct all disorders in our souls, and improve our hearts in all virtuous sentiments. 5thly, The various exercises of charity, as by visiting the sick, or prisoners, comforting the afflicted, giving larger alms than usual to the poor, &c. In the apostolical and primitive ages contributions were made by the faithful on the Sunday for the relief of those that were in distress, of which mention is made by St. Paul (74), by St. Justin in his greater apology, Tertullian and other fathers: Whence St. Cyprian says, "Thinkest thou that thou keepest the Lord's day, "without bringing thy mite to throw into the treasury of "the poor (75)." Lastly, on festivals, we ought to enlarge our private devotions in our closets, or with our families, especially in hymns of divine praise and love, and in thanksgivings for the works of Creation and Redemption, and the mercies of God towards us, general and particu-

(72) Fleury, "Mœurs des Chretiens." Thomasin des Fetes, iii. c. 6. p. 549. and especially "Dissertation sur l'ancienne maniere de "garder les Dimanches & Fetes," in Monf. de Salengre de l'Oratoire, in his "Memoires de Literature & d'Histoire T. i. p. 1. (73) St. Pet. Damian, Opusc. 10. &c. (74) 1 Cor. xvi. 1. 2. (75) St. Cypr. l. de Oper. & Eleem.

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lar (b). Sundays thus obſerved would have a wonderful influence on each enſuing week, and on the whole lives of Chriſtians.

All theſe Chriſtian duties have indeed a ſhare in our attention every day: But whatever the diſtraction and hurry of worldly concerns, or human frailty and ſloth, left them imperfect, muſt be ſupplied with the utmoſt fervour of which we are capable on feſtivals, on which, diſengaged from all hindrances, we are called upon to give our whole attention to the divine praiſes, and to the ſanctification of our ſouls. "We are bound," ſays St. Gregory the great (76), "To refrain from all work on the Lord's day, and to give "ourſelves up entirely to the exerciſes of holy prayer, that "if we have ſinned by negligence in any part of the ſix "days, this may be expiated on the day of our Lord's re"ſurrection." The ſame is repeated by pope Nicholas I. in his inſtructions to the new converted Bulgarians (77). Where he adds, "that a Chriſtian ought on this day to "attend to pſalms and ſpiritual hymns and prayers; make "his offerings; honour the memory of the ſaints, excite "himſelf to an imitation of their virtues, hear ſermons, "diſtribute alms, all which if any one ſhall neglect, and "ſpend his time in vain converſation, or abuſe his reſt from "lawful labour by employing it in worldly vanities, it would "have been better for him to work with his hands on that "day that he might have had a ſupply to afford ſome cha"ritable relief to thoſe that are in want." And in the body of the canon law is inſerted the following decree or canon: "On the Lord's day no buſineſs is to be attended to "but that of the divine ſervice. No work muſt be done on "that day, but it is to be entirely conſecrated to prayer, "pſalms, and ſpiritual canticles (78)." S. Antoninus alſo

(76) St. Greg. M. l. xiii. ep. 1. T. 2. p. 215. ed. Ben.

(77) Nic. 1. reſp. ad Conſulta Bulgararum c. 10. 11. Conc. T. viii. p. 522.

(78) Cap. Jejunia. diſt. 3. *de Conſecratione.*

(b) The fathers and councils often inculcate, that married perſons ought to live continent on Sundays, all feſtivals, and faſt-days. This was long a precept of the church, is ſtill recommended as an holy counſel by St. Charles, the Roman catechiſm. See Thomaſſin, Tr. des Fetes. l. ix. p. 146. Ville-Thierry, "Vie de Gens Mariez." Loriot, ſur l'Epitre du Second Dimanche du Careme, T. i. p. 431. Baillet Hiſt. du Careme, c. lv. &c.

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explains the duties of the day in the following terms (79): "The holy day is to be spent in the spiritual works of "prayer, holy meditation, hearing holy things, pious read- "ing, alms-deeds, and the like.—As also in compunction "and confession of sins, in which men are to call to an ac- "count what they did on other days in which they were "taken up in worldly employs: It is the Sabbath of rest in "which you shall afflict your souls by a perpetual religion "(80), *viz.* by contrition, as Origen expounds it; likewise "in hearing mass, the divine office and sermons; and in "instructing and correcting our brethren, especially of our "own family. Of this holy Job affords us an example "(81), when the days were gone round, Job sent and sanc- "tified them, i. e. on the first day of the week, he exhort- "ed and corrected his children, as St. Thomas explains it; "and he offered prayers and sacrifices for them. Alms also "are to be given more liberally on this day. In Leviticus, "two lambs were to be offered on the Sabbath, on other "days only one in an holocaust. Tobit having prepared a "dinner on the festival, sent his son to call the poor to eat "it with them—But alas! Men now are taken up on fes- "tivals in the care of their bodies. The women spend much "time in dress to lay snares for the destruction of souls. "Servants are busy in dressing meat more daintily than on "other days. Men of an inferior condition run about to "amuse themselves with hearing news or seeing vain shews. "All seem abandoned to do evil; and what they have gain- "ed by their labour or industry in the week they throw "away on holy days in the ale-house, in diversions, or at "play, rather than in alms. O the perverse abuse of things "among men, and the irreparable loss of holy time! O "employ most pleasing to the devil! Of such profanations "Jeremy said (82), Her enemies (i. e. the devils, the most "cruel enemies of the soul and of the church) have seen "her, and mocked at her Sabbaths, i. e. her festivals, "which she consecrated, not to God, but to herself, to her "belly, and to the devil. Alas! How often do Christians "by sloth, debauchery, or intemperance make these days "festivals of the devil?" God said to the Jews: "your

(79) St. Antonin. 2. p. tit. 9. cap. 7. §. 4. St. Thomas also explains at larg. the exercises and duties by which a Christian is bound to sanctify the Sabbath. Opusc. 7. de Decalogo.

(80) Levit. xvi. 31. (81) Job. 1. 5. (82) Lament. i. 7.

"new

" new moons, and Sabbaths, and your festivals my soul hat-
" eth (83)." Upon which words Origen gives this excel-
lent comment: " The Lord calls these days *my festivals*,
" so long as they were kept pure and holy; but when they
" were profaned and defiled by sin, he no longer says *mine*,
" but *your festivals* (84)."

The sharp complaint which God made of the Jews for the profanation of their festivals falls so much more heavily on our Christians, as our solemnities are more holy, in proportion as the mysteries which we commemorate are more sacred; and as our excesses out-do theirs in our age of more refined and more extravagant vice. This sacrilegious abuse of the very means of grace, is the sin which God declares he can no longer bear. " My soul hateth your new moons
" and your solemnities, they are become troublesome to me:
" I am weary of bearing them (85)." S. Thomas Aquinas lays down the rules to be observed in the sanctification of the Lord's day, and other festivals in the following words (86).
" The corruptible body is a load upon the soul, and the
" earthly Habitation presseth down the mind that museth
" upon many things (87)." Therefore is man in this corruptible state always weighed down to what is beneath him, unless he strive to raise himself above perishable things. For this certain times must be allotted. Some make this their employ at all times. " I will bless the Lord at all times:
" his praise shall be always in my mouth (88). Pray with-
" out ceasing (89). These keep an uninterrupted Sabbath
" on earth. Others do this at certain intervals in the day:
" seven times a day I have given praise to thee (90). And
" have also a set day appointed, that the love of God may
" not grow cold in their breast. If thou call the Sabbath
" thy delight, and make it thy glory to glorify him by seek-
" ing his holy ways, then shalt thou be delighted in the
" Lord, and I will lift thee up above the high places of the
" earth, and will feed thee with the inheritance of Jacob
" thy father (91); then shalt thou abound in delights in the
" Almighty, and shalt lift up thy face to God; thou shalt
" pray to him, and he will hear thee; and thou shalt pay
" thy Vows (92). For this day is appointed and sanctified

(83) Isa. i. 14. (84) Orig. in Numer. t. xxviii. hom. 23. (85) Isa. i. 14. (86) S. Thomas, Opuscul. 7. de Decalogo. (87) Wis. ix. 15. (88) Ps. xxxiii. Hebr. xxxiv. 2. (89) 1 Thes. v. 17. (90) Ps. cxviii. 164. (91) Isa. lviii. 13, 14. (92) Job xxii. 26, 27.

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" by God not to be ſpent in play and diverſions, but in
" praiſing God and prayer. It is chiefly to be employed in
" three things. 1ſt, In offering ſacrifices: The daily ſa-
" crifices in the old law were commanded to be offered
" double (93). We muſt alſo make to God offerings of all
" that we are or poſſeſs: Our ſouls by compunction for ſin
" (94), and praying for the divine graces and benefits. A
" feſtival is always a day of ſpiritual joy, which prayer
" creates in the ſoul; wherefore prayers muſt be continued
" long and with fervour. The offering of the body muſt be
" made by all good works, by a preparation of faſting or
" penance of the eve. An offering of our ſubſtance or goods
" is made by alms, which ought to be doubled on feſtivals,
" becauſe theſe are days of univerſal joy (95). Do not for-
" get to do good and to communicate; for with ſuch ſacri-
" fices God is well pleaſed (96). Send portions to them
" that have not prepared for themſelves, becauſe it is the
" holy day of the Lord (97). 2dly, The feſtival is to be
" ſpent in hearing the word of God, and making it the ſub-
" ject of our ſtudy and meditation; not knowing the voices
" of the prophets which are read every Sabbath (98). He
" that is of God, heareth the words of God (99). 3dly,
" Feſtivals are to be filled up with ſpiritual exerciſes: On
" them it is eſpecially ſaid by God: Be ſtill, and ſee that
" I am God (100). As the body when wearied ſeeks re-
" freſhment by reſt, ſo does the ſoul, whoſe centre and reſt
" is in God. There remaineth therefore a reſt, or a keep-
" ing of Sabbath, to the people of God (101). When I
" go into my houſe, I will repoſe myſelf with her (the di-
" vine wiſdom,) (102). Before this the ſoul muſt reſt from
" ſin. The heart of the wicked man is like the raging
" ſea which cannot reſt, and the waves thereof caſt up dirt
" and mire: There is no peace to the wicked, ſaith the
" Lord God (103). She muſt reſt, 2dly, from the tumult
" of her paſſions; for theſe wage a furious inteſtine war
" (104). And from the tumult and diſtraction of worldly
" affairs. Martha, Martha, thou art too ſolicitous about
" many things, but one thing is neceſſary (105.) How
" many ſaints left all things to attend to this alone; for this

(93) Num. xxviii. 9. See 1 Paral. xxix. 17. (94) Pſ. l. 19. (95) 2 Eſdr. viii. 11, 12. (96) Hebr. xiii. 16. (97) 2 Eſdr. viii. 10. (98) Acts xiii. 27. (99) John viii. 47. (100) Pſ. xlv. 11. (101) Hebr. iv. 9. (102) Wiſd. viii. 16. (103) Iſa. lvii. 20. 21. (104) Gal. v. (105) Luke x. 41.

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" is that precious jewel, to purchaſe which, a man ſells all " that he has (106). This reſt is eternal life, and eternal " enjoyment. This is my reſt for ever and ever: Here will " I dwell for I have choſen it (107)." This heavenly contemplation, the eternal employment of the bleſſed in heaven, we anticipate, or prepare ourſelves for, by the holy reſt of the Sabbath. It is alſo the moſt eſſential homage of our lives to God, and the means of obtaining his bleſſings and graces upon our ſouls. But alas! Chriſtians, inſtead of ſecuring to themſelves proviſion of the divine graces and bleſſings for the reſt of the week, by a religious obſervance of the Sunday; inſtead of correcting their diſorders, inſtructing themſelves in every duty, and penetrating their hearts with the holy ſentiments of faith, with the maxims of the goſpel, and with a true Chriſtian ſpirit; inſtead of animating their hope, kindling in their breaſts the fire of divine love, withdrawing their affections from creatures by contemplating the riches of eternity; in a word, inſtead of improving themſelves in religion and in every virtue on this holy feſtival, by refuſing to God on it that tribute of honour which is, on ſo many titles, due to him, and of which he is ſo jealous; and by converting the greateſt ſources of divine grace, and the moſt powerful means of their ſanctification into the moſt fatal maledictions, they make theſe feſtivals the main cauſes of their criminal lives, and ſeal of their eternal reprobation. Hence infidelity, irreligion, impiety, profaneneſs, ignorance of Chriſtian duties, and a worldly ſpirit of pride, vanity, ambition, covetouſneſs and pleaſure, ſpread ſuch a deſolation over the face of Chriſtian nations, that few are to be found in whoſe lives any traces of the true ſpirit of Chriſt can be diſcerned: And he who neglects to ſanctify the Lord's day by exerciſes of devotion and religion, is in danger of forgetting before the end of the week that he is a Chriſtian. A religious obſervance of feſtivals is the great means to put a ſtop to the growth of irreligion, and to the dreadful decay of all ſenſe of piety and true virtue, with which ſeveral countries are threatened, and of which we already diſcover amongſt ourſelves the moſt alarming ſymptoms. If any zeal for God's honour, or our own ſanctification and eternal welfare, ſtill animates our languiſhing faith, let it rouze us to fervour in this eſſential religious duty, which we may call the head of all the reſt, and

(106) Mat. xiii. (107) Pſ. cxxxi. 14.

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the means by which they are to be quickened, entertained, and conſtantly ſupported.

God inſtituted this feſtival to be the conſtant mark of the grace and honour we have of being his by his holy faith and vocation, and the teſt of our devotion and zeal in ſerving him, as he gave the law of the Sabbath to the Jews, that it might be a public continual teſtimony of his alliance and of the ſpiritual privileges and favours which they enjoy by his diſtinguiſhing and ſingular predileƈtion (108). As the Jew therefore was known by his Sabbath, ſo is the true Chriſtian by his manner of keeping the Sunday. This is the proof of his piety and religion. And as the Chriſtian law is far more holy and more perfeƈt than the Jewiſh, ſo ought his zeal and devotion in ſanƈtifying the great feſtival of the law of grace to be far more ardent, and more remarkably edifying to others. Thoſe ſtrive to ſolemnize the king's birth-day or triumph with the greateſt affeƈtion and pomp, who have received of him the higheſt favours, or are more nearly attached to his perſon. Sunday, being the Lord's day, and a feſtival inſtituted by himſelf in his own honour, with what ardour and devotion ought every one to celebrate it, the Chriſtian eſpecially, who is a man of God, his ſervant, his ſon, the heir of his eternal kingdom, and ſo many ways infinitely indebted to him, and devoted to his honour, and enrolled in his ſervice? "As if a perſon could "be a Chriſtian without giving proofs of his zeal in keep-"ing the Lord's day," ſays a learned prelate of the fourth century (109). This zeal a Chriſtian muſt ſhew on it by his earneſtneſs in inſtruƈting himſelf, his children and family, in the great myſteries of our faith, in its holy maxims, and in all praƈtical duties. So careful were the Jews in this particular, that though the ordinances of the law were ſo numerous and ſo burthenſome, yet the people, and even their children, were ſo well ſkilled in them, that if any one amongſt them was aſked concerning theſe laws, he would more eaſily tell them all than his own name, as Joſephus aſſures us (110). Our zeal in ſanƈtifying the Sunday muſt appear; 2dly, in our devotion in approaching often the holy ſacraments, and in our diligent endeavours by ſelf-examination, compunƈtion, and good reſolution to cleanſe our conſciences, extirpate vicious habits, reform our affeƈtions, and

(108) Exod. xxxi. 3. (109) Euſeb. Cæſar. (110) Joſ. adv. Appion. l. ii. n. 9. p. 390.

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amend whatever is amiſs in our actions. 3dly, By pious reading and holy meditation, in order to kindle in our breaſts all chaſte deſires, and heavenly affections. 4thly, In our fervour in devout prayer. How pathetically did holy David complain, when in baniſhment he could not approach the ſanctuary! How earneſtly did he ſigh to join the aſſembly of the ſaints in praiſing God together in his tabernacle, and to partake of the divine ordinances, by which the grace of God and his holy ſpirit were conveyed unto men (111)? "O how amiable are thy tabernacles, O Lord of hoſts! "My ſoul longeth, yea even fainteth for the courts of the "Lord: My heart and fleſh rejoiced for the living God." And again: "One day in thy courts is better than a thou-"ſand (112)." How earneſtly does he at other times invite men to bear him company in paying to God the public homage due to his adorable ſovereignty, and the common tribute of thankſgiving, praiſe and love? In holy tranſports of fervour he cries out: "Bring to the Lord glory and "honour: Bring to the Lord glory unto his name. Bring "up ſacrifices, and come into his courts: Adore ye the "Lord in his holy courts (113). Come let us adore and "fall down and weep before the Lord our maker: For he "is the Lord our God (114). Enter into his gates with "praiſe, and into his courts with hymns: Give glory to "him, and bleſs his name (115). Let them exalt the Lord "in the congregation of the people, and praiſe him in the "aſſembly of the ancients (116)."

The angels and other heavenly ſpirits, in one choir, ſound without interruption the praiſes of God in the moſt profound adoration, in tranſports of ſweet and holy joy and love; exerting their whole ſtrength and all their powers, they repeat: Holy, holy, holy, the Lord God of hoſts. On feſtivals all the ſervants of God on earth join their voices with the heavenly hoſt, to form one univerſal concert of the heavens and the earth. Sequeſtered from the noiſe and tumult of all worldly buſineſs, and diſengaged from all hindrances and diſtraction, we muſt haſten with the greateſt ardour of which we are capable to unite our voices in the whole attention of our ſouls on God, and drown in him all our powers, and being already as it were by a kind of anticipation of our fu-

(111) Pſ. lxxxiii. Hebr. lxxxiv. (112) ib. v. 10. (113) Pſ. xcv. (Hebr. xcvi.) 8. 9. (114) Pſ. xciv. (Hebr. xcv.) 6. (115) Pſ. xcix. (Hebr. c.) 4. (116) Pſ. cvi. (Heb. cvii.) 32.

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ture ſtate of eternal contemplation of God in bliſs, raiſed in ſpirit into heaven, take part and fill our place in this holy and glorious choir: Proſtrating ourſelves in ſpirit, in the moſt profound annihilation of ourſelves before God, the ſovereign Lord and maker of all things we muſt adore and praiſe him; return him our beſt thanks for all his benefits, raiſe our hearts to love him, deplore our paſt ingratitude and infidelities, and conſecrate ourſelves with all our ſtrength to his ſervice. Our God is eternal without any beginning or end; in his duration he always was, is, and will be, and without ſucceſſion in himſelf or in his attributes, co-exiſts to all differences of time, ever the ſame; contemplating the perpetual viciſſitudes and changes of creatures to which he ſubjects them, he remains for ever unchangeable; filling the heavens and the earth, preſent to every part; moving and operating in and with every creature, he by the immenſity of his being infinitely tranſcends the bounds of all place. Eſſentially independent of all creatures, he poſſeſſes ſovereign happineſs in himſelf and from himſelf alone: Boundleſs in all perfections, he is every way infinite: Of his power, magnificence, glory, wiſdom, goodneſs, mercy, juſtice and love, there is no end: He is incomprehenſible both in his eſſence and in each attribute, to the higheſt and moſt perfect creatures: Unſearchable in all his ways, and raiſed infinitely above the reach of all finite underſtandings: Sovereignly holy in his will, and all his counſels which are ſanctity itſelf, and the unerring rule and ſtandard of all juſtice: To his ſupreme dominion all things are ſubject, nor can rebellious ſinners or devils in the leaſt withdraw or ſhelter themſelves from his abſolute power and authority over them: Perfectly free, he produces what he pleaſes, and diſpoſes all things as he pleaſes, but always by the rules of infinite wiſdom, ſanctity and juſtice. Such is the God of glory and mercy. Is it not juſt that all creatures ſhould adore him, and make the moſt humble acknowledgment of his infinite greatneſs and excellency? In the moſt profound humility we proſtrate ourſelves before his ſovereign majeſty. We muſt particularly confeſs and praiſe his goodneſs, and make him the moſt thankful return we are able for the wonderful works of the creation of the world, and of our redemption (c).

(c) It has been a cuſtom eſtabliſhed in the church from the beginning, to pray on Sundays ſtanding. This rule is mentioned by S. Irenæus, Ter-

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All things that are, he created: At his word, they ſtarted out of nothing, and ſtood forth in their order, arrayed with beauty, and finiſhed in the higheſt perfection, by which, on every ſide, they diſplay the infinite power and wiſdom of him who framed them. When the heavens and the earth

Tertullian, S. Clement of Alexandria, S. Cyprian, S. Peter of Alexandria, ep. Can. xv. T. i. Conc. p. 967. the general council of Nice, S. Hilary, S. Baſil, S. Epiphanius, S. Jerom, S. Auſtin, Caſſian, the council in Trullo, that of Tours in the time of Charles the great, quoted by Bingham, B. xiii. ch. 8. Thomaſſin, Des Feſtes, l. ii. c. 16. p. 362, &c. The reaſon is aſſigned by the author of the queſtions and anſwers, among the works of S. Juſtin (Reſp. ad Queſt. 115), that by this we repreſent that through Chriſt in his reſurrection we are reſtored to grace, and delivered from our ſins and the powers of death. Penitents were excepted from this privilege, and prayed kneeling, even on Sundays. Conc. Carthag. iv. Can. 82.

Chriſtians often lifted up their hands and eyes to heaven at prayer, held their hands unfolded in token of ſimplicity, as Tertullian mentions (Apol. c. xxx.), and frequently laid them expanded tranſverſe in the form of a croſs. *Non attollimus tantum, ſed etiam expandimus, et Dominica Paſſione modulamur*; ſays the ſame author (Tert. de Orat. c. xi. See Henr. Vales. Not. in Hiſt. Eccl. Euſebii, l. iv. c. 14.)

It was alſo the cuſtom never to faſt on Sundays, not even in lent, becauſe it is a feſtival of ſpiritual joy. "We keep the Lord's day a feſtival of joy, becauſe of him who roſe upon it," ſays S. Peter, biſhop of Alexandria (ep. Can. xv. Conc. T. i. p. 96.) The Marcionites, Manichees, and Priſcillianiſts faſted on the Lord's day, becauſe they denied the reſurrection of Chriſt. This practice founded on this or the like ſuperſtitious motives, was forbid under pain of excommunication, in a collection of canons printed with the works of S. Leo, cap. 17. See Canon Apoſt. cap. 64. Con. Gangren. can. 18. Conc. Bracar. 1 can. 4. Conſt. Apoſt. l. v. c. 20. S. Epiph. Expoſ. Fidei, l. iii. adv. Hæreſes, n. 22. p. 1105. S. Aug. ep. 36. ad Caſulan. c. 11. n. 25, and 26. T. ii. p. 78. S. Hilary Prol. in Pſalm xi. xii. p. 8. &c. Even the monks faſted not on Sundays. (Caſſian. Inſtit. l. ii. c. 18, 19, & Collat. xxi. cap. 19.) Yet where there was no danger of ſuperſtition, hereſy, or ſcandal, it has been ſometimes done. S. Jerom obſerves, (ep. 28. ad Lucinium) that S. Paul, and others with him, faſted on a Sunday. Celerinus the confeſſor faſted on Sundays, and in Eaſter time, for the apoſtacy of his ſiſters. (Celerinus, ep. 21. ad Lucian. inter Cyprianicas, p. 45.) Theologians yet condemn the affectation of ſingling out a Sunday for faſting; but agree with S. Auſtin, ep. 36. ad Caſulan. c. 11. T. ii. p. 78. that a perſon cannot be reprehenſible who ſhould continue on Sundays a faſt begun for ſeveral days, or on extraordinary occaſions. The diſcipline of the church has from the beginning excepted not only Sundays from the law of faſting, but likewiſe all the paſchal time, as an emblem of our ſpiritual joy on this feſtival. (See S. Epiphanius, &c. loco cit.) S. Epiphanius adds Chriſtmas-day, which is privileged with an exemption even from abſtinence, though it falls on a Friday; and the whole Chriſtmas-time from faſting. Certain other great holydays, as our Lord's aſcenſion, &c. have

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were finiſhed, the dwelling-place, or houſe, being made ready, the maſter, for whoſe uſes and convenience the world was raiſed out of nothing, and ſo magnificently adorned, was to be introduced. Man was therefore created, and ſtamped with the divine image. How noble is the being? How wonderful is the frame even of the body, which God hath beſtowed upon us? How exquiſite is the workmanſhip, and how admirable the contrivance of the organs of each ſenſe, and of every other part? How excellently adapted to all our wants, to all the purpoſes of our being, and to the dominion over other creatures which he has conferred upon us? How noble is the erect poſture of our bodies, by which we caſt our eyes all around us, and not only take a view of all the raviſhing beauties of the earth, but alſo behold the heavens, our glorious country, the region of happy ſpirits, and our future dwelling place, in a ſtate of immortal glory and overflowing bliſs. How amazing is the faculty of ſpeech, which man enjoys above all other creatures! By which we mutually communicate every improvement, and make known to each other every thought of our mind, every deſire of our heart, and every want which we feel! But all this falls ſo far ſhort of the excellence of our ſoul, or mind, that by this we are raiſed to a ſuperior order of being, and bear the image of the Deity, the likeneſs of God himſelf, being ſpirits, as God is the moſt pure ſpirit. With how admirable powers or faculties is our ſoul endowed? With underſtanding or a thinking faculty which reaches the heavens, penetrates the loweſt abyſſes, ranges through all beings, apprehends the moſt abſtracted and ſpiritual objects, diſtinguiſhes falſhoods, and is capable of diſcerning both divine and human truths. With a memory, which retains ſuch a multitude and variety of things, without being crowded or confuſed; and preſents them to us diſtinct and clear, when we have occaſion to recall them. With free-will, by which we are maſters of ourſelves and our actions, and are capable of moral good. Theſe powers, wonderful as they are, come not up to many other excellencies of which they are the ſubject, and which the ſoul poſſeſſes, or is capable of, ſuch are immortality, virtue, grace, ſanctity, the know-

have been exempted from faſting in ſome auſtere religious orders and particular canons: But not all holydays, the joy of feſtivals being ſpiritual, and not incompatible with the practice of penance. See Dom. De l'Iſle, *Hiſtoire Dogmatique & Morale du Jeune*, l. iii. ch. 3. p. 233.

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ledge and love of God, the enjoyment or poſſeſſion of him and his infinite perfections in eternal glory. To God we owe a continual homage of praiſe and thankſgiving for his wonderful mercy in thus creating us, and this vaſt univerſe for our uſe, as is expreſſed in the pſalms, xcii. (Hebr. xciii.) and xciv. (Hebr. xcv.), &c. Likewiſe for all the other benefits of his providence, general and particular. God's glorious image being miſerably defaced in us by ſin, He mercifully redeemed us. By the death of our Saviour, and by his triumph over ſin and hell, completed in his glorious reſurrection, he has re-inſtated us much more wonderfully, than he firſt created us out of nothing. With hearts overflowing with holy joy, and in raptures of adoration, love and gratitude for this infinite benefit, crowned with ſo many other incomprehenſible graces and mercies, we praiſe his holy Name, particularly on this feſtival; for which we may recite the ſong of Zachary, the laſt pſalms of Lauds, &c. This muſt always be a main object of our devotions at the ſacrifice of maſs. And we are bound in return to make to God the moſt perfect ſacrifice of ourſelves, in ſentiments of compunction and love, and to endeavour to ſanctify our ſouls on feſtivals by moſt fervent prayer, and frequent devout uſe of the ſacraments.

Supplications for ourſelves, families, and the whole church, make up another eſſential part of our devotions on Sundays and feſtivals. In our cloſets, or in the church, we ought to take on theſe days ſome little time for ſelf-examination and for renewing our good reſolutions in regard to every particular duty; alſo for holy meditation, pious reading, or ſermons, and for the inſtruction of others under our care. Theſe, and the like duties, mentioned above, if duly complied with, will make our feſtivals truly Sabbaths of the Lord, and have a powerful influence over our whole lives; for he who thus ſanctifies the Sunday, will always live in great watchfulneſs over his own heart, in the ſpirit and practice of religion, and in the careful diſcharge of all the duties of his reſpective calling. His devotion on Sundays will always renew and much increaſe his fervor, in continually advancing in divine love, and in the perpetual ſacrifice of his heart, and all his actions to God. The caution which is given us by the word *Remember*, placed before this commandment, above all

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all the reſt, intimates, that if this be duly attended to, it will greatly enable us to keep all the reſt: But if this is neglected, other Chriſtian duties will be ſoon forgot. It ſhews this holy law, to be of the higheſt importance in the duties of religion; the firſt of all others in a Chriſtian life.

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THE SECOND TREATISE.

ON THE

HOLY TIME OF ADVENT.

CHAP. I.

On the Inſtitution of ADVENT.

ADVENT (a) is a time of penance and devotion before Chriſtmas, appointed by the church, to ſerve as a preparation to that great ſolemnity of the birth of Chriſt. Feſtivals were commanded by God himſelf in the old law, to commemorate his principal benefits and mercies, that men might be more perfectly inſtructed in them, bear them always in mind, be always thankful for them, and ſtirred up to diſpoſe themſelves to receive the fruits of theſe wonderful myſteries. The feſtivals of the new law of grace, ought to be celebrated with ſo much the greater preparation and devotion, as the myſteries which we commemorate tranſcend thoſe of the old law, which, how wonderful ſoever, were no more than weak types and figures, and empty ſhadows of them. We muſt preſent ourſelves before God in the ſpotleſs robes of purity and ſanctity, and in the ſpirit

(a) This Latin word ſignifies the coming, becauſe it uſhers in and prepares us to celebrate worthily the feſtival of the coming of God, our Redeemer, in the fleſh.

On the inſtitution of Advent, ſee du Cange in Gloſſario Latino. v. Adventus, et in Gloſſario Græco, v. Παρουσια. Menard, not. in Sacramentarium S. Greg. M. P. 215. vel. inter Opera S. Greg. M. T. iii. p. 445. Edm. Martenne de ant. Eccleſiæ Diſciplinâ in Divinis Officiis, p. 65. Theoph. Raynaud Op. T. ii. p. 479. Thomaſſin Tr. des Fetes, c. iv. p. 203. &c. et Tr. du Jeune, l. i. c. 23. p. 174. et p. 2. c. 20. p. 485. et Hiſt. de l'Avent Joan. Freder. Meyer. Ecloga de Dominicis Adventus, at Gripſwald in Pomerania, An. 1701. Alſo, Eclogæ Evangelicæ Meycro-Neumeiſterianæ, Hamburgi, T. i. ſub initium. Abbot de l'Iſle Hiſt. Dogm. de Jeune Moral. De Jejunio Card. Lambertini poſt. Bened. XIV. in Inſtitutionibus, T. i. In. XI. de Adventu. Gavant. Comment. et Breviar. de Adventu. Merat. ibid. Gbar. Leo Allatius.

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and disposítions of the most ardent devotion, especially on these days which are emblems of the eternal Sabbath of the heavenly Jerusalem, which we shall celebrate with all the elect in uninterrupted hymns of adoration and praise. On these solemnities the whole people of God on earth unite their tears, prayers and sacrifices of adoration and thanksgiving to glorify God, for his unspeakable mercies. With what fervour ought we, their fellow members, who have the happiness to share so plentifully in these blessings, to join them in this solemn duty and tribute: the immense treasure of divine graces, purchased for us, and offered to us by these sacred mysteries, will be imparted to us in so much larger measures, as we shall present ourselves on them more fervently purified and prepared; and shall more earnestly implore the divine mercy, and offer purer homages of thanksgiving, adoration, and praise, in acknowledgment of these incomprehensible heavenly favours. For this end vigils, or eves are appointed as a preparation for great festivals. Lent, as a more solemn and longer vigil, or preparation before Easter; and Advent before Christmas, or the coming of Christ in the flesh, the source of all the other great mysteries and graces of our redemption.

Advent consists of four weeks, or at least four Sundays, which commence from the Sunday nearest St. Andrew's-day, whether before or after it, from the 27th of November to the 3d of December inclusive. Its institution seems as old as that of Christmas-day, though the discipline of the church, in the manner of celebrating it, has not been the same in all places and times. It was for several ages of forty days, or six weeks, in the same manner as Lent, and for some time kept with a rigorous universal fast, in some places of precept, in others of devotion. The church of Milan, tenacious of its ancient rites of discipline, observes to this day six weeks of Advent, which was the ancient custom of the great church of Toledo, and of all Spain (which followed the Mozarabic rite in the liturgy), also of the churches in France before Charlemagne, as Martenne and Mabillon shew from authentic monuments (1). Hence in the Ambrosian rite at Milan, six Sundays of Advent stand in the liturgy, and there the first Sunday of Advent is always the Sunday after the

(1) Martenne de ant. Monachorum ritibus, l. iii. c. 1. Item ancienne Discipline de l'Eglise sur les Offices, ch. 103.

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feaſt of St. Martin, as Rudolphus Tungrenſis obſerves (2), which we alſo find in the Mozarabic liturgy. Though in the Gelaſian, uſed at Rome before St. Gregory the Great, only five Sundays occur in Advent, which Amalarius confirms. The council of Macon in France in 581 (3), affirms Advent to be kept from St. Martin's-day to Chriſtmas, which, without counting the Sundays, comprizes the time of forty days, the ſame as of Lent. From the capitulars of the emperor Charlemagne framed in ſeveral councils, or from their decrees, Advent is ſaid to conſiſt of forty days, according to the cuſtom of the faithful, and the practice of our anceſtors (4), long after this St. Peter Damian in Italy (5), mentions Advent to have been a faſt of forty days. Yet before, and about that time, ſome churches began Advent, not in the middle but about the end of November, and kept it, as we now do, only of about four weeks, as appears from Ratherius, biſhop of Verona, in 931 (6), and from Pope Nicholas I. (7), who in his anſwers to the Bulgarians, reckons Advent an abſtinence and faſt of four weeks. This faſt alſo is confirmed by Amalarius (8); and in England and Ireland, Advent anciently conſiſted of forty days, on which the Monks eat only once a day, in the evening, as in the faſt of Lent (9). It was reduced to four weeks in this kingdom about the tenth century, when the latter Roman rite was introduced here: thus we find it in the old miſſal uſed in England before the Norman conqueſt, taken from the Roman of that age, which it much reſembles (b). Almoſt the whole Latin church, in conformity to the Roman, has long ſince reduced Advent to the uniform rule of four weeks, or at leaſt four Sundays, beginning about the end of November, from the Sunday neareſt the feaſt of S. Andrew.

(2) Radulph. Tungrens. Propoſitione xvi. Vide Miſſam Ambroſiam. apud Pamelium. (3) Can. 9. ſub Rege Guntramno. (4) Capitul. c. 184. ed. Baluz. T. i. p. 954. (5) S. Petr. Damian, l. iii. ep. 10. (6) Ratherius in Synodico, apud D'Acherium in Spicileg. T. ii. p. 266. (7) Apud D'Acher. Spicil. T. ii. p. 264. et apud l'Abbé, &c. Concil. reſp. iv. et Mabillon in Liturg. Gallic. l. iii. p. 1. (8) Amalar. de Offic. Eccleſ. l. iv. c. 37. et l. i. c. 36. et l. ii. c. 40. Rabanus Maurus, c. 2. (9) See Bede's Hiſt. c. 3. a. 27. Johnſon's Canons, &c.

(b) This is obſerved in an excellent copy of this Miſſal, of the tenth century, ſtill kept in the library of the famous monaſtery of Jumieges in Normandy. It belonged to the Archbiſhop and church of Canterbury, and was given to this monaſtery by Robert Abbot of this houſe, who was made Archbiſhop of Canterbury in 1050, in the reign of the Confeſſor.

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It was formerly observed, even by the laity, with abstinence from flesh, and with a rigorous fast, in some places, by precept, in others of devotion, and without any positive obligation, though universal. The first council of Macon, in 581, orders in Advent, from St. Martin's to Christmas-day three fasting days a week, Mondays, Wednesdays, and Fridays; but the whole term of forty days, was observed with a strict abstinence from flesh meat. S. Peter Damian mentions in 1070, Advent to have been a fast of forty days. Aistulphus, King of the Lombards, in 753, when he settled the waters of Mantula on that monastery, reserves to himself out of them forty pikes, to be sent for the use of his table in S. Martin's Lent, i. e. Advent, the same as in Lent (10), whence it is clear that in Lombardy, in the eighth century, Advent was a fast of forty days; though at Rome, in the ninth century, it was only of four weeks. Ratherius, Bishop of Verona, in the early part of the tenth century, reckons Advent in Lombardy at that time only of four weeks, as then at Rome, but mentions it as a fast (11), or at least, as a time of abstinence from flesh meat. "In "the Advent of our Lord, (says he) unless a festival inter-"venes, you must know, that all abstain from flesh meat, "and from cohabitation in marriage." The author of the Epistle to Bibianus, which has been inserted among the Letters of St. Austin, speaking of S. Martin's-day, says: "A-"mong us, from the festival of this saint, abstinence from "flesh, and from cohabitation in the married state, is en-"joined all the children of the church, by an indispensible "precept, that they may more securely approach the holy "communion at Christmas." Pope Nicholas I. in 867, in his Answers to the Bulgarians (12), reckons the four weeks of Advent among the fasts, which the Roman church had received, and at that time observed (13). Pope Innocent III. in an Answer to the Archbishop of Braga, says, Advent with us is a fast; which decretal is inserted in the body of the canon law. These words rather seem to express a fast of devotion and general custom, than of strict universal precept, and insinuate that the discipline was not every where uniform (c). Beleth, the Paris theologian, in 1080,

(10) Apud Martenne de Antiqua Eccles. Discipl. c. 10. n. 5. (11) In Synodico in Spicilegio, T. ii. p. 256. (12) Conc. T. viii. (13) Cap. Concilium de Observ. Jejunii.

(c) Jejunium apud nos etiam in Adventu Domini agitur. l. iii. decretal. p. 139.

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(14), mentions it as a faſt of obligation, by the reaſon which he alledges for the vigil of St. Thomas the Apoſtle, not being ſet down in the calendar, becauſe it falls in Advent, in which we are to keep, as it were, a perpetual faſt. That advent was formerly kept, even by the laity a faſt, in ſome places, of precept, in others of devotion, is ſhewn by Benedict XIV. (15) by Dom Martenne (16), l'Abbe de l'Iſle (17), Thomaſſin (18), Baillet (19); and this laſt author thinks the faſt of Advent to have been firſt commanded in certain parts by an expreſs canon in the dioceſe of Tours, by S. Perpetuus, Archbiſhop of that city. But the learned Martenne attributes the precept of this faſt to St. Gregory the Great; who, as Amalarius, and Abbot Beno (20) aſſure us, firſt paſſed this into an expreſs law, which yet was never intended to be general. In the Sacramentary of St. Gregory, four Sundays of Advent are ſet down with particular offices. The faſt of Advent being in many places only of devotion, though for ſome time general, fell into diſuſe among the laity, but in moſt religious orders, it is rigorouſly kept up to this day. Some monaſteries begin it from the feaſt of S. Martin; others from that of S. Catharine; others from that of all Saints; others from the firſt Sunday of Advent, as Cardinal Cozza has accurately explained in his Dogmatical and Moral Treatiſe on Faſting (21), commended by Pope Benedict XIV. yet in monaſtic orders, the faſt of Advent has always been looked upon as leſs rigorous, and leſs ſolemn than that of Lent. Peter Venerable Abbot of Cluny, calls it the middle or leſſer faſt (22). The faſt of forty days before Chriſtmas, was ſtrictly enjoined all religious perſons in the ſecond council of Tours in 567, in the council of Saltzburg in 1281, and in many other councils and ſtatutes of monaſtic orders. The Greeks keep their Advent, or τεσσαρακοστη of forty days, as Goar frequently repeats (23). The Monk Gregory, firſt Proto-Syncellus, afterward Patriarch of Conſtantinople, in his Apology for the Council of Florence, againſt Mark of Epheſus, ſays, indeed that in the city of Conſtantinople itſelf, ſome began the

(14) Beleth. de Div. Offic. c. 11. (15) Bened. XIV. Inſtitut. xi. de Adventu, T. i. (16) Martenne de ant. Eccleſiæ Diſciplina, c. 1. n. 5. (17) Hiſt. Dogmat. du Jeune. (18) Tr. 1. du Jeune. (19) Baillet. Hiſt. del'Avent. (20) De quibuſdam ad Miſſam ſpectant. c. 4. (21) Card. Cozza, part. 2. (22) Bibliotheca Cluniacenſ. p. 1359, in Statutis Cluniacenſibus, c. 15. (23) Goar in Euchol. Græcor. p. 207, &c.

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fast of Advent on the 15th of November, others on the 8th, and others on the 20th of December. But he speaks only of the fast of that penitential time, in which the practice of some Oriental churches varied. This diversity of discipline many private persons were allowed to follow at Constantinople. But in the office of the church, their office was then as it now is, of six weeks, like Lent, as Leo Allatius shews (24). S. Anastasius, the Sinaite, in the East, mentions a fast of forty days before Christmas, no less than that before Easter (25); and the Oriental churches with very few exceptions, at this day keep the fast, or abstinence of Advent, from the feast of S. Philip, which they celebrate on the 14th of November to Christmas, which they call S. Philip's Lent.

In sign of compunction and penance the church uses purple or mourning ornaments in her sacred offices, the deacons wear no dalmaticks in their ministry, the angelical hymn, or *Gloria in Excelsis* is omitted in mass. On the Sunday's mass *Alleluiah* is repeated to express the spiritual joy of Christ's coming, or its expectation, but omitted in the ferial masses, to inspire us with a spirit of compunction and put us in mind that all the week days were once an universal fast as Rabanus Maurus calls them (26). Hence the ferial office in Advent is equalled to that of Lent, by the additional prayers of compunction and penitential solemnity (27).

CHAP. II.

The Motives for sanctifying ADVENT.

WE are called upon to sanctify the time of Advent by the most pressing motives, first of our spiritual most important interest; 2dly, of duty and gratitude to our most gracious God and Redeemer; 3dly, of obedience to the precept and summons of the church. To neglect the time of salvation argues a supine insensibility of our most important spiritual advantage. The mystery of the incarnation and birth of the Son of God is the source and cause of all the heavenly blessings and graces we can receive or hope for. By it we are to be raised from sin, to receive strength to subdue our passions, and triumph over all our enemies; by it

(24) Leo Allatius de Hebdomadis Græcorum. (25) S. Anast. Sin. Tr. de Quadrageff. T. iii. Mon. Eccles. Græc. p. 430.
(26) Rab. Maur. de Institutione Clerici c. ii. &c. (27) Gavant & Merati de Adventu.

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we are enriched with all divine graces, and exalted to the dignity of ſons of God. To be freed from the ſlavery of the devil, and the inexpreſſible miſeries and guilt of ſin, under which we lay groveling in the maſs of corruption and eternal perdition, to be cleanſed from all filth, adorned with all graces, and by God's moſt merciful adoption made his children and heirs of his kingdom, are infinite advantages, in which we cannot conſider or repreſent to ourſelves the leaſt circumſtance without being out of ourſelves, in raptures of aſtoniſhment, adoration and praiſe. Much leſs can we weigh the immenſe price of our redemption, or contemplate the wonderful manner in which it was wrought, without being penetrated and quite overwhelmed with theſe moſt incomprehenſible myſteries of the divine mercy. Though we are not able to make a juſt eſtimation of the boundleſs treaſure of theſe ſublime graces obtained and offered us through this myſtery, we cannot be ſo void of feeling as not to burn with the moſt ardent deſire of attaining thoſe numberleſs and unſpeakable advantages purchaſed for us, of many of which we may be now poſſeſſed, and others ſtill greater, we are intitled to, and already enjoy in reverſion. "God who is rich "in mercy, for his great love wherewith he loved us when "we were dead in our ſins, hath quickened us together "with Chriſt and hath raiſed us up together, and made us "ſit together in heavenly places in Chriſt Jeſus (1)."

The fountains of theſe graces are open to us at all times; but great feſtivals, on which we commemorate the principal myſteries of our redemption, are in a particular manner happy days of ſalvation to us, on which theſe divine treaſures are more abundantly poured forth. On theſe days the whole church, with one heart and one ſoul, preſents to God the moſt fervent homages and ſacrifices of adoration and praiſe, and joint ſuffrages, ſighs and tears to move him to renew in his ſervants the wonders of his mercies. On theſe feſtivals he is rendered more propitious and favourable in receiving our petitions, and producing in our ſouls the moſt abundant fruits of his greateſt myſteries; Chriſt came in his birth to beſtow himſelf upon us with all the treaſures of his divinity. But we can never hope that he will impart them to us unleſs we preſent ourſelves to him with hearts diſpoſed and prepared to receive them. He is born for us, and he offers to us all the boundleſs graces which he came to enrich us with; we ought

(1) Epheſ. ii. 5.

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then to represent him to ourselves as born visibly for us in Bethlehem, and as now coming in an invisible manner, or in spirit to communicate to us all the glorious effects and fruits of his incarnation and birth: the dispositions which he finds in our souls will be the measure of the grace which in his mercy he will communicate to us through the merits of this mystery. The treasure is infinite, and our Lord burns with infinite love, and a desire which is infinite as he himself is, of imparting to us with a boundless liberality, the abundant riches of his graces. We cannot fear any danger of exhausting his bounty, or draining the fountain, both being infinite; the more we receive the better we shall be disposed to receive again greater supplies; and the more pleasing shall we become to our most merciful and gracious Redeemer. How strong an incentive is this to fervour in preparing and disposing ourselves for such incomprehensible advantages? How much soever we open our hearts to receive, we shall be filled to the utmost extent and ardour of our desires. These graces are nothing less than all the incomprehensible gifts of the divine mercy, redemption, grace and glory. That grace which heals all the deep wounds, and is the sovereign cure of all the disorders of our souls, which wipes away the stains of all our sins, reverses the sentence of eternal damnation, under which we lay, and rescues us from the slavery of the devil and the torments of hell; that grace which gives us victory over all our passions and enemies, forms in our souls the holy and glorious image of Christ, and repleniſhes us with his divine spirit; that grace by which we are called and really made the sons of God, fellows of the blessed angels, heirs of the eternal glory, coheirs with Christ. Can we raise our desires to any thing beyond these inestimable privileges? Can we frame an idea of the least part or circumstance of them? What ought then to be the transports of our joy at the sight or thought; what the fervour of our devotion in asking them, and the ardour of our desires to obtain them? But alas! as when Christ was born among the Jews his own people, "He came unto his own "and his own received him not (2)." So we lament the same monstrous inconceivable blindness and insensibility among Christians in these our days.

S. Bernard observes (3), that we are to distinguish three comings of Christ: the first, by which he manifested him-

(2) John c. i. (3) S. Bern. Serm. 3. and 5.

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ſelf in the fleſh: the ſecond, by which he inviſibly enters our ſouls, to dwell in us by his grace and holy ſpirit, and is thus ſpiritually born in us. The third is when he ſhall come in power and majeſty to judge the world. The incomparable advantages which we hope for, and reap from his firſt coming, and our ſecurity and happineſs in his laſt coming to judge us, depend upon our receiving him in his ſecond coming, by which he takes poſſeſſion of, and dwells in ſpirit in our hearts. It is then of the moſt eſſential importance and neceſſity that we invite Jeſus into our ſouls, that he may ſubject all our affections and powers to the empire of his holy love. O! happy is he, cries out S. Bernard (4), in whom thou eſtabliſheſt thy dwelling. O Lord Jeſus, happy is he in whom the divine wiſdom has prepared himſelf a tabernacle. In ſuch ſouls he deſtroys the empire of ſin, makes himſelf maſter of their affections, and reigns ſovereignly in them; to that every deſire, and power, and ſenſe is moved by his holy ſpirit, and obedient to his moſt adorable and perfect will. If we take a view of our own hearts, we ſhall ſee ourſelves at an immenſe diſtance from this happy ſtate, and ſhall have reaſon to fear that Chriſt is not yet ſpiritually born or formed in us, or at leaſt that his ſpiritual birth in us is very weak and imperfect. Ah! Chriſt comes to viſit us, ſays St. Bernard, but if we do not receive him into our ſouls, he comes againſt us, and to our condemnation. If he is not ſpiritually born in us, it is in vain that he was born for us; we make the deſigns of his love and mercy in his firſt birth abortive, and he will come at the laſt day, not to crown but to condemn us; let us tremble at the ſight of our paſt ſloth and ingratitude. How many Advents have we already loſt? So many calls of the divine mercy demand vengeance againſt us. Let our fervour in this Advent make amends for paſt neglects, and retrieve our ſloth after ſo much time loſt, after ſo many calls rejected and graces abuſed, after ſo many repeated infidelities, we muſt redouble our pace that we may ſtill be of that ſmall thrice happy number, of whom it is written, "To as many as have received him he hath given power to be made the ſons of "God (5)." We muſt be entirely callous and inſenſible if we do not aſpire moſt earneſtly after this exalted and moſt neceſſary grace, our eſſential happineſs, and dread ſovereignly every danger of forfeiting it. The fervour of this

(4) S. Bern. Serm. 1. (5) John c. i.

diſpoſition

disposition in us will appear in our earnestness in every mean of preparing ourselves for it in this holy time of Advent.

Though our spiritual, only, and infinitely important interest and eternal happiness were not so highly concerned in, and did not so essentially depend upon our fervour in making this Advent a time of our sanctification; duty, love and gratitude to God, ought most powerfully to excite us to it: motives which weigh above all others with generous minds. The eternal omnipotent God, whose presence the whole creation would not be able to bear, should he appear in the immense and incomprehensible glory of his Majesty, before whom, according to the expressions of the Prophets, the mountains would tremble, the sun withdraw its light, the earth vanish out of sight, and nature shrink into nothing: this immortal God leaves the throne of his glory, clothes himself with our weakness, and stooping down infinitely below his majesty, humbles, nay annihilates himself so as to appear the very outcast of his own vilest sinful creatures, only to enlighten our darkness, deliver us out of the jaws of everlasting death, raise us from the abyss of miseries, exalt us upon the throne of his glory, and enrich us with the treasures of his divinity. And can we remain so deeply immersed in the filth of this earth, so insensible and so ungrateful as to give no attention to so bright a mercy and to the presence of so adorable a majesty? Do not our hearts burst with love, gratitude and astonishment at so wonderful a mystery, at this infinite condescension and goodness of our God? Are not our souls all on fire with glowing desires to go forth and meet him, to make him a tender of our best homages, offer ourselves in return to him, and prepare him the best reception we are able in our hearts, which alone he comes to seek? If an earthly King would honour us with a visit, how would every hand and every contrivance of art be employed in removing all filth out of the road and out of the house, correcting every deformity and deficiency, and setting off the dwelling with every ornament that could embellish it; how careful should we be that nothing should be found in our apartments that could give him the least offence or disgust, and nothing be wanting that could give him delight and pleasure, and testify our sense of the favour and honour done us? How unpardonable would be the offence if we neglected such a preparation? We should justly forfeit all the favours we could promise ourselves from his presence and should incur by our contempt his severest indignation. Sin, worldly attach-

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achments of the heart, and the ſlavery of our criminal paſſions, are an abomination to our God, and incompatible with his divine preſence: the ornaments of all virtues are the charms and attractives which invite him into our ſouls, and make them an abode for him: if we neglect to remove the impediments, and make him this preparation for his reception, we ſhut our hearts againſt him, ſuch an inſenſibility and indifference muſt quite freeze his divine heart glowing with love of us, ſwelling with tender compaſſion for our miſeries, and burning with a boundleſs deſire of giving himſelf whole and entire to us, and to crown us with his infinite mercies and glory. For this he ſent John the Baptiſt before to announce to us the neceſſity and obligation which we lie under of ſuch a preparation.

The great ſummons delivered by the Baptiſt to the Jews, is equally addreſſed to men of every age, and belongs no leſs to us than it did to the Jews then living. Chriſt was born for all men: it is then an indiſpenſible duty in us to diſpoſe ourſelves to receive him, and by his grace improve in ourſelves the fruits of his coming. Leſt we ſhould deceive ourſelves in this point, and neglect ſo eſſential a duty, our holy mother the church, ever tenderly ſolicitous for the ſpiritual welfare of her children, and the faithful depoſitary and interpreter of the divine Oracles, proclaims the ſummons of the Baptiſt to us during all the time of Advent in the moſt preſſing and ſolemn manner. The ſame pathetic invitation, the ſame ſacred voice, which formerly echoed on the banks of the Jordan, and in the deſerts of Jericho, is now ſounded in our ears from the altars, and by the ſame divine authority and commiſſion. The miniſters of God now cry out to us in the words of the Prophets; "Sound your trumpets, "announce to all nations; behold God the Saviour will "come: the Lord is near: the day is juſt at hand, prepare "the way:" The church at this time ceaſes not daily to proclaim aloud and repeat to us the exhortations of the Baptiſt, the great herald of heaven ſent for this purpoſe; of whom it is written. "Behold I ſend my angel before thy "face who ſhall prepare thy way before thee (6), prepare "ye the way of the Lord, make ſtrait his paths, and all "fleſh ſhall ſee the ſalvation of God (7)." This divine precurſor alſo points out to us in what this preparation of our ſoul chiefly conſiſts, and what are the conditions which

(6) Mat. xi. 10. (7) Luke iii. 4--6.

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it requires, compunction, penance, and most earnest and assiduous sighs and prayer.

CHAP. III.

On the Exercises of holy PENANCE *and* PRAYER *by which we are bound principally to sanctify our Souls in this holy Time of* ADVENT.

THE first and most indispensible duty and obligation for the sanctification of Advent, upon which every other part and condition depends, is a sincere and perfect repentance. Mortal sin entirely separates a soul from God, and banishes his holy spirit from her. The least venial sin, especially if habitual or of attachment, obstructs the abundant effusion of his graces. Moreover to remove the obstacles to his sweet and glorious being in us, not only all sin must be put away by a sincere and perfect repentance, but also whatever expiation remains due to his divine justice, ought to be discharged, satisfaction for injuries done to our neighbour, and restitution for injustices must be made, every inordinate passion must be subdued, and every disorder, every irregular attachment of the affections corrected, that every impediment to the visit of the Holy Ghost and perfect reign of his grace may be taken away. The least stain, the least irregularity in the will or affections, raises obstacles to the perfect effusion of his bounty and love; the most spotless purity and perfect sanctity becoming the sanctuary or dwelling of him who is sanctity itself. We intreat him in his visit, and by his divine presence perfectly to cleanse our souls, heal all our wounds, correct all disorders, and enrich us with all his gifts. But this we cannot sincerely ask of him unless we truly desire these graces, endeavour earnestly to prepare our hearts to receive them, and remove every thing that can obstruct them. We absolutely exclude him if we lie under the guilt of mortal sin, and we set up obstacles to his graces, if we entertain any irregular attachment, or live in an habitual infidelity or sloth in any duty, or if we do not to the utmost of our power endeavour to make atonement for the least offences, and correct the least disorders in our souls. This is the work of holy compunction and penance.

To dispose the world to receive its God and Redeemer in the wonderful mystery of his incarnation, all the Prophets from

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from the beginning ceased not to exhort all men to repentance. This is as it were the summary of all their preachments, and of all their most pathetic and earnest discourses. This they ceased not continually to inculcate and repeat with the greatest earnestness; enforcing it with the divine threats and promises, and with every motive that holy zeal, and the most tender charity could employ; supported with all powerful graces, which the Holy Ghost, whose organs they were, failed not to afford or at least offer to all who did not reject them. The immediate precursor of our divine Saviour, whom he came to usher in, and point out to the world, was the great Doctor and Preacher of penance; to announce this to the world, in order to prepare men by sincere repentance to receive the grace of their redemption, was his only errand; the only special mandate of the high commission on which he was sent by God in so solemn a manner, and invested with the most sublime character, as he himself declares, and the Evangelists repeat, in order to preach penance by example, no less than by his moving discourses and by his baptism, though he had been privileged with the most singular grace of innocence above other saints, (except the mother of God): he lived from his infancy in the wilderness, an innocent martyr of the most austere penance; when he went forth to enter upon the function of his mission, he preached on the confines of his desert, not to mix with the world, or entirely leave his penitential solitude: locusts dried, an insipid hard food, used by some among the poor in that country, and wild honey, were the only nourishment he allowed himself, and his garments were no other than rough camels hair! Thus cloathed with the weeds of penance, and bearing its marks in his body, holding forth its standard in every circumstance of his life, he appeared on the banks of the Jordan to administer a baptism of penance to those who desired it, as an emblem of their interior cleansing from sin by their compunction. "He came into the country of "Jordan preaching the baptism of penance unto remission "of sins, as it is written in the book of Isaias the Prophet; "a voice of one crying in the desert, prepare the way of "the Lord, make strait his paths: every valley shall be "filled up, and every mountain and hill shall be levelled, "and crooked things shall become strait, and rough ways "plain (8)." That is, all pride must be lowered and ba-

(8) Luke iii. 3, 4, 5.

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niſhed by humility, all inordinate attachments corrected, and every diſorder of our ſouls cured. For this purpoſe it was the conſtant theme of his zealous ſermons, "Do penance, for the kingdom of God is at hand; bring forth "worthy fruits of penance, for the axe is laid to the root of "the tree (9)." Our holy Mother the Church now repeats theſe ſacred proclamations and ſolemn ſummons, to invite us to the practice of penance; and moreover puts on herſelf its badges in the weeds of her miniſters, the ornaments of her altars, the ceremonies of her ſolemn office, and the prayers and leſſons of which it is compoſed in this holy time. The ſolemnizing of marriage, is not leſs forbid in Advent than in Lent, and anciently married perſons paſſed Advent, Lent, all other faſting days and all feſtivals, in continence, which was for ſeveral ages a precept of the church, and is ſtill recommended by it, as we are put in mind by the Catechiſm of the Council of Trent, the repeated inſtructions of Saint Charles Borromæo, and many ancient and modern Synods, Statutes and Rituals. St. Lewis is mentioned to have moſt religiouſly obſerved this holy law (10). It has been already remarked, that formerly Advent was a time of a general faſt, ſcarce leſs ſolemn than Lent; in ſome places of precept, every day, except Sundays and holy-days; in others, on three days in the week, with a perpetual abſtinence from fleſh; in ſome parts of the Latin church, it was only a faſt of devotion, which inſenſibly prevailed, and by the tepidity of the faithful at length terminated in a diſuſe among the laity, and was confined to monaſteries: if this faſt is little thought of out of cloiſters, all Chriſtians ought ſo far to enter into the ſpirit of the church, as to ſanctify this holy time at leaſt by the practice of ſome mortification and retrenchments, particularly on Fridays and ſome other days in the week, and by a conſtant extraordinary ſobriety and temperance: this is an indiſpenſable part of penance, and a neceſſary means to fit our ſouls for the exerciſes of heavenly prayer, a reliſh of ſpiritual things, the conſolations of the Holy Ghoſt and all virtue: "The kingdom of God "is not meat and drink, but juſtice, and peace, and joy "in the Holy Ghoſt (11);" its pure delights are infinitely ſweeter than all the baſe gratifications of ſenſe, according to

(9) Mat. iii. 10. Luke iii. 8. (10) Bonifac. VIII. in Bulla Canoniz. S. Ludovici. and Rainaldus, ad Ann. 1297. n. 64. 161. Capitul. l. vi. c. 187. (11) Rom. xiv. 17.

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the expreſſion of St. John Climacus, are more incompatible with them than fire with water; the filth and dung of what is earthly and ſenſual, is abſolutely inconſiſtent with a heavenly ſpirit, an habitual abſtemiouſneſs, and indifference in the choice of wholeſome food, is an indiſpenſible duty, and is attended with the greateſt ſpiritual and corporal advantages. This holy penitential time ought to be ſanctified by a ſeverer curb on our appetite, as it is the beginning of a ſpiritual and truly Chriſtian life, in which the firſt ſtep is a perfect victory over ſenſuality and gluttony, as St. Baſil (12), and St. John Climacus (13) obſerve; without this condition our penance is fruitleſs, or eſſentially defective, ſays St. Baſil, and an oppoſition is raiſed by a ſenſual and carnal diſpoſition of our hearts, to the ſpiritual birth of Chriſt in our ſouls and to the reign of his grace in us.

But the penance here required, is moſt eſſentially that of the heart, by the exerciſes and tears of ſincere compunction, and the interior ſacrifice of our affections; that is what the Precurſor and Prophets moſt emphatically exhort us to, as the moſt eſſential part of the divine precept of penance, and the very ſoul of that indiſpenſible virtue, and the condition of our juſtification and ſalvation. The crooked and miſplaced affections of the will muſt be reformed and made ſtrait, its diſorders muſt be atoned for by ſuitable fruits of repentance, which will effectually root out and correct the evil inclinations, redreſs all that has been done amiſs, and be the beginning of a new life, a ſeed of all perfect virtue. For a ſoul to be ſincerely converted from the love of the world to the love of God, to diveſt herſelf of the carnal affections of the old man, to put on the new man, and to form in her heart Chriſt, and his ſpirit, is not ſo eaſy a taſk, nor in the ordinary courſe of the diſpenſation of divine grace, to be made perfect in ſo ſhort a time as many ſeem to imagine. Can any one be ſo fooliſh as to perſuade himſelf that this total change is effected by once ſtriking the breaſt, ſuperficially reading certain forms of acts of contrition, or crying out, Lord have mercy on me? Barring an extraordinary miracle of grace, ſuch as we admire in the converſion of St. Paul, and ſome others; this is not the work of a day, but requires repeated prayer, many ſighs and groans, continued a long time, accompanied with faſting and other mortifica-

(12) St. Baſil. Serm. 1. De. Cap. Jejun. and in
(13) S. Climacus, p. 14.

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tions of the senses, and with abundant alms and works of mercy, charity, meekness, humility and all virtues. Deep sores are not soon healed unless cleansed to the bottom; if by palliative cures they are only skinned over, the wounds by breaking out again become often desperate, and resist all future remedies. If we are sensible of our spiritual miseries and disorders, and feel our interior weakness, and complicated infirmities, we shall dedicate, with the greatest fervour and joy, this holy time of Advent to the exercises of compunction and penance, crying out to God from the bottom of our hearts: Wash me O Lord more and more from all stain of iniquity; O cleanse me from all sin, and sprinkle me O Lord with hyssop, &c. Such sighs ought to be our familiar aspirations to God at this time, and we must daily set apart some time to recite devoutly some psalms or other prayers of compunction. Nothing but our sins raise a wall of division betwixt our souls and God. The more earnestly we desire to invite him into our hearts, and to share in the graces of his coming, the more solicitous ought we to be to purify our souls from all sin in the sacred laver of his blood, and to disengage and scour our affections from whatever is earthly and carnal. To excite us powerfully to this saving compunction, the Church, in the gospel which she ordains to be read on the first Sunday of Advent, sets before us the terrors of the last coming of Christ, and the severity with which he will then judge us. To prevent the effects of his vengeance against sin in that dreadful day of the divine justice, we ought always to have it before our eyes, and frequently to meditate on it, especially at this holy time, that we may be effectually stirred up to sincere compunction and penance, proportioned to the enormity of our offences, and the depth of our disorders; and be disposed to lay hold of the infinite mercy which is offered us in his first coming. Compunction is to be the first, but not the only spiritual entertainment of our souls at this holy time; the main part of our devotions ought to be taken up in contemplating and honouring the incarnation of the Son of God, in order to excite ourselves to continual fervent exercises of thanksgiving, praise and love, with most ardent desires of the perfect union of our souls with God through his mercy, held forth to us in this incomprehensible mystery. Hence the Church considers Advent as a time partly of compunction and penance, and partly of spiritual joy and thanksgiving for the approach of the redemption of our souls, with the highest heavenly advan-

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advantages, and she intermingles her Alleluias with her sighs and cries of compunction.

These melting aspirations and canticles are to be more the work of the heart than of the voice. St. Bernard observes that God, who is the most holy and pure spirit, being to be honoured in spirit and truth, nothing can be more contrary to true devotion, nothing a more inexcusable hypocrisy than for a Christian to pass the holy time of Advent in religious exercises, performed merely by custom, without interiour sentiments of compunction for sin, and of love and thanksgiving to God: such an inconceivable indifference and insensibility, is a baseness unworthy an human heart, and a most criminal ingratitude against our most merciful God and Redeemer. In our pious meditations and fervent devotions, we must be transported with inexpressible spiritual joy, be ravished with admiration at every circumstance of so stupendous a mercy, and inflamed with burning love of a God, who by bestowing on us his only and co-eternal Son, gives us the most wonderful proofs of his infinite love for us. To stir up our souls to these lively sentiments of devotion, and banish all criminal insensibility, we ought at this time to set a-part every day some short time to meditate on some circumstance of the great mystery of the incarnation, or the infinite wisdom, power, justice, goodness, mercy and love, which shine forth in it; or on some part of the gospel history of this most incomprehensible of all the works of God. In these meditations we must dwell on the most feeling sentiments of adoration, love, praise, thanksgiving, compunction, humility, and the oblation and consecration of ourselves, to the service and love of so gracious a God. To honour our divine Redeemer incarnate for us, and to conjure him to visit, to be spiritually born, and to dwell in our miserable souls, to be our complete redemption and infinite treasure and source of all blessings, we may recite daily in the most profound spirit of adoration, love, praise and compunction, the litany of the holy name of Jesus, or that in honour of the virtues of his hidden interiour divine life, some moving paraphrase on the great anthems of Advent, or some other like prayer, were it but three Our Fathers and Hail Maries with devotion for this intention. During our ordinary employments and conversation in the day, we ought frequently to raise our hearts to God with more than ordinary devotion at this holy time, and entertain ourselves with him by warm affections

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or aſpirations of compunction and humility, of love, praiſe, thankſgiving, ſupplication and ſacrifice, or the offering of our hearts to Him: habit will ſoon make this practice eaſy and familiar, if we avoid the dangerous indiſcretion of attempting it by a conſtrained application of the brain, which is the bane of true devotion, by ſtraining the affections, and weakening the head and faculties of the mind. Love is only kindled by ſuch reflections and aſpirations as are its ſpiritual nouriſhment, thoſe which the heart produces with eaſe, without ſtudy or intenſeneſs of thought: by theſe the ſoul will feel how ſweet it is to contemplate God in holy love, and that nothing brings ſuch unſpeakable joy to the heart as the remembrance of Jeſus; and that nothing can be ſo advantageous to us as to return him love for his eternal love of us. We muſt be void of all feeling, and harder than the flint and adamant, if the contemplation of this myſtery does not continually fill our ſouls, and ſtir up in us the moſt ardent deſire of paying our God and Redeemer the inceſſant homages of love, gratitude and praiſe: we can never offer him the leaſt tender of our love, but he in return communicates himſelf to us with all the marks of infinite love. For every homage of praiſe, he with a liberality worthy a God, whoſe treaſures of beneficence are without bounds, will glorify thoſe who glorify him. As often as we offer him ourſelves in ſacrifice for all that he has beſtowed on us; or ſay to him from our hearts and without reſerve, I am thine, he anſwers us, and I am yours, infinite as I am, and with all my treaſures. Whilſt we never ceaſe to bleſs him, he will never ceaſe to enrich us with his divine bleſſings, which inſure to us all his graces, love, and glory.

Aſpirations of thankſgiving and praiſe muſt be mingled with the moſt ardent continual deſires, that by viſiting us he be ſpiritually born in our ſouls. All other conditions and diſpoſitions prepare us to this, and are compleated and perfected by it. All the graces we can hope to receive are its fruit. God beſtows them according to the ardour of our deſires; theſe both invite him into our hearts with the moſt tender effuſion of his infinite love, and produce in our ſouls the neceſſary temper and diſpoſitions to receive him worthily. He viſits only thoſe who by their moſt earneſt ſighs call him into their ſouls, and for us not to ſigh moſt ardently after this happineſs, is the moſt ungrateful contempt of him and the moſt ſtrange inſenſibility to our own higheſt advantages. Both the abyſs of miſeries, in which we are ingulphed, our

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immenſe intereſt and the love, which we owe to our infinite God and Redeemer for his boundleſs goodneſs, and in return for the exceſs of his eternal love for us, ought to kindle theſe burning affections in our ſouls; as according to the meaſure of our fervour and aſſiduity in inviting him, we ſhall be inriched with the abundance of his graces. The Holy Fathers frequently obſerve that the principal reaſon why Chriſt did not come immediately after the promiſe of a Redeemer was given to our firſt parents after their ſin, was, that man might for a long time feel and groan under the weight of his ſpiritual miſeries, be made ſenſible of his want of a Saviour, and his atonement for him and his grace, and by uninterrupted ſighs, invite him down from heaven. God upon Adam's lapſe deferred not to reveal to him this unſpeakable myſtery of his mercy, to raiſe his faith and his hope in a Redeemer to come, and invite him by continual tears and prayers to haſten his coming, and diſpoſe himſelf to receive this mercy. He had no ſooner ſinned, but God, touched with compaſſion at his unhappy condition (14), revealed to him this divine mediator, and aſſured him that from the ſeed of the woman who had been ſeduced by the devil, one ſhould come who would cruſh the head of the infernal ſerpent; without this comfortable promiſe he muſt have ſunk and periſhed in deſpair. If after this divine promiſe he wept and laboured in the ſweat of his brow during 900 years, it was in a lively faith and hope in Chriſt, who was to reconcile him with his God. This was his comfort, this ſupported him under the weight of his miſeries; this Redeemer was the continual object of his prayer, praiſe and love; this he inſtructed his poſterity in. Happy were they who were faithful in this tradition! Abraham ſaw in ſpirit the glorious day of this divine Saviour 2000 years before he came, and he exulted with holy joy (15). To this Patriarch God ſaid, that all nations ſhould be bleſſed in him who roſe from his ſeed (16). The ſame promiſe was repeated to Iſaac, and again to Jacob, who in bleſſing his children ſaid to Juda (17). "The ſcepter ſhall not be taken away from Juda till he "come who is to be ſent," that is this ſame Saviour. Moſes knew this Redeemer, and judged that the ignominy of Jeſus Chriſt was a greater treaſure than all the riches of Ægypt (18). And Chriſt aſſures us that Moſes had written

(14) Gen. iii. (15) John viii. 56. (16) Gen. xxi. 18.
(17) Gen. xlix. 10. (18) Hebr. xi. 25, 26.

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of him. The Prophets succeeded the Patriarchs, and spoke of him in still clearer terms. "A virgin shall conceive, "said Isaias (19), and shall bring forth a Son, who shall be "called God with us." All the just who lived either before or under the law, lived in the faith in him: all the ancient saints from the beginning died in this lively firm hope, not "having received the good things which God had promised "them, but seeing them, and as it were, saluting them at "a distance (20)." No man could be justified or raised from sin, no man could ever come to God but by faith in this Man-God, and by his ministry (21). It is only in his name, that man in every dispensation of the divine law could be saved (22). Jesus Christ, says the Apostle, was "the end of the law for the salvation of all who were to be-"lieve in him (23)." The ancient law was entirely referred to him; every type, every figure, every sacrifice and every ceremony pointed him out; and it was only in the faith, hope and expectation of this almighty deliverer who was to be sent them, that the Jews put up their prayers, or could be heard by God. All true Jews under the law, all the holy patriarchs before the law, were Christians by anticipation: and how earnestly did all the ancient saints weep, sigh and solicit heaven, that the coming of Christ might be hastened; they prayed night and day that "the heavens "would drop down their dew, and the clouds rain the just "man, and that the earth would be opened and bud forth "a Saviour (24)." They cried out, "send forth, O Lord, "the Lamb, the ruler of the earth (25). O that thou "wouldst break through the heavens and come down (26). "Stir up thy might and come to save us (27). Who will "give thee to me that I may find thee without and kiss "thee, and now no one may despise me (28)." We ought to die of shame and confusion when we consider that the ancient saints prayed with so much ardour that Christ would come speedily; yet we who have the happiness of seeing him already born for us, and of enjoying the brightest beams of this glorious mercy, are so slothful and indifferent in inviting him to visit our souls and enrich us with his divine presence and graces. The more fervently and more ardently we repeat our sighs and aspirations, the more vehe-

(19) Isa. vii. 14. (20) Hebr. xi. 13. (21) John xiv. 6.
(22) Acts (23) Rom. xix. 4. (24) Isa. xlv. 8.
(25) Isa. xvi. 1. (26) Isa. lxiv. 1. (27) Ps. lxxix. 3.
(28) Cant. viii. 1.

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mently ſhall we kindle theſe holy deſires in our ſouls, and the more ſhall we prepare and fit ourſelves to receive the moſt precious gifts which our Redeemer opens his divine boſom to pour forth upon us. Sometimes we may addreſs ourſelves to our Redeemer under the various titles and characters which he bears in relation to us, or to his divine Father, as his eternal conſubſtantial only Son, his omnipotent ſubſiſting Word, his living image, the ſplendor of his glory, &c. our only Saviour, Mediator, Light, Legiſlator, Advocate, High Prieſt, King, Spouſe, &c. To this purpoſe we may adapt any of the petitions of our Lord's Prayer, the great anthems of Advent, &c. for which no one can be at a loſs: ſometimes we ought to caſt an eye upon our extreme ſpiritual weakneſs, blindneſs, baſeneſs and miſeries, to ſtir up our ſouls, to puſh forth earneſt cries to our omnipotent compaſſionate Deliverer. "Unhappy man that I am! Who will "deliver me from this body of death (29)?" No other is able but our Almighty Saviour by his all-ſaving grace. We muſt, in all our applications to our God and Saviour, humble ourſelves in the abyſs of our nothingneſs and baſeneſs. It is only to the humble that he communicates his ſaving knowledge and divine graces: "I confeſs to thee, O Father, "Lord of heaven and earth, becauſe thou haſt hidden theſe "things from the wiſe and prudent and haſt revealed them "to little ones (30)." From the depth of our miſeries we muſt look up at the infinite treaſures of mercy and all the graces which our divine Saviour brings us by his incarnation. If we have learned to ſet a juſt value on theſe incomparable benefits, we ſhall ſet no bounds to our ſighs and deſires to obtain the largeſt meaſures of them; eſpecially if the divine love glow in our breaſts, we ſhall burn with the moſt vehement deſire that this great myſtery be accompliſhed in us, and daily rendered more and more perfect.

To give more time to theſe devotions, and be better diſpoſed for them, we muſt in Advent ſtudy to live in recollection and retirement as much as circumſtances will permit us. This the Baptiſt proclaims to us by his example. He had paſſed near 30 years in the wilderneſs converſing only with God and the angels before he entered upon his miſſion; he opened it by preaching in the confines of his beloved deſert, ſo that the Evangeliſts ſay he preached in the wilderneſs, that is, on its borders; and his preaching is called, by the Pro-

(29) Rom. vii. 24. (30) Luke x. 21.

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phet, "the voice of one crying in the desert." During his ministry his beloved solitude was still his centre and his delight, in which he recruited his interiour forces and his spirit: A moving lesson to us, how dear solitude and recollection ought to be to us at all times, but especially during our immediate preparation for celebrating the birth of Christ, and disposing our souls spiritually to receive him. Every Christian is indispensably bound to withdraw himself always from the world and the contagion of its vices, its spirit and maxims, and to live disengaged from its fatal snares and all irregular attachments. "Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans (31), that world which is filled with the abominations and prostitutions of its spiritual fornications and idolatry, to use the figurative expressions of the Prophets. That company, those circles, those amusements, which breathe the spirit of pride and vanity, of avarice, love of pleasure, indolence, sloth and dissipation, declare open war and unreconcileable enmity against Christ and his gospel, are the bane and utter destruction of his spirit, and are directly opposite to the most essential and fundamental obligations and engagements of all who desire to be called Disciples of Christ. "Thou art "among unbelievers and destroyers, and thou dwellest with "scorpions (32)," whose sting is death. Certainly these false Christians dishonour the sanctity of their profession, and live dead to God in the state of sin, and enemies to Christ, that is to say, truly antichrists, who do not scrupulously shun such abominations and snares. If they feel not these their wounds and their miseries, they understand not the most essential obligations and sanctity of their state, or what is meant by them and the baptismal renunciations which they have made. In this holy season of compunction and penance, all Christians are bound to keep themselves at a more scrupulous distance from whatever wears the appearance of these fatal snares of the devil, instruments of sin, and incentives of the passions. To love and frequent worldly assemblies, of which vanity, sensuality and sloth, are the entertainment, is to breathe in the contagious air of the world, which stifles and expels the spirit of Christianity. Fire and water are not so essentially opposite to each other as worldly dissipation is to holy compunction.

(31) Zach. ii. 7. (32) Ezech. xi. 6.

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Chriſtian ſolitude requires, moreover, in every ſtate, ſome degree of interiour and exteriour recollection, with certain times of retirement in the day for pious reflection and prayer. This ought to be prolonged in Advent with greater attention to ſeaſon our exteriour employment, and converſation with devout ſighs and aſpirations; "He ſhall ſit "ſolitary, and hold his peace," is the Chriſtian's motto, at this holy time.

In the ſerene air of ſolitude, the ſacrifice of our prayer will be more pure, more fervent, and more acceptable to God; in the ſilence of our ſenſes, and interiour faculties, we ſhall liſten to the voice of the Holy Ghoſt, who will ſpeak to our hearts in a language hitherto unknown to us, will give us a new knowledge of ſpiritual things by his interiour lights, and will moreover fully penetrate our hearts, by his holy motions, ſtir up in us fervent and pure deſires, holy reſolutions, unutterable ſighs and groanings, with ſweet flowing tears of divine love, compunction and prayer. Now we muſt ſay to importunate diſſipating companies, idle amuſements, and tumultuous clamours; "Go your way, for I "am left alone; I have put off the robe of peace (or carnal "joy) and have put upon me the ſackcloth of ſupplications, "and I will cry to the Moſt High in my days (34)."

Above all other exerciſes we muſt in this devout recollection, earneſtly deſire upon all the powerful motives of holy love in this myſtery, to be united to our God and Redeemer, filled with his graces and animated with his ſpirit, that he be ſpiritually born in us, and we be ſpiritually incorporated in him.

This love which inſpires the ſoul with an earneſt deſire of the cloſeſt union with her beloved, her God and Redeemer, ſeeks this not only by converſing with him, and entertaining her affections, and all her powers and faculties with him, but alſo by the moſt intimate union with him in the holy ſacrament of his love, which he inſtituted only to communicate himſelf to us, and incorporate us with himſelf, that we may be made one with him, live by him and his ſpirit, and be enriched with all his gifts and graces. S. Charles Borromæo, in ſeveral provincial and dioceſan councils, and in paſtoral charges to his clergy, ſeverely commands all rectors of pariſhes, curates, and others, who have charge of ſouls, earneſtly to warn and exhort the faithful to receive the holy communion in Advent and Lent, at leaſt every Sunday, if

(34) Baruch, iv. 19, 20.

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not oftner. He repeats the same charge to the laity, in several pastoral instructions which he addressed to them. The sacramental union of the loving soul with her Spouse and Saviour, though infinitely sublime and wonderful, being under veils, does not perfectly satiate her love. It is, indeed, her chief comfort, spiritual strength and support, her viaticum in her mortal pilgrimage; but with the increase of her love it kindles in her more longing desires of the perfect union and reign of her God, and his love in her, by beholding him face to face, and possessing him in his glory. From the vehement desires of being perfectly delivered from all our spiritual evils and miseries, and being united to, and possessing him in his grace and love, and in the holy sacrament of his precious body and blood, our hearts are raised by strong desires after our eternal and perfect transformation into him in his bliss. S. Augustine shews (35), from that petition of our Lord's prayer, "Thy kingdom come," that this desire is the continual sigh and prayer of every faithful pilgrim soul on earth; this earnest love and desire of Christ's coming to us, and uniting himself to us in his glory, the Holy Ghost inspires into the heart of his spouse with continual sighs and groanings. "The spirit and the bride," (or faithful soul animated by the holy spirit), "say come (36):" S. John adds, "and let him who hears this, say come." What can be more natural, or more reasonable in religion, than for a loving spouse to desire earnestly to be with her beloved, or a creature made for God, to sigh continually to enjoy him her centre and her last end, her sovereign, eternal, and only good; for one who is held captive with impatient longings, to wait for liberty, for a soul enslaved and besieged by vanity and dangers, to long for a glorious immortality, where sin and the devil will have no power over her, and God will be to her all in all. This is so regular an effect of divine charity in us, that S. Paul calls these sighs after our perfect redemption and deliverance, the fruit of our adoption (37). It would be an intolerable presumption for any one to think himself fit to die; as no Christian can think of appearing before his judge, who is infinite sanctity, without being seized with just dread and trembling. But with compunction he has recourse to the divine mercy, fears by living to encrease his debts, considers life as an infinite mercy, by affording means to do more perfect penance, and after all accepts

(35) S. Aug. in Ps. xcvii. in Ps. cxlvii. et ep. 199. ed. Ben. &c. (36) Apoc. xxii. 17. (37) Rom. viii.

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cepts life as a mercy and bleſſing, yet with ſubmiſſion to the divine will, ſighs to be with God. Moſt grievous will be the puniſhment of thoſe who let ſlip theſe penitential times of mercy, by an abuſe, perhaps more criminal than that of the Jews; who, by being deaf to the divine call in the days of mercy, deſerved to be caſt off by God, and found him not, even when he was in the midſt of them.

The church, in her office, teaches us to employ our devotions in Advent on each of the four comings of Chriſt; the firſt, when he was born in the fleſh for us, that we praiſe and thank him for this incomprehenſible myſtery; the ſecond, by which he inviſibly viſits our ſouls, and is ſpiritually born in us by his grace and dwelling within us; the third, when he will viſit us inviſibly to take us to himſelf at the hour of our death; the fourth, when he will come viſibly to judge the world, and crown his elect at the end of time. Theſe comings of our Lord are the object of our earneſt deſires, and we pray that they may be accompliſhed by the divine mercy in our favour; eſpecially, the ſecond, or his ſpiritual birth in us, by which the redemption and deliverance of our ſouls from the ſlavery of ſin and the paſſions is completely conſummated, and his reign of love perfectly eſtabliſhed in us. Our ſhare in this grace of his inviſible ſpiritual birth will be the meaſure in which we ſhall be partakers in the happineſs and joy of his coming, both at the hour of our death, and at the end of the world: This we eſpecially aſk and deſire, with the moſt ardent ſighs and prayers.

Pope Innocent III. explains this doctrine in the following terms (38), we read of four comings of Chriſt, two viſible and two inviſible. The firſt viſible coming was when he came to redeem the world: The ſecond will be when he ſhall come to judge it. His firſt inviſible coming is that by which he viſits the ſoul of the juſt man by grace; of which he ſays, "We will come unto him, and will take up our dwelling with him (39)." The ſecond inviſible coming will be at the death of every juſt man, of which S John writes, "Come Lord Jeſus (40):" Whence the church prays, that at the Chriſtian's death, Chriſt may come forth to meet him. Theſe four comings of Chriſt, the church repreſents in the four Sundays of Advent, not only in the number, but alſo in part, in certain prayers and leſſons of her office.

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(38) Innoc. III. l. de miſeriâ Hominis poſt. §. Bern. &c.
(39) John xiv. 23. (40) Apoc. xxii. 20.

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The four Sundays of Advent are to be sanctified with particular devotion, viz. by longer devout prayers, by frequenting the sacraments with more than ordinary fervour, by assisting at sermons and catechetical instructions, which are more frequent during the whole time of Advent. See the instructions of S. Charles Borromæo, and his councils in the acts of the church of Milan, which the apostolic see has justly stiled, the treasure of ecclesiastical discipline. The third Sunday of Advent in its office, holds forth the near approach of the world's Redeemer, by redoubling our fervour in our sighs, stirs us up afresh to compunction and spiritual joy. The Greeks keep before Christmas a feast of the ancient holy patriarchs and prophets (41), in honour chiefly of their ardent sighs, and expectation of the world's Redeemer.

The last week of Advent is celebrated with a more solemn office, as a more immediate preparation to the great festival of Christ's birth (42).

The Ember days of DECEMBER.

BESIDES the general motives of this ancient homage of prayer, alms and fasting in each of the four quarters of the year, were particularly instituted, as S. Leo the great (43) observes, in thanksgiving for the fruits of the earth, after all are gathered in, with a sacrifice of severe abstinence and temperance: For what can be more powerful or profitable, says this holy pope and doctor, than a wholesome fast, by which we draw near to God, by disarming the devil, subdue our passions, and vanquish the blandishments of vice. Fasting is always the nourishment of virtue, from it come forth good thoughts and desires; by it the flesh dies to its carnal appetites, and the spirit is renewed and strengthened in all virtue. But as the spiritual health and vigour of our souls is not maintained by fasting alone, our abstinence must be made agreeable to God, by concomitant liberal alms-deeds: "Let all be given to virtue, which we take "from sensuality; let the abstinence of our fast be a feed-"ing of the poor; let it be our care to protect and provide "for widows and orphans; to comfort all that mourn; re-"concile

(41) Sudelange in Gloss. Græc. v. Προπατερες. (42) See Theoph. Raynaudus de Hebdomada Præparationis ante Festum Nativitatis, T. vii. Oper. p. 454. (43) S. Leo in Serm. 2. de Jejunio decimi Mensis, et Collectis.

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" concile all who are at variance; entertain poor ſtrangers; " aſſiſt the oppreſſed; clothe the naked; relieve and cheriſh " the ſick; that by offering to God from our labours, this " ſacrifice of piety to him, who is the giver of all things, " we may receive of him the reward of the heavenly king- " dom; let us therefore faſt the Wedneſday and Friday, " and likewiſe on Saturday watch the night in prayer, at " the tomb of the bleſſed apoſtle S. Peter, that aſſiſted by " the ſuffrages of his merits, we may obtain what we aſk " through our Lord Jeſus Chriſt."

On Wedneſday, the office of the Incarnation, in thankſgiving for the accompliſhment of the ſighs of the ancient ſaints, and of God's merciful promiſes by this holy and incomprehenſible myſtery, was formerly celebrated with the utmoſt pomp and ſolemnity, and ſung by the abbot in every monaſtery, and by him who preſided in all cathedral and collegiate churches. It was called from the firſt words of the goſpel on it; *miſſus eſt Angelus Gabriel.* For ſeveral years, S. Bernard preached the beautiful and pathetic ſermons, intitled on the *miſſus eſt.* The learned Dom Martenne (44) ſays of this moſt ſolemn office, that if any other feaſt, though of the firſt and higheſt rank, fell on this day; it gave place to this office, and was deferred to the next day, that on it, even the ſick aroſe at midnight, and aſſiſted at Matins, and the whole office, if they had ſtrength. The homily of venerable Bede was firſt read, but after S. Bernard, another was inſtituted from his ſermons on the goſpel of this day. The great anthems or the O's at veſpers are ſung double with ſolemnity, beginning on the 17th, during ſeven days before Chriſtmas. Formerly an 8th anthem was ſung on the 16th day of the month, as may be ſeen in the breviaries, or books, of the divine office of that antiquity, and is mentioned by Amalarius (45).

On the laſt week of Advent, the monks formerly kept their faſt much more ſevere (46), as in holy week before Eaſter, on the eve of S. Thomas, unleſs it happened to be a Sunday; their beards were ſhorn for Chriſtmas, and the bath was allowed to thoſe who choſe to make uſe of it (47), neither of which was permitted in times of compunction and penance, till near the end, that they might be neat and ſweet

(44) De Antiquis Monachor. Ritibus, l. iii. c. 2. p. 272. (45) Amalar. de ordine Antiphon. c. 13. Martenne l. iii. de ant. Monachor. ritibus. c. 2. (46) Regula Magiſtri apud Holſtem, &c. (47) Lanfrancus in Statutis, &c.

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ſweet on the feſtival, and announce their joy on their very exteriour.

The eve of Chriſtmas was of all others the moſt ſolemn. All were invited to ſpiritual joy, by reading the little chapter at Veſpers, " Rejoice (48)." The verſicles of the foregoing Veſpers contain the moſt languiſhing ſighs of the ancient ſaints. That " Come to redeem (49)," was ſung by two children. That " Drop down in dew, &c." by one child. The lauds of the eve were ſung with the greateſt ſolemnity, by the provoſt of the collegiate, or abbot of the monaſtery, accompanied with the muſic of all the inſtruments (50).

(48) Capitulum Gaudete. (49) Veni ad liberandum; Rorate Cœli. (50) Martenne de Ant. Monach. Ritibus, l. ii. &c.

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THE THIRD TREATISE.

ON THE

FEAST OF THE HOLY NAME OF JESUS.

Second Sunday after EPIPHANY.

THE devout Chriſtian ſoul which has learnt to know her divine Redeemer, the Author and Finiſher of her ſalvation, and being crucified to the world, and all ſenſual appetites, and having purified her affections from all infection of their poiſon, is capable of taſting the ſweetneſs, and comprehending the glory and happineſs of his holy love, finds him in every myſtery, and in every circumſtance, infinitely amiable and infinitely adorable. Every feaſt in his honour, ſhe embraces and celebrates with unſpeakable ſpiritual joy and devotion. That of his holy Name ſeems in ſome meaſure to compriſe every myſtery, every mercy, every title of honour, every benefit, every grace, every effort of divine love, which we adore in the whole proceſs of his Incarnation, Life, Death, Reſurrection, Aſcenſion, and Coming as ſovereign Judge of the living and dead. This ſacred Name of Jeſus preſents to our mind the majeſty and glory of his Divinity, the moſt endearing charms of his humanity under the character of the divine Saviour and eternal Spouſe of our ſouls. The adorable Name of Jeſus was given by the Father to his only co-eternal Son, to be the title of his ſupreme majeſty, power and dominion, and of his glorious victory over ſin and hell, and to expreſs in him the unexhauſted ſource of all grace, bleſſings and comfort which he is to us.

The holy Name Jeſus was given to our bleſſed Redeemer at his Circumciſion. It was a devout cuſtom among the Jews to name the male children at that religious ceremony, a cuſtom derived from their holy Patriarch Abraham; for when he was circumciſed, God changed his name Abram, i. e. High Father, into Abraham, which ſignifies Father of Multitudes (1). It is indeed moſt fitting, that at the

(1) Gen. xvii.

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time when a perſon is enrolled among the children of God, honoured with his alliance, and moſt precious graces, and made heir of his eternal promiſes, he ſhould then take a name, which may be a title, or badge of his honour, and always put him in mind of the ſublime character which he bears, from which he dates a new heavenly life. Chriſt would take his auguſt Name at his Circumciſion, to conform himſelf in all things, not only to the ordinances, but even to the pious cuſtoms of the people of God, and of the law, to teach us to conceive the greateſt love and eſteem of, and the moſt ſcrupulous fidelity in all the religious practices and rites of the church. This ceremony was alſo moſt ſuitable for taking this ſacred name which ſignifies Saviour, becauſe he ſhewed himſelf our Saviour, by offering the firſt fruits of his precious blood, the price of our redemption.

We muſt not imagine that an angel, or S. Joſeph or the Virgin Mary herſelf, gave this name to the divine Infant; S. Luke aſſures us that the arch-angel Gabriel brought it from heaven before the Chriſt was conceived (2). It was then revealed to Mary; it was again diſcovered by an angel in another viſion to S. Joſeph (3). Theſe viſions and revelations ſerve to raiſe our expectation and veneration of this myſtery leſt we ſhould look upon it with indifference: They were only preparatory; the myſtery was reſerved to God himſelf; it was neceſſary that God himſelf ſhould give the name to his own Son. None but the eternal Father had ſuch a right amongſt men; even it is the father's prerogative to name his children, and thoſe names are moſt ſuitable which agree to, or expreſs the nature and moſt eſſential excellence of the things which they ſignify. Adam, who knew the natural properties of all living creatures upon earth, gave to each a name expreſſive of its nature. Among the ancient patriarchs and our own remote anceſtors, parents who knew not the characters or future diſpoſitions or actions of their children, often borrowed their names from trifling circumſtances which attended their birth, or from imaginary qualities with which they hoped they would be endowed; in which how often did the event diſappoint their expectations? We frequently ſee the moſt illuſtrious names borne by the moſt infamous of men; Chriſt ought to bear the name which beſt expreſſed his moſt adorable character: The Father alone knew perfectly the unmeaſurable excellencies of

(2) Luke i. 31. (3) Mat. i. 21.

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his dignity, nature and functions: He alone fully comprehended his con-ſubſtantial and co-eternal Word; the boundleſs perfections of his divine nature and perſon; the unſearchable myſtery of his incarnation, or his quality of Redeemer of the world. No angel, no creature, in heaven or earth, is capable of comprehending theſe his perfections and myſteries, each of which is an abyſs which no finite underſtanding can fathom. The Father alone to whom the right belonged, and who knew him from eternity, could give him a name agreeable to his ſacred character and dignity. Some prophets have received names from heaven, but not as Jeſus, to whom God himſelf aſſigned a title, which he bears to eternity. For this myſtery God choſe the moſt ſuitable time; beholding his Son the object of his infinite complacency and love, cloathed with the veil of a created nature, in the likeneſs of ſinners, ſubjected to the humbling knife of circumciſion, in order to honour him before all creatures, declared that he was no ſinner, but that he was innocence and ſanctity itſelf who came to juſtify ſinners. This he did by beſtowing on him a name of glory; a name above all other names, at the ſound whereof all creatures are bound to bend their knees and adore him. The word Jeſus ſignifies Saviour (a): The Jews could not be ſurpriſed to hear the divine infant called by this name which had been taken of many others. We meet with Jeſus or Jehoſuah the ſon of Nun, of Jeſus the ſon of Sirach, and Joſephus mentions a certain Jew called Jeſus, who foretold the impending ruin of their city and nation; but in theſe, the name was only an appellative, a ſhadow, not expreſſing any reality, or at moſt, it denoted only a deliverer of a particular nation from ſlavery or other temporal calamities: It was not ſo in our divine Redeemer, "This my Jeſus, ſays S. Bernard (b), does not bear an "empty name which imports nothing; it is not in him a "ſhadow of a great name, but the truth." He is truly and emphatically our great, our only Saviour, who has reſcued us from ſin, and that deluge of infinite evils and endleſs miſeries into which it had plunged us, moreover purchaſed for us all good, all the advantages of grace, and an immenſe

(a) Jeſus in Hebrew Jeſuah or Jehoſuah, i. e. Saviour. See S. Thomas 3 p. Qu. 37. a. 2. Suarez 2. in 3. S. Thomæ. Tom. ii. Diſp. 15. Sect. 2.

(b) Non ad inſtar priorum meus iſte Jeſus Nomen vacuum & inane portat: non eſt in eo magni nominis Umbra ſed veritas. S. Bern. Serm. 1. de Circumciſ.

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eternal bliſs and glory; laſtly, has ſubdued and triumphed over death and hell, and delivered man from their jaws by his redemption. This wonderful ſalvation he has wrought at the infinite price of his incarnation, ſufferings and death; from which myſtery the God-head itſelf receives an infinite glory, ſuperior beyond all compariſon to that which accrues to him from the homages and fidelity of all mere creatures; a glory commenſurate to his own immenſity, and worthy of him. In recompence of this victory is Chriſt's humanity exalted above all pure creatures; as man, he is declared by the Father in an order far above them all, and appointed by him ſupreme judge of all men, the living and the dead. The moſt illuſtrious Roman conquerors often took names or titles of honour from countries which they had ſubdued, or from ſome great victory or exploit; as the African, the Aſiatic, the Parthian, the Germanic, Dacic, &c. This was fooliſh flattery and idle vanity: But nothing in God himſelf challenges our homages of adoration and love in a ſtricter and more ſacred manner than his goodneſs and mercy which is over all his works. Nor does this attribute ſhine forth in any of them with ſuch a bright and over-powering blaze as in the incarnation. It was therefore moſt ſuitable that he ſhould take his name from this glorious work of our ſalvation, and his victory over the devil and ſin: Nor could any name be more glorious in him, or more amiable to us. He hath ſaved us, and that by humbling himſelf even to the death of the croſs; for which cauſe God hath exalted him, and hath given him a name which is above all names; that in the name of Jeſus every knee ſhould bow of thoſe that are in heaven, on earth, and under the earth, and that every tongue ſhould confeſs that the Lord Jeſus Chriſt is in the glory of God the Father (4). This name preſents to us the God Man, who is the true God, proceeding from the true God, infinitely holy, wiſe, powerful and merciful, made man to become our ſaviour, ſhewing pledges and tokens of mercy and love, bearing the marks of his ſufferings for us, prints of his wounds, and diſplaying all the charms of grace and virtue; him in whoſe faith and name alone we can be ſaved (5); in whoſe redemption Adam believing was raiſed from his ſin; him at the ſight of whoſe day to come Abraham exulted with joy (6); him whom all the prophets foretold,

(4) Phil. ii. 9, 10, 11. (5) Acts iv. 12. John iii. 16. xiv. 6. (6) John viii. 56.

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and all the ancient juſt ſighed after, and ſolicited heaven for with continual tears; who was the deſired of all nations (7), and the deſire of the eternal hills (8); the end of the law (9); the omnipotent Word, who from eternity dwells in the boſom of his Father (10); in whom are locked up all the treaſures of wiſdom and ſcience (11); who is one with his Father (12); born of him from eternity (13); truly the Son of God; whom the Father loves, and in whoſe hands he has put all things (14); and loves all who love him (15); the perfect ſubſtantial image of the Father, in whom all his infinite perfections are expreſſed (16); the figure of his ſubſtance, the ſplendor of the eternal light, the increated wiſdom, his eternal ſelf-exiſting Word (17); who doeth all which the Father doth (18); by whom all things were made (19); in whom all things are and ſubſiſt (20); the heir of all things (21); to whom the Father hath given us (22), and all nations (23): He is our only mediator (24); brings us to the Father and reconciles us with him (25); takes away our iniquities (26), and effaces the hand-writing which was againſt us, and all the bonds of our debts (27); is our moſt merciful Redeemer (28); delivering us from the ſlavery of ſin and all evil with the price of his blood (29); our eternal high-prieſt, placed at the right-hand of the Father, offering himſelf for us (30); in whom we are filled with all bleſſings (31); our victim voluntarily offering himſelf (32), and preſenting ſupplications for us (33); our victim on the croſs by the effuſion of his blood (34), and continued in an unbloody ſacrifice on our altars (35); our pattern and model in carrying his croſs, and in all ſanctity and virtue.

Our Father of whom we are born not only by creation but more glorioufly in ſpirit and by predeſtination to his grace and glory (36); the king of kings and lord of lords,

(7) Ag. ii. 8. (8) Gen. xlix. 26. (9) Rom. x. 4. (10) John i. (11) Col. ii. 3. (12) John x. 20. (13) Pſ. cxix. (14) Mat. xvii. 5. John iii. 35. (15) John xiv. 23. (16) Hebr. c. iii. Sap. vi. (17) John i. &c. (18) John v. 29. (19) John i. 3. Col. xvi. (20) Col. 1. Sap. ix. 26. (21) Hebr. c. i. Hebr. xi. 1-8. Pſ. viii. (22) John xvi. 16. (23) Pſ. xi. (24) Tim. ii. 5. Gal. iii. 20. Col. c. ii. (25) John xiv. 6. Eph. iv. 19. (26) Eph. xi. 16. (27) Col. ii. 14. (28) Iſa. xii. 14. Col. i. 13. Rom. viii. 2. Gal. iv. 4. Heb. xi. 14, 15. (29) 1 Pet. i. 18. 1 Cor. vi. 20. Tit. ii. 14. (30) Hebr. v. 5. Pſ. c. ix. Pſ. xliv. Hebr. vii. 26. Hebr. x. 11, 12. (31) Eph. i. 4. (32) Eph. v. 2. 1 John iii. 1 Peter i. 24. John v. (33) Hebr. v. 7. John xvii. 17. (34) Hebr. ix. 28. (35) Mal. ii. 1 Cor. xi. Hebr. x. 14. xi. 28. (36) Iſa. ix. 6. Hebr. xi. 13.

whoſe

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whose spiritual kingdom is of all nations, and of all ages (37); in particular king of our souls by his love, by which he reigns in us by the continual display and effusion of his graces, and by the homage and obedience of our hearts and all our powers and faculties (38); our head in whom we are fellow members and one with him (39), by the union of charity, and the most sacred incorporation in him, with the abundant effusion of his merits and graces; our most loving and faithful spouse (40); the way which leads us to God; the life of our souls, the eternal and unchangeable truth; our doctor and legislator; our bread and our strength, our light, our comfort and joy; our peace, our judge, our happiness, and our last end. All these and the other titles and qualities which the holy scriptures attribute to Christ, this holy name comprizes, with the abstract of all the other names which are given him by the Holy Ghost, as the strong God who disarms the power of hell, the admirable, whose life and doctrine are full of incomprehensible mysteries; the father of wise counsel (or fountain of wisdom); the father of the age to come, or of the church of saints, the prince of peace who reconciles all things in heaven and on earth; the Christ or anointed by his Father, with the plenitude of all grace, the Messiah, or who was to be sent Emmanuel or God with us; the prophet emphatically so called, &c. For all his other qualities flow from, or make up his character of Saviour. This glorious name calls to our mind his holy zeal, love and ardent desire of our salvation, his meekness, mercifulness and goodness, with all his other divine virtues, the torments and ignominies which he suffered for us, the mysteries which he performed, and all he has done for us, and all the benefits he has conferred upon us. This glorious name expresses also in him the source of all graces.

The faith, hope, charity, humility, purity, devotion, and other virtues of all the saints, all the gifts, spiritual beauty and glory, with which they are adorned, are the rich fruits of Christ's salvation. There is no other name under heaven given to men whereby we must be saved (41). Of his plenitude we have all received (42). From his salvation

(37) Eph. i. John xii. 1 John iii. (38) Apoc. xix. 6. Zach. ix. 19. Luke iii. Ps. cxliv. 13. Luke xiii. 2 Cor. xii. 24-28. (39) Ephes. iii. 17. John iv. 16. (40) Ephes. 1. John xv. 5. Mal. ix. 5. Col. i. Eph. v. 30. Apoc. xix. 7. xxi. 2 Cor. xi. 2. Apoc. xxii. 17. (41) Acts iv. 12. (42) John i. 16.

and

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and victory we derive also all our strength and all the victorious graces, by which we overcome our spiritual enemies. This name must always excite our veneration and love, and give glory to God, and be most pleasing to him. This name of Jesus, pronounced or repeated by the heart in a spirit of love and prayer, is most powerful. By it the servants of God have often commanded all nature, restored the dead to life, cured all distempers, and filled the world with miracles. S. Peter healed the lame man, by saying, "In "the name of Jesus of Nazareth, arise and walk (43)." By it the powers of darkness have been disarmed in every part of their empire; of it we may reapeat, the name of the Lord is to be praised from the rising of the sun to the setting thereof (44.) Over all nations and provinces is the sound of the name of Jesus heard. S. Bernard cries out (45) "O "name! worthy of all blessing and praise." Its sweet perfume was shed from heaven upon Judea, and thence spread over the whole earth. The church in all parts of the world sings, thy name is oil poured out; its perfumes have not only filled the heaven and earth, but have also reached hell, tho' in a very different manner. All creatures are invited or compelled to pay their homages, and repeat in concert, thy name is an oil poured out.

It is a name of terror to the devils, who tremble at the sound when it is devoutly pronounced; not that the material syllables contain any virtues or charm, but they are drove away by the power of him who is pleased with the love, confidence and devotion of those who in these sentiments honour and invoke his name. And the infernal spirits are dismayed and disarmed at the thunder of that holy name by which they were vanquished, and which they are compelled to adore. Hence it has often chased them out of those whom they corporally possessed, and when devoutly invoked, it weakens the power of the tempter in his assaults. That Christians thus, by an ordinary rule, expelled devils out of Demoniacs in the primitive ages is attested by the unanimous consent of the fathers, and other writers of those early times. Any devil adjured by the name of Christ, is vanquished and subdued, says S. Justin (46), the most learned and ancient primitive father and martyr. And in his second apology before the Roman senate, within fifty years after the days of the apostles, he says, he is called Christ because he is

(43) Acts iii. 6. (44) Ps. cxii. 3. (45) S. Bern. Serm. xv. in Cont. (46) S. Justin. Dial. cum Tryphone p. 161.

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is anointed; which very name has in it a myſtical ſignification. As alſo the appellation God, is not a name but a ſign of ſomething unutterable added to a human nature. But Jeſus has both the name and ſignification of Saviour: For he was made man, according to the decree of him who is God and the Father, for the ſalvation of men who believe in him, and to overthrow the devils; as you may underſtand from the things which you now ſee. For many over the whole world, and even in your own city (Rome) itſelf poſſeſſed by devils, were cured and ſet free. The devils themſelves have been vanquiſhed and driven away by ſome of our Chriſtians adjuring and exorciſing them in the name of Jeſus, after all other exorciſts and enchanters had tried their ſkill in vain to help them (47). The devils are vanquiſhed by the name of Jeſus Chriſt (48). S. Gregory Nazianzen ſays Julian the apoſtate paſſed a law, commanding Chriſtians to be called Gallilæans, not from Chriſt, becauſe he looked upon this latter as a name of honour, unleſs, perhaps he did this becauſe like the devil, he dreaded the name of Jeſus (49). And writing to Nemeſius a heathen, he ſays, nor ought it to ſeem ſurpriſing that Chriſt had ſo great power, for I myſelf, who believe in him, moſt frequently have ſcarce pronounced his name, when the devil ſpeedily betakes himſelf away with noiſe and indignation, proclaiming the power of the immortal God, which has alſo frequently happened to me when I formed the figure of his croſs, not only on a board, but even in the bare air: For the figure alone is his ſtandard erected (50). It is affirmed alſo by Tertullian, the moſt ancient Latin Chriſtian writer, who bids the pagans ſpill on the ſpot the blood of that Chriſtian whoſe prayer, in the name of Jeſus, ſhould fail to caſt the devil out of a Demoniac preſented to him (51). With ſuch confidence did the Chriſtians of thoſe days challenge the heathens to the trial, that none of their oracles, and no fiends in perſons poſſeſſed by them, could ſtand the ſound of the holy name of Jeſus, or the ſight of the croſs. This is more powerfully experienced againſt the ſpiritual aſſaults of the devil. S. Tereſa and others ſhew from daily experience, the like powerful ſuccour in time of temptations from the humble and earneſt invocation of Jeſus, through his ſacred croſs and precious blood.

The

(47) S. Juſtin Apol. ii. ad Sen. n. 5. p. 172. ed. Cantabrig. Anno 1768. (48) ib. No. 8. p. 178. (49) S. Greg. Naz. Or. i. in Julian. p. 606. (50) S. Greg. Naz. l. ad Nemeſium Ethnicum, p. 879. (51) Tert. Apolog. c. xxiii.

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The name of Jesus is the strongest incentive of emulation and edification in every virtue, with the ardent love and sentiments of which it inspires us from the perfect model which it sets before us, and by the grace of him who is honoured and invoked by it. When we religiously pronounce it, or call Jesus to mind, we represent to ourselves the most humble, the most tender, charitable and meek of heart, the most spotless, innocent and holy, the most chaste and merciful of men; a divine man endowed with all sanctity, all grace, all virtues. We, at the same time, represent to ourselves that this man is also the omnipotent God, who, whilst he sets before us on one side, the example of his holy life to imitate, gives us on the other, light, strength, and grace to copy after it, and to form our hearts and conversation upon this perfect model (b): All manner of good things present themselves to my mind when the name of Jesus sounds in my ears (c), says S. Bernard. We must never repeat the holy Name without sentiments of adoration and love, and without feeling an earnest desire and resolution of imitating him who is the Holy of holies, and the perfect pattern of sanctity. This requires great fervour and courage, for the world and the passions raise violent storms, and throw snares and difficulties in our way. But we must be resolved to pursue steadily the path set before us, without regarding any disgrace, contradictions and sacrifices which it may cost us. We have not yet resisted to blood, nor born a cross like our Redeemer's. If we have him before our eyes, we shall cheerfully embrace all tribulations and ignominies for his sake. Jesus will be our strength if we carry his name always in our hearts: If we ask the apostles, martyrs and all other glorious saints, whence they drew their invincible courage, by which they conquered the world and hell, they will all point out Jesus, and proclaim the power of his Name, in which alone they were saved. He who said of his disciples: In my Name they shall cast out devils (52); has promised to all who call upon his Name, strength to repulse all their fiery darts, and triumph over all tribulations. The cross on which is written the name of our great Captain, is the standard of our spiritual warfare, in which we place our glory and all our confidence: We shall rejoice in thy salvation and in the Name of our God, we shall be exalted (53).

(52) Mark xvi. 17. (53) Ps. xix. 6.

(b) Sumo itaque mihi Exemplar de Homine & Auxilium a potente. S. Bern.

(c) Omnia hæc bona mihi sonant cum insonuerit Jesus. S. Bern. ib.

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If the adorable name of Jesus, when invoked with devotion, be a shield of omnipotence to protect us in battle, it is a fountain of inexpressible sweetness and joy to all true lovers of their God and Redeemer: Its very sound filled their whole hearts with love and pleasure, awaking our attention and love to our infinitely gracious and amiable God and Saviour, made man for our sake. For us he lay in a manger, wept, was circumcised, loaded with calumnies and reproaches, was buffetted, scourged, and crucified. For our justification he rose from the dead, ascended in glory, and sits at the right hand of the Father. The saints never could satiate their souls, burning with his love in repeating this sacred Name with adoration and tender devotion. Augustin, even before his baptism and conversion, tells us that he found much delight in Cicero's book, now lost, called Hortensius, which contained a beautiful pathetic exhortation to love and pursue wisdom, but adds (54) in this so great ardour one thing only displeased me, that I found not there the name of Christ. For this name, through thy mercy, O Lord, this name of my Saviour thy Son, my tender heart had piously imbibed with my mother's milk, and deeply retained; and whatever wanted this name, how learned, how elegant or instructive soever it might be, did not perfectly satisfy me. Many will say they feel nothing of this sweetness and delight; this may sometimes be an effect of an interiour trial of spiritual dryness or desolation of the soul; but to many we may answer: How should they be delighted or comforted with this name who have no feelings of his love, and are all coldness and indifference toward him, whose hearts are even enslaved to criminal passions, and full of irregular desires of worldly honour, riches and pleasure. Ah! bring one of those souls that love their crucified Jesus, and she will feel and understand what is here said.

Our devout countryman S. Aelred, in his preface to his book on spiritual friendship (55), tells us that after he had once tasted the sweetness of this holy Name, the eloquence of Tully, with which he had been formerly much delighted, became dry and insipid to him, because he could relish nothing where he did not meet with that adorable name of Jesus, or something which called it to his mind. S. Jerome remarks (56), that S. Paul repeats often the name of his dear Redeemer,

(54) S. Aug. Conf. l. iii. c. 4. (55) Bibl. Patr. ed. Colon. T. xiii. p. 130. and in MSS. in the British Museum. (56) Hier. in Ephes. ii. v. 13. T. iv. p. 334. ed. Ben.

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Redeemer, even where it is superfluous, and sometimes where it rather renders the sense embarrassed; he would name him whom he loved, even needlessly, and out of place, which the attentive reader may observe in all his epistles without our remarking it, says he. S. Bonaventure writes in his life of S. Francis (57), that this seraphic lover recited the psalms with great devotion of spirit, and when the name of God occurred in them he shewed in his accent and features an inexpressible sweetness which his heart felt in that word out of tender love and veneration: He once persuaded his brethren to pick up and lay in some decent place all written papers found on the ground, lest the name of God should occur in them and be trampled upon. When he pronounced and heard the holy name of Jesus he was filled interiourly with jubilee of heart, so as to appear altered exteriourly in his body, as if ravished with some sweet sound or taste. S. Francis of Sales (58), exhorting a superior of a nunnery never to leave Jesus alone in spirit because he makes it his delight to be with us and have us present: To him, he adds, the breasts of the sweet Jesus are full of delicious milk, and are as it were, painful unless some spiritual babe present itself to receive the delicious juice of his love. This we do by amorously invoking his Name at least in spirit, and uniting ourselves with him in heart and affection. The same tender lover of Jesus writing to a devout widow, begins thus his letter (59): I have no time to write only the great name of salvation, Jesus; O could, O could we once pronounce this holy Name of salvation from our hearts, what sweetness would it diffuse to our souls. How happy should we be had we nothing in our understanding or mind but Jesus; nothing in our will but Jesus; nothing in our memory but Jesus; nothing in our imagination but Jesus. In all things Jesus would be to us, and we should be in all things to him. But alas! I cannot express what I mean by pronouncing this holy name. To speak of it, or to express it, we ought to have a tongue of fire. S. Paulinus in elegant verse, cries out O God, O Christ, thou art all sweetness, all love, thou canst rather fill than satiate, thou communicatest thyself to us, yet art the more thirsted after thou art received by our souls, yet love is not sated (60). S. Bernard writes (61), I take to myself his example from his humanity,

(57) c. x. (58) L. ii. Ep. 27. ed. vel (59) Ib. l. viii. ep. 10. p. 1095. (60) S. Paulin. Carm. de celso Puero, p. 564. (61) S. Bern. Serm. xv. in Cant. See his Serm. ii. de Circumcis.

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nity, and ſuccour from his omnipotence; of theſe I make up a ſovereign healing compoſition, the like to which no one among the phyſicians could never make any. This electuary, thou haſt my ſoul laid up in the little veſſel of his name, moſt powerful to heal every peſtilence in thee. Let it be always in thy breaſt, always in thy hand, that all thy thoughts, deſires, and actions may be directed to him. In the ſame place he compares the name of the ſpouſe to oil, for as oil furniſhes warmth, healing phyſic and food, ſo this name enlightens and warms the ſoul, feeds and cheriſhes the affections of the heart, heals its ſores, and aſſuages its pains. Art not thou comforted and ſtrengthened, ſays he, ſo often as thou calleſt it to mind? What ſo fills the ſoul with ſweetneſs and ſpiritual joy, what ſo recruits the wearied ſpirits and ſenſes, repairs the inward ſtrength, gives vigour to virtue, cheriſhes pure affections? All food of the ſoul is dry if this oil be not poured upon it. It is inſipid unleſs ſeaſoned with this ſalt. If thou writeſt, it does not reliſh to me unleſs I read there Jeſus. If thou diſputeſt or holdeſt a converſation, it does not reliſh to me unleſs the ſound of the name of Jeſus be heard there. Jeſus is honey in the mouth, muſic in the ear, jubilation in the heart. This name is alſo the ſovereign healer: Is any one amongſt us overwhelmed with ſorrow? Let Jeſus come into his heart, and thence into his mouth; and behold at the light of this Name, all clouds are ſcattered, peace and joy appear, &c. Devotion to the holy name of Jeſus is a mark of the love which a ſoul bears him, and thus may it be called a badge of the predeſtinated. The ſaints in heaven bear it written on their foreheads, by the marks which they wear in their glory, that whatſoever they are or poſſeſs is derived from him. The whiteneſs of their robes, the luſtre of their crowns, the dazzling rays of the glory which ſurrounds them, their joy, their immortality, are his gifts; and of this they wear in their glory the ſhining enſigns, which proclaim loudly to all creatures his glory, grace, and victory, in all their virtues. This is that new name which no one knoweth but himſelf (62). The ſaints on earth, and the whole church militant, are alſo marked with this ſeal, and by it acknowledge that they belong to the Lamb, and received from him all their ſpiritual beauty and advantages. The name of Jeſus expreſſes the exceſs of love which he bears us; alſo his infinite mercy in which he has healed all our wounds, procured preſervatives and remedies againſt all vices,

(62) Apoc. xix. 12.

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vices, delivered us from the power of the devil, reconciled us to his Father, satisfied his justice, cancelled all our debts, and removed all the obstacles of our salvation. This name, whenever we repeat it, must awake in our breasts our most tender love in return for his infinite love; it must excite in us the strongest sentiments of gratitude and devotion, and an ardent desire to dedicate our souls with our whole strength to his love and service, and to draw others to the same. Thus St. Paul repeated this holy name so often, because his language was the effusion of his heart which tasted in it the sweetness and felt the ardour of his love. In these sentiments he laboured so much to make this adorable name known to all men, had it so frequently in his mouth and continually in his heart: such must be the devotion of our heart whenever we pronounce it. Thus it will be at once an act of faith, hope, charity, compunction, supplication, and entire oblation and sacrifice of ourselves to God. In these sentiments we cannot repeat it too often, especially in temptations, dangers, and tribulations (d). Jesus! Jesus! Jesus! be to me a Jesus, shew mercy and save me: no one speaks it thus but he who loves, says S. Augustin (63). It is likewise a homage of adoration and praise to our Redeemer.

Jesus is a name of triumph and glory, given him to be the title of honour which he bears to eternity, and which expresses

(d) When we call upon Jesus, we do not separate him from the Father or the Holy Ghost, who have the same nature and will with him in his divinity, so that their exteriour gifts proceed from the whole blessed Trinity; and the divine essence or nature being one, whatever honour is paid to one person, is paid to all three; thus the blessed Trinity is glorified by it. He that loveth him that begat, loveth also him that is begotten, says St. John. (1 John v. 1.) and Christ declares, he that hateth me, hateth my Father also, John xv. 23. But though we owe our redemption to the infinite mercy of God, Father, Son, and Holy Ghost, we are particularly engaged to the second person, who personally became man for us, and is the author and finisher of our faith: on this account we frequently address our devotions in honour of the mysteries of our redemption, particularly to the Son, but in and through him to all the Trinity. A second reason is because Christ being not only God, but also man and mediator betwixt God and man; we pray and we worship God, by and through Christ's humanity, and by that we please God and deserve his love. 1 John iv. 9. John v. 21. 23. John xii. 26. Hence, by the name Jesus, we honour and invoke Christ as Man-God, and with his divine person the divine nature, and by circum-insession or indwelling, to use the Scholastic term, with the second person, the Father and Holy Ghost, as by this indwelling all the three persons are always with each other in one individual nature.

(63) S. Aug. Tr. 4. in Joan.

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preſſes his glorious victory over ſin and hell. A victory in its object, manner, advantages, and all its circumſtances, the moſt aſtoniſhing myſtery, the moſt incomprehenſible in itſelf, the moſt adorable to all creatures, and the moſt honourable to the deity, to which it procures an homage equal to his immenſity. This name of the glory of our Redeemer ought to be moſt venerable to all who love him, or have the leaſt ſpark of zeal for his honour. We are obliged to honour this name, not only out of duty and gratitude, but alſo by obedience to his father, who, to honour his ſon with him, has commanded that every knee in heaven and on earth, in religious awe and devotion, and in hell, by conſtraint and fear, ſhould bend to adore him at the ſound of his religious name (64). It is an ancient law and cuſtom of the church, that all the faithful teſtify their veneration for the holy name of Jeſus, by bowing their head whenever they pronounce or hear it. This eccleſiaſtical precept is confirmed by the general council of Lyons (65), recorded in the body of the canon law. Many Proteſtants of the church of England obſerve this pious cuſtom, both in publick worſhip and elſewhere; and many of their moſt learned prelates and theologians have proved againſt the rigid Calviniſt, that it is a wholeſome act of religion, conformable to the divine precept of honouring this name.

The councils of Avignon for that province, and of Bezieres for that dioceſe, granted in the 14th century an indulgence of ten days to thoſe, who in diſpoſitions of ſincere contrition for their ſins, devoutly bow their head in pronouncing the holy name of Jeſus. Pope Sixtus V. gave an indulgence of twenty days for the whole church on the ſame condition. Every grateful lover and faithful adorer of our crucified Redeemer Jeſus, is ſtruck with horror to hear his holy name, at the ſound of which, angels adore with awe and love, and devils tremble, impiouſly profaned, filling up impious exclamations and idle unmeaning diſcourſes, and the moſt horrible oaths, execrations and blaſphemies: ſuch horrible impiety kindles in our breaſts an ardent zeal to repair his

(64) Phil. ii. 30. See Suarez 3. part. de Adoratione, near the End, Vaſquez, l. ii. de Adorat. Diſ. viii. c. 10.

(65) C. Decret. de Immunit. Eccl. l. v. See Navar. l. de Oratione c. 4. n. 5. See alſo the pious Cardinal Palœota Archbiſhop of Bologna, the Prelate who holds the ſecond place after St. Charles Borromæus among thoſe whoſe eminent zeal and learning were moſt conſpicuous in reſtoring the primitive ſpirit and diſcipline among the faithful, in ſuo Archiepiſcopali Bolonienſi p. 78 &. 81.

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his honour by making all amends in our power by compunction and the moſt fervent homages of adoration, praiſe and love.

Againſt the impious cuſtom of ſwearing, a pious confraternity was erected by Pius IV. and confirmed by St. Pius V. and Urban VIII. with the grant of a plenary indulgence, on the feaſt of the Circumciſion of our Lord, and of one hundred days each time, for hindering a raſh oath, or blaſphemy in another. Every member is obliged to correct or pray for a perſon who ſwears raſhly in their hearing. It is their firſt ſalutation, when they meet any one on the road to addreſs them in the doxology: praiſed be God, or praiſed be Jeſus! which practice is recommended by an indulgence given to perſons in the confraternity every time they devoutly uſe this ſalutation, or anſwer it by crying, Amen! This is extended by other conceſſions to all the faithful: for Sixtus V. in 1587, granted to all Chriſtians an indulgence of 50 days, every time a perſon ſalutes another with theſe words, either in Latin or in any vulgar language: praiſed be Jeſus Chriſt! and as many to him who ſhall anſwer, Amen, or for ever, or through all ages! (e). An indulgence of 25 days to thoſe who ſhall pronounce with reverence and devotion the name of Jeſus, or that of Mary, with a plenary indulgence at the article of death; if having made this ſalutation their habitual practice, they ſhall then piouſly invoke Jeſus in their hearts, if they are not able to do it with their lips, and an indulgence of 300 days each time, for piouſly reciting the Litany of Jeſus, and 200 for that of the B. V. Mary. Theſe indulgences were confirmed by Benedict XIII. in 1728 (66).

If we are bound never to mingle the adorable name of Jeſus in prophane diſcourſe, but to honour it with exteriour reſpect in our words and behaviour, we ought to be ſolicitous to accompany this with great ſentiments of interiour veneration, awe and devotion, and never to pronounce it but with hearts penetrated with holy dread and reſpect, and animated with love and confidence by the Holy Ghoſt. No one can ſay Lord Jeſus but in the Holy Ghoſt (67). Thus we ſhall always

(e) Laudetur Jeſus Chriſtus, reſp. Amen, ſeu in Secula. ſeu ſemper. Italice, Sia lodato Gieſu Chriſto. Thoſe who call this an indulgence of 100 days, join together the perſons who make the ſalutation and him who anſwers it.

(66) See Amocl. Hiſt. Indul. fol. in Supplem. ult. p. 74. item Hiſtoire des Indulgences 12mo. a Paris, 1702.

(67) 1 Cor. xii. 3.

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always find it a name of ſweetneſs, love, and heavenly comfort; a name of ſanctity, and all virtues; truly a name of ſalvation. Jeſus is to us all our good, our Saviour, our King, the ſpouſe of our ſouls, our phyſician, our protector, our advocate, our light, our ſtrength, our comfort, our joy, our only God, our only ſovereign and eternal happineſs. To unite ourſelves to him in heart and ſpirit under all theſe characters, and to conſecrate ourſelves to his love, and implore his continual ſuccour, we ought often to repeat to him in our hearts, with the moſt feeling ſentiments of devotion; "Je-"ſus, Jeſus, my Jeſus, and my all (f)!" Through him we muſt offer all our devotions to the adorable Trinity. In his name we muſt perform all our actions: whatever you do in word or in work, do all things in the name of our Lord Jeſus Chriſt (68). Our greateſt happineſs muſt be ever to engage him to bleſs the beginning, the proceſs, and the end of all our undertakings, and all our actions; to be animated more and more perfectly in all we do with the holy ſpirit, and always to bear him in our hearts by his divine love. But in ſentiments of profound adoration, love, praiſe, compunction, humility, confidence, and earneſt ſupplication, we ought to bear this ſacred name in our heart, and at prayer to have it often in our mouth, eſpecially in all diſtreſſes and the agonies of death; and leſt we ſhould not then be able to pronounce it, let us do this with all poſſible devotion in our daily evening prayers for our laſt hour. He ſays to every one of us, put me as a ſignet upon thy heart, as a ſignet upon thy arm (69); we muſt prepare and open our hearts to him that he may engrave on them his name in indelible characters of love, in order to inflame all our affections; likewiſe in our minds, that we may make him the moſt noble and the darling object of our thoughts. We muſt alſo engrave it on our arm, making him the beginning and end of every thing we do, that he may heal our irregular deſires, ſtrengthen our weakneſs, baniſh ſloth, inconſtancy, and puſillanimity, and enable us to execute the good reſolution with which he inſpired us; that thus all our ſenſes and actions may be invariably directed to him and his love (g). The ſame love and zeal ought to engage us to do all that lies in us

to

(f) Jeſus meus & omnia. St. Amb. l. de Viror.

(68) Col. iii. 17. Eph. v. 26.

(69) Cant. viii. 6.

(g) Semper tibi in ſinu ſit, ſemper in manu, quo tui omnes ſenſus in Jeſum dirigantur & Actus. S. Bern. Serm. 15. in Cant.

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to contribute to the propagation of the glory of Jesus, of the kingdom of his love, and of the veneration of his name. O that all men would be induced to pay him their homages, that all tongues were employed in singing his praise, and in proclaiming aloud the sweetness of his love, the excellence of his perfections, and the power of his name. O that amongst men, whom he so mercifully redeemed, every knee on earth would bend at its sacred sound, as without exception all do, not only in heaven but also in hell. O divine Jesus! cries out a devout servant of God, on thee depends my happiness, my life and my death: whatever I do shall be done under thy patronage and in thy name: if I watch, Jesus shall be before my eyes: if I sleep, I will close my eyes breathing his pure love: if I walk, it shall be in the sweet company of Jesus: if I sit, Jesus shall be at my side: if I study, Jesus shall be my master: if I write, Jesus shall conduct my hand and pen. It shall be my highest pleasure to write his holy name. If I pray, Jesus shall form and animate my prayers: if I am fatigued, Jesus shall be my rest: if I am sick, Jesus shall be my physician and my comforter: if I die, it is in the bosom of Jesus, who is my life; that I hope to die. Jesus shall be my tomb, and his name and cross my epitaph. To live united in spirit with Jesus, will be the best means of living every day more and more perfectly by his spirit, and of being sanctified by him in all our actions, thoughts and words. By adoring and invoking Jesus so frequently in the day, that we may do it in desire and virtually in every action, we make our whole lives a perpetual sacrifice of praise and love to him, in the perpetual adoration of his divine majesty, in acknowledgment of his infinite power and sovereignty, and of all his mercies and benefits, especially of his sacred incarnation and death. The Emperor Justinian gives the reason of this practice among all Christians, because says he, we never can return due thanks and praise for the infinite benefit of his incarnation. By the same practice we consecrate to God and sanctify all our actions and thoughts through our Redeemer. The same Emperor says in his Code to the Roman Law, we always proceed to all deliberations and all actions in the name of our Lord Jesus Christ (h). And he begins his Institutes by this solemn prayer: In the name of our Lord Jesus Christ. He begins also particular laws by the same, or by this which is equivalent,

(h) In nomine Domini nostri Jesu Christi ad omnia Consilia omnesque Actus semper progredimur. Justin. cod. l. i. tit. 27. leg. 2.

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valent, and which our Engliſh municipal law retains in the ordinary form or ſtile of wills; In the name of God, Amen. The primitive Chriſtians expreſſed it by the ſign of the croſs before every action (70). And we may make this ſign with our thumb on our breaſt, or at leaſt repeat this invocation by a ſingle fervent humble thought, without the danger of any one perceiving or taking notice of it. This agrees even with the ſtile and practice of the Heathen Greeks and Romans, borrowed from the people of God. In that city, which in beginning and undertaking any manner of affairs, has recourſe to the gods (71), ſays the great hiſtorian of Rome. The Greeks opened all their councils by a ſacrifice (72). Hence the cuſtom of their poets to begin every compoſition by the invocation of ſome divinity, which even Lucretius obſerved. What the firſt principles of reaſon or the law of nature ingrafted in all hearts, taught the heathens in the midſt of the darkeſt ignorance and ſpiritual blindneſs and degeneracy of manners: what the divine precept, promulged by the Apoſtle, inculcates: ſentiments of religion, love and gratitude, and duty to our God and Redeemer, ought to make us find our principal comfort and happineſs in, as well as our conſtant obligation and great eternal intereſt.

This perpetual union of our ſouls with God, in Jeſus Chriſt, will be the ſacrifice of our whole lives to him, and the moſt eaſy and perfect means of our ſanctification in all our actions and moments. We want no other prompter and incentive to it than a ſincere and ardent love. This will render it not only eaſy, but even the greateſt and uninterrupted joy of our lives. We ſhall ſoon find by experience, and feel in the innermoſt powers of our ſouls, how ſweet God is to thoſe who love him, and who ſeek him with their whole hearts (*72), and that his converſation has no bitterneſs, nor his company any tediouſneſs, but joy and gladneſs (73).

Beſides ſuch aſſiduous aſpirations, we ought to have regular hours and devotions, to honour Jeſus at leiſure, and with greater recollection in our cloſets, or at the foot of the altar, in preſence of the adorable ſacrament. We may recite with ſingular

(70) Tert. de Cor. S. Cyr. Hier. Cat. S. Ephrem. &c.

(71) Livy p. 38. c. 48. See Cicero Or. pro Murana initio. Plin. Panegyr. initio &c.

(72) See Ariſtophanes Acharn. v. 44. &c. See Dr. Taylor in his Elements of the Civil Law. Let. on Juſtice.

(*72) Pſ. xxxiii. 9. xcix. 5. cxliv. 9. (73) Wiſd. viii. 16.

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ſingular devotion, at certain times every day before maſs, or ſo often every week, the litany of the name of Jeſus, recommended by an indulgence of 300 days, each time a perſon in the ſtate of grace devoutly recites it. We may have, at leaſt, ſet days for the ſhort office of the incarnation, compiled by the devout Henry Suſo, or that by Cardinal Berulle; the litany of the name of Jeſus, or other devotions in honour of the myſtery in Bloſius, &c. Nothing will more contribute to ſtir up and entertain in our ſouls the moſt fervent love of Jeſus, and the moſt ardent devotion to his holy name, than frequent devout meditation on his holy life and adorable myſteries, at leaſt a quarter of an hour a day may be ſet apart for ſuch an exerciſe; or we may read with interruptions, ſo as to dwell on pious aſpirations and reſolutions, ſome part of the goſpel, or in the meditations on the life of Chriſt by Lewis de Puente; or thoſe by F. Lewis of Granada; or at leaſt, a ſhort Lecture in the Life of our Lord J. C. by F. Neveu, or in F. S. Jure's Amour & Connoiſſance de J. C. Every Friday ought to be conſecrated by ſome extraordinary mortification and devotion in honour of the ſufferings of Chriſt, and every day, at leaſt, by ſome ſhort prayer: and if at any time we hear the holy name of God, or of Jeſus, profaned by a blaſphemy or raſh oath, our heart ſhould be ready to burſt aſunder with bitter grief. If we are not able to prevent, or correct ſuch horrible ſacrileges, in perſons who are not under our juriſdiction, we ought in ſpirit to cover our heads with aſhes, and make what amends we are able by an interiour act of humiliation, adoration, and praiſe, ſaying, with the bleſſed in heaven, "Hallowed be thy name:" or with Habbacuc (74), "I will rejoice in the Lord, and exult in God my "Jeſus or Saviour." By aſpirations and devotions, and love, praiſe and thankſgiving, we ought to return inceſſant thanks to God, for this incomprehenſible myſtery of the incarnation, and death of the Son of God. In this ſpirit we cannot too often repeat the Canticles of Praiſe, which the Holy Ghoſt has dictated in the divine Scriptures, as the Canticle of Zachary, or the Benedictus, that of the B. Virgin, called, "The Magnificat, &c." In this ſpirit, St. Dominic inſtituted, The Roſary, to teach the moſt ignorant, an eaſy method of devoutly entertaining themſelves on the principal points of the incomprehenſible myſtery of the incarnation, by which all our devotions are rendered acceptable

(74) Habacuc iii. 18.

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able to God, and for which our whole lives ought to be one perpetual ſacrifice of gratitude and praiſe. In a tranſport of lively faith and thankſgiving, the devout Jaweſs in the goſpel, pronounced "the womb bleſſed which had borne him, "and the breaſts which had given him ſuck." The "Hail Mary" is repeated ten times in the Roſary, that the mind by dwelling longer on the ſame great myſtery, may be enlightened the better to underſtand it, and the heart more enflamed with love in praiſing God for it. If the bleſſed Virgin is pronounced Bleſſed, it is through her divine Son, and he is praiſed as infinitely bleſſed, and worthy all homages, as the heavenly choirs ſing in the Revelations of St. John. In honour of this myſtery was the triple angelical Salutation, called, the *Angelus* (i), inſtituted to be ſaid morning, noon, and evening, by Pope John XXII. in 1316, introduced into France under Lewis XI. in 1472 (75). A plenary indulgence is granted to all, who having been at confeſſion and communion on any day in the month, at their choice, ſhall ſay on their knees the *Angelus* at morning, noon, and evening, when the bell rings, and 100 days indulgence every time a perſon recites it on his knees in other days, as Benedict XIII. declares in his Indult, dated 14th September, 1724. The ſame Pope by a brief, dated the 5th December 1727, extended theſe indulgences to thoſe religious perſons, who being hindered at that hour, ſhall recite it afterwards when at liberty. Benedict XIV. confirmed theſe indulgences on the 20th of April 1742, adding, that during the whole Paſchal time, the anthem with its verſes and prayer, *Regina cæli*, is to be ſaid ſtanding, in place of the *Angelus*. Yet the indulgences are equally gained by thoſe who not knowing the *Regina cæli*, ſhall ſay the *Angelus*, but this is to be ſaid ſtanding all the Paſchal time, and on all Sundays (76). The Church expreſſed her devotion to the holy name of Jeſus,

(i) Thoſe who take offence at the "Hail Mary," or its frequent repetition, certainly do not reflect that it is a doxology in honour of the incarnation, the moſt adorable and incomprehenſible of all the divine myſteries and benefits, for which we can never return ſufficient homages of thankſgiving and praiſe, though we devote to it all our powers and faculties, and all our moments. Theſe forms of words ought to be moſt unexceptionable, being dictated by the Holy Ghoſt, and recorded in Scripture by his ſpecial inſpiration, for the comfort, edification and inſtruction of the Faithful, through all ages, to the end of the world, and to ſerve to nouriſh their piety and devotion.

(75) Mezeray's Hiſt. de France—Amort, &c.

(76) See Bullarium Benedicti XIV. et Amort. Hiſt. Indulgent.

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fus, on the feaſt of the Circumciſion, which is moſt remarkable in the old Engliſh Liturgy, both that in uſe before the Conqueror, and that of Sarum. St. Bernardin of Sienna, preaching penance in the chief cities of Italy, to exhort the Faithful to the love and ſervice of our divine Redeemer, uſed at the end of his Sermons, to ſhew the holy name of Jeſus ſurrounded with rays of glory, painted on a board. Some found fault with this practice, as a novelty; and by the Pope's ordering, the cauſe was diſcuſſed in a ſolemn conference, or diſputation in the Vatican church, in 1427. St. John Capiſtran zealouſly defended the practice of his colſegue, as proper to excite the devotion of the Faithful, with precautions, to prevent all danger of ſuperſtition, ſo that it was approved by the holy ſee (77). A particular office in honour of Chriſt, in memory of his ſacred name, was compoſed by F. Bernardin de Buſtis, a friar minor, and ſome time after allowed by Clement VIII. to the Franciſcan order in 1530, to be ſaid on the 14th of January (78). It was extended to the Carthuſians in 1643, on the ſecond Sunday after Epiphany, as appears from their breviary printed that year at Lyons; afterward to the Spaniſh dominions; and laſtly, by Innocent XIII. in 1721, to the whole church on the ſecond Sunday after the Epiphany. Sigonius in his Hiſtory of the Archbiſhops of Bologna, in his Life of Nicholas Albergati (79), relates, that when St. Bernardin, by a zealous ſermon againſt cards and dice, had perſuaded the citizens to aboliſh thoſe tables among them, and bring all their dice and cards to the preacher, who threw them into the fire; a man came to him in great diſtreſs, complaining, that he had ſupported his family in opulence by his trade of printing, and by this his ſermon, had been reduced to beggary. The Saint bad him print images of the name of Jeſus, and that he would ſoon recover his fortune. He gave him the model, by forming a circle round a ſun, and in the middle the name of Jeſus, expreſſed by three new forms of letters: the poor man did ſo, and in a ſhort time raiſed a for-

(77) See S. Antoninus, 3 part. tit. xxii. c. 7. Bzovius in Annal. T. xv. ad An. 1425. Raynaldus ad An. 1432. n. xxiv. Spondan ad An. 1438. n. xxvii. Wading in Annal. minor. ad An. 1427. Bolland. in S. Bernardino ad xx May p. 308. Damianus Corneius, T. l. iv. c. 10, 12. Ayala Pictor Chriſtianus, l. 3. Append. c. ii. Molunus de Picturis et Imaginibus nov. edit. &c.

(78) See Wading, l. de Scriptoribus Ord. minor. V. Bernardinus de Buſtis, alſo in Annal. min. ad an. 1530. n. x.

(79) Sigonius de Archiep. Bonon. l. iv. n. Nicholas Albergati, l. &c. 18.

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fortune. From this fact, we see the representation of this figure, together with that of the Saint, still under the gallery of the good Jesus (k). On the institution of the office of the festival of the holy name of Jesus. See Benedict XIV. de Canoniz. Sanctorum, l. iv. par. 2. c. 30. p. 301—303: also, l. de Festis, D. N. Jesu Christi. part. i. p. 36—39.

(k) Christ as man, in quality of our High Priest, intercedes, presents the prints of his sacred wounds, his sufferings and death, and the adorable sacrifice of his body and blood for us, as we are taught by the Prophets, Gospels, St. Paul, the Revelations of St. John, and the constant Tradition of the Catholic Church. Pope Benedict XIV. observes, that the dignity of the divine person requires, that with the church we should never address him in a style to intreat him to pray for us, but to have mercy on us; for he himself bestows the graces, which can only be obtained through his merits and prayer. The blessed Angels and Saints cannot give any grace, but they only pray to God to give us his grace. The Angels, indeed, are our guardians and protectors, by succouring us many other ways within the reach of their faculties and power, and according to the dispensation and will of Divine Providence. They sometimes drive away the devil, preserve us from certain dangers, and by the manner in which spirits communicate conceptions, raise good thoughts, which, nevertheless, must be produced by an immediate concurrence of the Holy Ghost, whenever they are made properly conducive to supernatural virtue and to eternal life. But it is by presenting our prayers, and by praying for us, that they assist in moving God to bestow grace upon us. Nor does sacred authority any where insinuate that the souls of blessed Saints assist us ordinarily any other way than by praying for us, &c. I say ordinarily, for we cannot deny extraordinary warnings to have been sometimes received by that special order of Providence, in visions of just departed souls; nor does it seem impossible, but some holy souls may, by a like extraordinary appointment of God, communicate thoughts to living minds on earth, but such effects fall not under the ordinary course of Providence, and depend not on the mere will of any souls.

THE

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THE FOURTH TREATISE.

ON THE

SUNDAYS between the EPIPHANY and LENT.

CHAP. I.

THE incomprehenſible myſtery of the Incarnation of the Son of God, the ſource of all our hope and ſpiritual joy, is the centre of all our devotions, and the object of our perpetual adoration, thankſgiving and praiſe: through it alone can our ſacrifices be acceptable to God, and our ſupplications propitiatory. In Chriſt, and through him only, we offer all our homages to the divine majeſty in all ſeaſons. From Chriſtmas to the feſtival of the purification of the Bleſſed Virgin, mother of God, the Church continues in ſome degree the feaſt or commemoration of his nativity (a). On this account the white ornaments of her altars and miniſters, expreſs her holy jubilation, and canticles of praiſe, make up the chiefeſt part of her public prayer. She commemorates his ſacred birth in the anthem of the Bleſſed Virgin, at the concluſion of every part of her canonical hours, in

(a) The number of Sundays reckoned after the Epiphany depends on Eaſter falling high or low, that is late or early; theſe never can be more than ſix. If there is only one, which can very ſeldom happen, the maſs of the ſecond Sunday, which would otherwiſe be omitted, is read on the Saturday before Septuageſima. To have ſix Sundays after Epiphany is alſo a caſe ſo rare, that formerly no proper maſs was aſſigned for a ſixth, but when it happened, that of the fifth was repeated on it, as may be ſeen in the miſſals before St. Pius V. who ordered a proper maſs to be inſerted for the ſixth Sunday. The Introit, Gradual, and Communion are, on the 4th, 5th and 6th Sundays, the ſame as on the third, as we find them in the Antiphonary of St. Gregory, the Great; for when they do not find place in this ſeaſon, they are neceſſary to complete the Sundays which are then added after Pentecoſt, when the Introit, Gradual, and Communion are repeated from the 23d Sunday after Pentecoſt. The Epiſtle, Gradual and Collect are proper on each Sunday. The Collects of the third and fourth Sundays after Epiphany are found in the Sacramentary of St. Gregory the Great, who took them from that of St. Ambroſe, and others more ancient. See Pamelius and Menard. Not. in Sacram. S. Gregorii.

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in the first suffrage at Laudes and Vespers, and in the second collect, on all days on which the office is not double. The third is for the church or its chief pastor with his spiritual kingdom or church, and its progress in grace and sanctity, being the principal fruit of Christ's incarnation.

CHAP. II.

On the Sundays of SEPTUAGESIMA, SEXAGESIMA *and* QUINQUAGESIMA.

IN the last holy festivals we were entertained with the good things of great joy proclaimed to us by an angel, attended with the carols of the heavenly spirits; we joined and accompanied them with repeated Hosannas and Alleluias, by which we adored the divine mercy accomplished in our favour and welcomed our King and our God, our all-powerful and infinitely gracious Redeemer, born in the midst of us to be our Saviour, Sanctifier, and eternal Spouse. Can we be ever drawn from this most sweet devotion; from these most glorious, most amiable mysteries, on which we desire to entertain ourselves in sweet compunction, thanksgiving, praise and love, without interruption to an endless eternity? But in the next festivals we are called by the church from Bethlehem to Mount Calvary, to contemplate the same adorable Captain of our salvation, under the agonies of a cruel death, to complete the great work of our redemption, expiate by his precious blood and sufferings the debt of our iniquities, and invite and encourage us to take up our cross by penance, humility, patience, and resignation to his will under all pains and sufferings, and joyfully follow him in this path, that we may arrive at the happiness of partaking in the glory of his Resurrection. Penance is the employment of the whole life of a Christian: even whilst we celebrate the divine mercies with praise and thanksgiving, our spiritual joy is mingled with sighs of holy compunction at the sight of our distance from heaven, our spiritual miseries and dangers, and those of others; and above all, at the consideration of the inscrutable judgments of God, our numberless sins, and our continual infidelities and sloth in the divine service.

In Lent we abandon ourselves entirely to the tears of compunction, in a severe course of penance, and in devout meditations on the sufferings of our dying Redeemer. This penitential course we enter upon by an humble confession of our

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our sins, to which we dispose and prepare ourselves for three weeks by daily penitential pious reading and meditation on the last things and other motives of compunction, for a quarter or half an hour, and some additional prayer, whether some of the Penitential Psalms, some moving aspirations of contrition or other supplications, to beg of God a perfect conversion of heart, by which we may begin to live altogether to him.

The three Sundays or weeks before the penitential fast of Lent, and the commemoration of Christ's sufferings, are consecrated to preparatory devotion of compunction and penance, that we may enter upon Lent in dispositions proper to sanctify its holy exercises. United in spirit with all true servants of God, we shall then be entertained with the sighs of penitent sinners, and the agonizing groans and loud cries of a dying Saviour, which rent the very rocks. These ought to pierce and break asunder the most hardened hearts. Compunction must previously remove all obstacles from our souls. To this the church pressingly exhorts us by her prayers, lessons, and religious rites and emblems during these preceding weeks. She cloaths her altars and ministers with mourning attire, using only purple ornaments; the deacons assisting at the holy mysteries without a dalmatic, and the subdeacons without a tunic. On the altars the candles are of yellow, not of blanched or white wax, as in the holy offices of spiritual joy. For the same reason she lays aside her most solemn doxologies or hymns of joyful praise; the Te Deum at Matins, the Gloria in Excelsis at Mass, and the Alleluias, so often repeated at other times in her office. In the beginning of the Canonical hours, instead of Alleluia, a more humbling Latin doxology is substituted; "Praise be to thee, O Lord, King of eternal glory." In all other places Alleluia is omitted, only when the office is sung, the words "in Eternum" are allowed in its stead, for the sake of the music, as Beleth observed 300 years ago. In the room of the Versicles with Alleluias before the gospel at mass, is said in these penitential times, a tract, so called because it is sung by the cantors alone, without any others answering, or without changing or interrupting the tone (a).

(a) Ita dicitur quia tractim canitur, i. e. trahendo in longum sine intermissione. See Amalarius l. iii. c. 12. Durand. l. 6. c. 2. Card. Bona, l. ii. c. 7. Vener. Card. Thomasius in Præfat. antiquorum Librorum Missarum. Merat. T. i. p. 61. See also Micrologus, or St. Isidore of Seville c. xlvii. St. Leo IX. Cap. duo. de Consecr. distinct. 1. Sarnelli l. vi. ep. 8. Pope Bened. XIV. Instit. xiv. p. 139.

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This tract consists of a certain number of verses continued, and suits mourning, or times of compunction and affliction. In Lent it is only added on all days on which all the people assembled at the mass, *viz.* Sundays, Mondays, Wednesdays, and Fridays. At this time the invitatory at Matins is a summons to penance instead of a doxology. And at Lauds, the psalms "Dominus regnavit, and Jubilate," because expressions of abundant sentiments of joy, are exchanged for the "Miserere, and Confitemini," psalms made up of the most humble sentiments of feeling compunction and hope of the divine mercy. For a greater emphasis of the future omission of the doxologies of joy, in the Vespers of Saturday before Septuagesima, "Alleluia," is repeated twice after "Benedicamus Domino;" and twice after its responsary, "Deo Gratias." On Septuagesima, the Church in order to call us to the consideration of our sins and miseries, and the knowledge of ourselves, chooses for the lessons out of holy Scriptures to be read at Matins, the History of Man's Creation and Fall. This spiritual wound entailed from Adam upon all his posterity, has been much increased by the immense load of our personal guilt, under the weight of which we are now particularly called upon to implore with sighs and tears the mercy of our omnipotent Deliverer. To encourage us to cut off all sin, all inordinate self-love and dangerous attachments, and to embrace with fervour the exercises of penance. The Church, in the Epistle for Septuagesima, reads to us the most pressing exhortations of the Apostle (1), wherein he strongly lays before us the obligation we lie under of abstinence, watchfulness and penance. He gives us his own example and his fear of becoming himself a reprobate, should he be ever remiss in the continual practice of mortification, by which he constantly kept his body and passions in subjection. This is enforced by the terrors of the divine judgments, which only the small number of those who serve God with trembling and continual watchfulness, can hope to escape. In the gospel of the same Sunday (2) we learn the obligation, which all lie under who are called to the faith, of labouring without intermission to their last breath in the great work of their salvation, by the works of penance and all sanctity, in which the recompence will be measured, not so much by the duration, as by the fervour of the labourer.

In

(1) 1 Cor. ix. 24. x. 5. (2) Mat. xx. 1. 7.

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In the Epistle for Sexagesima (3), a model of humility and patience is set before us in the account which the Apostle gives us of his sufferings for the faith: these virtues being most essential ingredients of penance and of a Christian life (4). The gospel teaches us the necessary dispositions for hearing and meditating on the word of God, the seed of our conversion to God, and of all perfect virtue. But all depends upon our so hearing the divine word as to bring forth its abundant fruit. In the Epistle for Quinquagesima (5), the most excellent gift of divine and fraternal charity, the end and perfection of our penance is recommended; without which, neither mortification nor any other virtues will avail us to salvation. In the gospel (6), by the cure of the blind man, we are put in mind to seek the removal of our spiritual blindness, the greatest obstacle to our conversion, and to all spiritual knowledge and love; we must practise assiduous holy meditation, and beg the divine grace and light to see God and his truth, the nothingness of earthly things, the boundless riches of the divine mercy, and the immensity of eternal glory. This gospel also sets before our eyes the sufferings of Christ, the great object of our devotions, during the whole Lent (b).

(3) 2 Cor. xi. 19. xii. 10. (4) Luke viii. 4. 16.
(5) 1 Cor. xiii. 1. 13. (6) Luke xviii. 31. 43.

(b) The earliest term of Septuagesima Sunday is the 18th of January, when Easter day falls on the 22d of March; the latest is the 22d of February, when Easter happens on the 25th of April. The names by which these three Sundays are distinguished are certainly derived from their destination to a preparatory penitential term before Lent. In the Roman missal they are called the Sundays in "Septuagesima, in Sexagesima, in Quinquagesima," and this is the proper manner of expressing them; but in common discourse, they are called Septuagesima Sunday, &c. for brevity's sake. The meaning of these names is, that as the Sundays in Lent are called in Quadragesima, or within the forty days fast, so these are within the penitential terms of the fifty, of the sixty, and of the seventy days: for these terms were the limits of the whole penitential course, comprising also the preparatory days. It being also the custom of the church not to fast on Sundays even in Lent, which several churches extended to the great feast of the Annunciation, that of a patron or titular saint; and in the Greek church, also to the Saturdays, and sometimes to the Thursdays in Lent. Hence many, to complete the number of forty days in their fast, began it on the fiftieth, sixtieth, or seventieth day before Easter, which custom became general in certain churches, whence these terms grew more famous in the church. Some also were excused from fasting so many days in the week in Lent, on account of some corporal infirmity, or other impediment, who out of their private devotion desired to complete the fast of forty days. And therefore to make up deficiencies, they began it on the fiftieth, sixtieth, or seventieth day before Easter. This account of the reason and etymology of these names of the three Sundays before Lent, is given by the E. Charlemagne,

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CHAP. III.

On SHROVETIDE.

THE three days of Quinquagesima, or Shrove-tide, are the immediate preparation for Lent. Whence in them religious persons redouble their fervour in their com-

lemagne, in a letter which he wrote on this subject to his master Alcuin. It was the result of his inquiries in a learned assembly of Bishops and others who were well skilled in ecclesiastical rites, whom that great prince, and devout zealous admirer of the discipline and observances of the church, had called together in his palace to consult them on this difficulty. We may add that many religious persons and orders began the Lent fast at Septuagesima, though they increased its severity in Lent; and this practice was imitated by some devout persons in the world. Several churches, for a long time, in order to complete the number of forty days fast, began the fast of Lent on Quinquagesima, or Shrove Sunday, which is hence called, in the Mozarabic missal, Dominica ante tollendas Carnes; and by Matthew of Paris, the English historian, in several places, Carnis Privium, or the Day of Abstinence from flesh. John Beleth, the learned Paris divine, who wrote on the sacred Rites about the year 1200, says, the second Sunday of Septuagesima (i. e. Sexagesima) was called Carnis Privium, c. 65. Long before his time the clergy began the fast of Lent from Septuagesima, or at least from Shrove Sunday, with the Monks, which on this account was called, *Carnis Privium Sacerdotum*, i. e. the Beginning of the Priests Lent. See Gulielm. Neubrig. l. v. c. 10. p. 523. ed. Hearne. Matt. Paris, l. v. c. 10. Statuta Synodalia Nicolai Epi. Andegavensis. Necrologium monasticum S. Victoris Paris ap. du Cange in Glossar. V. Carnis *vel* Carniprivium.

The Greeks called our Septuagesima the Sunday of the prodigal Son, from that parable which they read in the gospel for that day. Otherwise ἡ ἀποφωνς, i. e. the Proclamation from the solemn Promulgation of Lent, which they make on that Sunday. Sexagesima Sunday they call τυροφαγος ἀπογραφη and the whole week ἀποκρεως, or Carnisprivium, because this Sunday is the last day on which they eat flesh meat before Easter. In this week they are allowed cheese, milk, and other white meats, or Lacticinia; these they take leave of on Quinquagesima, or Shrove Sunday, which they distinguish by the name of Cheese Sunday, κυριακη τυρινη or τυροφαγος, it being the last day on which it is lawful to eat cheese or white meats. From Shrove Monday they begin the severe fast of Lent, to which the foregoing week was only a preparation. Balsamon, in his Comments on the Council in Trullo, in Can. 32, mentions the week of white meats before Lent as then in use. Among the Greeks the Sunday denominates the preceding week; among the Latins that which follows. See Smith de hodierno Statu Eccl. Græcæ p. 2. Goar in Eachologium, p. 207. Morinus de pœnit. app. p. 122. Leo Allatius, Cardinal Quirini, in offic. Græc.

The Greeks abstained rigorously from flesh and white meats all Lent, but did not fast or confine themselves to one meal in the evening on Sundays nor Saturdays, which also they kept as a lesser kind of weekly festival, in honour of, and in thanksgiving for the creation. They sometimes added Thursdays, as a kind of third festival. Hence their pro-

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punction and penitential exercises. How much this spirit is recommended by the church to all her children at this time, appears in the whole tenour of her holy office. In this week of Quinquagesima, anciently all the faithful made

prolongation or anticipation of Lent seemed only to complete their fast of forty days; and when they reproached the Latins with keeping too short a Lent, Ratramnus the Monk of Corbie, in the reign of Charles the Bald, in 875, answers them, that by subtracting so many fast days in every week, they only completed the fast of forty days, which term the Latins also fasted, though they commenced it only on the Wednesday after Quinquagesima. (See Ratramnus l. contra Græcorum Romanam Ecclesiam impetentium Errores (Maximæ Photii Epistolam ad Nicol.) apud D'Acherium Spicilegii, T. ii. ed. vet. T. i. ed. novæ p. 63. et Thomassin Tr. des Jeunes, 2 part. ch. 1. p. 234, &c.) For the sake of uniformity, the first council of Orange in 511, forbids (can. 24.) the laity to be obliged, by any law in the Latin church, to begin the fast of Lent from Quinquagesima. The second council of Orange in 541, (can. 2.) renews the same prohibition, both as to Quinquagesima and Sexagesima. These canons were chiefly levelled against some who in the West were for imitating the Greeks in not fasting the Saturdays in Lent; and on the first article they only regarded the laity. For the clergy and Monks formerly commenced the fast of Lent, the former from Shrove Monday, the latter from the Monday after Septuagesima Sunday. See the ancient Life of St. Ulrick, Bishop of Augsbourg, &c. Peter of Blois, Archdeacon of Bath, writes, (Serm. xiii. de Quadragesima.) "All religious persons begin the fast of Lent from "Septuagesima; the Greeks from Sexagesima; ecclesiastical persons "from Quinquagesima; the whole army of the Christian warfare from "the term of forty days." The council of Clermont under Urban II. in 1095 confirmed this as to the clergy, by the following canon. "Let no ecclesiastical person eat flesh meat from Quinquagesima." The council of Angers in 1270 commands all priests, under pain of suspension, to begin the fast of Lent from the Monday after Quinquagesima Sunday. The council of Saltzburg in 1281, makes this an inviolable law for all religious orders. Several of these, especially among the congregations of regular clerks, keep Shrove Monday and Tuesday rigorous fasting days. See Anthony Carraccioli in Synopsi veterum religiosorum rituum, 2. part. c. iii. n. 6. Many of the laity, who were not able by sickness to fast the whole Lent, out of devotion, made up afterwards the number of days they had lost. The secular clergy now conform to the laity: religious orders follow the law or custom of their respective rules.

The institution of Septuagesima is posterior to that of Lent, before which, from the Epiphany the Mozarabic and other more ancient liturgies, count eight or nine Sundays. The Mozarabic indeed in Spain, from the time of Isidore of Seville, distinguishes the ninth or last of these Sundays, or Quinquagesima, by the title of Dominica ante Carnes tollendas, or Sunday before the fast; and the whole breathes a perfect spirit of penance, as an introduction to the penitential office of Lent. See Missale mixtum dictum Mozarabicum præfat. Alphons. Ortur. Toleti 1500. Item cum Notis a P. Alex. Lesleo S. J. Romæ, 1755. The nineteenth sermon, which bears the name of S. Ambrose, according

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a confeſſion of their ſins, and ſanctified it by preparatory practices of holy penance. All who by their ſins, or the tranſgreſſion of certain eccleſiaſtical obſervances, fell under the laws of canonical penance, received it at the hands of the Biſhop on the head, as it was called, that is, on the firſt day of the Lenten faſt. Previous to this ſolemn public impoſition of canonical penance, all who had any doubt or ſcruple, whether the ſtate of their ſoul did not require that ſevere but ſalutary remedy, were obliged, by a ſacramental confeſſion, to lay open their ſpiritual wounds to the Biſhop, or his penitentiary, during the ſhort time that function was reſerved, or at other periods of time to any other approved, experienced, or learned prieſt, who ordered ſuch as ſtood in need of it to addreſs themſelves to the Biſhop, who preſcribed or confirmed the degree and meaſure of their penance, and enjoined the ſame. For though the impoſition of canonical public penance was uſually reſerved to the Biſhop or his penitentiary, yet ſeveral prieſts were appointed to receive private confeſſions. Whence Origen, one of the earlieſt and moſt learned maſters of the moſt illuſtrious of the Chriſtian ſchools, eſtabliſhed at Alexandria in the ſecond and third ages, writes as follows. "Look about very diligently to "whom you ought to confeſs your ſins. Try firſt the phy- "ſician to whom you are to lay open the ſource of your "diſorder; who ought to know how to ſympathize and con- "dole; that if he who has ſhewn himſelf a ſkilful and ten- "der phyſician ſhall give you any advice, you carefully "follow it (1)." The ſame maxim is inculcated by the moſt

(1) Origen Hom. 2. in Pſalm 37.

ing to the title, was preached on Quinquageſima Sunday, but is ranked among his doubtful works, and ſeems rather a diſcourſe of one of his ſucceſſors. The learned Doctor of Paris, John Grancolas, who died in 1732, in the moſt celebrated and curious of his works, (Commentaire Hiſtorique ſur le Breviare Romain, 2 vols. 12mo. at Paris in 1727, and in Latin at Venice 4to. 1734, c. 35,) thinks the names and particular offices of Septuageſima and Quinquageſima cannot be found earlier than about a hundred years after St. Ambroſe; at leaſt from the ſixth century, theſe Sundays are diſtinguiſhed in the liturgies, councils, and eccleſiaſtical writers. On the Sunday of Septuageſima conſult Charlemagne, Alcuin, loc. cit. Durandus in rationali Div. offic. l. vi. c. 24. et 16. Beleth explic. offic. divin. c. 77. Amalarius l. i. de Eccleſ. Offic. c. 3. Rupert l. 4. c. 9. Azor. l. x. c. 16. Grancolas in Brev. c. 35. Martenne de Antiquis Monachorum ritibus l. iii. c. 8. p. 324. Thomaſſin Tr. des Jeunes p. ii. ch. 1. p. 227. Ed. Tr. des Fetes l. ii. c. 13. p. 307. D. l'Iſle Hiſt. de Jeune. Baillet ſur les Fetes Mobiles. Gavant in Rubricas Miſſ. et in Breviar. Item Merat. ibid. Card. Lambertini poſt. Bened. XIV. Inſtit. 14. T. 1. p. 137.

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most zealous pastors of the church through all succeeding ages. Shrovetide was the most solemn and general time in which all the faithful anciently approached the sacred tribunal of confession with the greatest compunction and fervour. This its very name in our language implies: for our English Saxon ancestors, from this universal custom, called it Shrovetide; that is the time of confession. The preparation for Lent by a careful sacramental confession of sins is most salutary and expedient; nay often indispensably necessary, especially to persons engaged in a state of mortal sin: above all, if this be habitual; if the bands of this dismal slavery be not broken, the fasts and devotions of Lent lose the greatest part of their advantages; for no good works can be satisfactory or meritorious, through the infinite price of our redemption, and the most gracious divine promise, unless performed in the state of grace, or in holy charity, by which they are grafted in Christ, as branches in the trunk of the vine. They are sanctified, and find acceptance of God, by this condition of holy charity in Christ, and by the dispositions of sincere repentance and compunction, and the fruit of the sacrament of penance worthily received, before entering upon this holy penitential course. Formerly this confession was also a trial, in which penitents were instructed whether their disorders did not oblige them to demand of the Bishop the remedy of canonical penance, a course of which was prescribed at least for most mortal sins, and sometimes for slight transgressions of rule. Our penance is not only to be a satisfactory chastisement of ourselves, in atonement, through the merits of Christ, for past offences; but also to be a remedy for the effectual cure of all our spiritual disorders. This is a principal and effectual office of holy penance. In order to this it ought to be particularly adapted to our necessities, and pointed chiefly against our disorders, by a special intention, proper self-examination, peculiar holy meditations and prayers, and other exercises which must accompany our fasts. If we discover pride to be our ruling passion, our humiliations must be more profound and more frequent; if avarice, our alms must be more plentiful; if our senses are rebellious, we must curb them, and subdue our body with greater application; and watch over the motions of our heart and senses, in our thoughts and actions, with a particular view to our most dangerous enemy. Sinners who have the misfortune to be engaged in any criminal habit, as of profane swearing, impurity, or any other vice, without

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out the precaution of beginning Lent by a ſincere confeſſion, and the exerciſes, which will both perfect, and be the proof of a true converſion, cannot be admitted to the holy table at Eaſter. This rule is to be applied in a due proportion to all who labour under grievous temptations, or diſorders which call for ſtronger remedies; and to all Chriſtians, as all are bound to make the exerciſes of Lent a preparation of their ſouls for the moſt ſolemn and ſacred Paſchal communion. S. Chryſoſtom puts the faithful in mind of this obligation in the following words (2): "The Fathers being "aware of the dangers and miſchiefs of raſhly approaching the holy table, appointed theſe forty days to be ſpent in faſting, prayer, hearing the word of God, and meeting "together in publick prayer; that in theſe days, by devotion, alms-deeds, faſting, watching, tears, confeſſion, "and all other means, every one may carefully cleanſe and "adorn his ſoul, in order to partake of it with a pure conſcience." And on another occaſion, preaching in the beginning of Lent (3), he cried out with a loud voice, "Now "from this time I proclaim aloud, and conjure you for the "ſake of your ſouls; I forewarn you beforehand, leſt when "the time of the heavenly banquet ſhall come, any ſhould "not have made the neceſſary preparation." A council held at Paris in 1420, commanded that no one ſhould be admitted to communion at Eaſter who had not been at confeſſion about the beginning of Lent. Alcuin (4) ſays, all Chriſtians are to confeſs their ſins on the head of the faſt, that is to-day, ſpeaking of the firſt day of Lent. Theodulph, the moſt pious and learned Biſhop of Orleans, in his Capitulars (5), will have the confeſſion made before the firſt day of Lent, as a preparation to it, and all affronts and injuries forgiven, differences reconciled, &c. Burchard, Biſhop of Worms, in his Collection of Canons of the Church (6), repeats the ſame law. Upon the compunction and care with which this confeſſion is made, depends mainly the fruit of the whole Lent. By it the penitent ſanctifies the holy time of Shrovetide, according to the inſtitution of the church, and employs the moſt perfect preſervative from all its diſorders. If any have the misfortune to be in the ſtate

(2) S. Chryſ. Or. in eos qui Paſcha jejunant contra Judeos, n. iv. T. 1. p. 511. ed. Bened.
(3) S. Chryſ. Hom. 5. in Iſa. vi, 1. T. vi. p. 142. ed. Ben.
(4) Alcuin l. de div. Offic. c. 13. (5) Theodulph. cap. xxxvi.
(6) Burchard. Decret. l. xv.

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ſtate of mortal ſin, their works, though they are a means for obtaining a perfect converſion, yet without the grace of penitential reconciliation and pardon, obtained by the ſacrament of penance, can neither be ſatisfactory, nor meritorious of eternal life. This confeſſion alſo diſpoſes the penitent to paſs the Lent in a Chriſtian manner, and to adapt the remedies of his penance to the particular wounds of his ſoul, and to the perfect extirpation of its vices and inordinate appetites, by directing his ſelf-examination, prayer, mortifications, humiliations, pious reading, &c. to theſe purpoſes.

A ſecond part of the preparation for Lent, (which reaſon, the tender exhortations of the church, and other motives of religion recommend at this ſeaſon) conſiſts in redoubling our practices of ſelf-denial, and voluntary exerciſes of compunction and mortification, that we may be diſpoſed, both in mind and body, to enter upon thoſe of Lent. The church now cloaths her altars and her miniſters with mourning weeds, lays aſide her Alleluias, and mingles her ſongs of the divine praiſe with tears and penitential ſupplications. If we enter not into ſentiments of compunction at this time, the prayers of the church are in our mouths mere mockery and lying hypocriſy; nor can we be ſincerely penetrated with compunction, without the marks which naturally accompany or flow from it, and amongſt theſe ſome degree of exterior mortification and penance. The church, by her exhortations and inſtructions, now invites and preſſes her ſpiritual children to this preparation, ſo neceſſary to excite thoſe interior diſpoſitions, which alone can ſanctify our faſt, and for our fervour in which all its advantages will flow. How monſtrous is the abſurdity and inconſiſtency of thoſe who, by the exceſſes of Shrovetide, make ſin a preparation for a ſtate of penance, and plunge themſelves into diſorders moſt oppoſite to it, at the very time they are entering upon it. Can diſſipation ever diſpoſe the ſoul to recollection, or ſenſuality and intemperance be a preparation to faſting? "As wreſtlers," ſays S. Baſil (7), "exerciſe themſelves "before the combat, ſo muſt Chriſtians practiſe abſtemi-"ouſneſs, in order to prepare and fit themſelves for faſting." S. Chryſoſtom illuſtrates this maxim by another beautiful ſimile (8): "As phyſicians," ſays he, "before they give "phyſic, preſcribe abſtinence, in order to prepare the body "for

(7) S. Baſil. hom. i. de Jejun. n. x. p. 9. (8) S. Chryſ. hom. iv. in Gen. T. 4. ed. Ben.

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" for carrying off the morbid humours, so fasting, that it " may be made wholesome to the soul, must be preceded " by the practice of temperance." For, as the same Father repeats in another sermon, " Who can be so extravagantly mad as to pretend to prepare himself to live chastely, by wallowing in the filth of impurities (9)." This was the prudent and necessary precaution which the Monks and Hermits always took, in preparing themselves gradually to be able to bear their long and most austere fasts, often to a degree of severity, which seems to have bordered upon the miraculous order. If we admire the austerity of the fasts of the primitive Christians, and much more of the Monks in Lent, we shall find that the whole year was with them, at least in some degree, a continual fast, and their Lents were ushered in by a preparatory course of greater abstemiousness. By this constant temperance they enjoyed uninterrupted health and vigour of mind and body to the most advanced old age, which a vicissitude, and a sudden transit from intemperance to a long austere habit of fasting, would have entirely impaired. The rule of nature, in all its operations, is simplicity and uniformity, and the best mistress of health is temperance and regularity, in the quality, times, and manner of taking nourishment and rest. Nothing is more contrary to it than what deviates from this principle, especially by sudden great changes. Hence, if we have regard merely to corporal health, a total change of diet and of a course of life cannot be made suddenly, from one extreme to another, without great prejudice to the organs and frame of the body. The human stomach, in its natural situation, is a small vessel; but by cramming is exceedingly distended and enlarged, and the action of its muscles impeded by the pressure upon them. How much this vessel must suffer from any violent sudden change in the quantity of food which it receives, is easy to be understood, and manifest from experience. The body therefore ought to be fitted and prepared by lesser retrenchments, to bear long and austere fasts. The behaviour of the Mahometans is, in this respect, more rational than that of Christians. Ghislin, Lord of Boesbec, or Busebech, near Menin in Flanders, native of Commines upon the Lis, in that neighbourhood, who was a nobleman of great learning and abilities, preceptor to the Emperors Rodulph II. and his brother and successor Matthias, and was some years Ambassador from Ferdinand I. at Constantinople,

(9) Id. hom. 5. de Pœnit. n. v. T. 2. p. 318.

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tinople, at the court of Soliman II. informs us that the Mahometans, before their Ramaden or Lent, a rigorous faſt of a month, for ſome time refrain from all feaſtings, and allow themſelves no indulgence in eating or drinking: but, on the contrary, live chiefly on herbs ſeaſoned with ſalt and vinegar, and drink nothing but water (a). Barbarians, who make the gratification of brutiſh paſſions the principal end of life, here behave in a manner more conformable to the rules of reaſon and morality than Chriſtians who profeſs a life of perfect ſanctity and reaſon; a life ſquared by the maxims of the goſpel, and worthy its holy Founder; and yet allow themſelves at Shrovetide extravagances and exceſſes, which both reaſon and religion condemn at all times; and are not aſhamed to make gluttony a preparation to the holy ſeaſon of Lent, and a means to diſpoſe their bodies for faſting.

All motives of reaſon and corporal health, and the ſpirit and exhortations of the church, are ſo far loſt ſight of, and her pious and zealous endeavours are ſo far fruſtrated at this time, that this ſeaſon of devotion and penance is converted into a time of diſſoluteneſs and intemperance. Theſe diſorders and profane diverſions are the remains of the moſt ſhameful and riotous of the impious heatheniſh feſtivals and debaucheries. Exceſſes which ſet at defiance both the laws of nature and the goſpel, degrade a rational being, and are an inſult to his reaſon and its adorable Author; are inconſiſtent with the gravity, ſanctity, and penitential ſtate of a Chriſtian, and ſtand loudly condemned by the repeated canons of the church, and the voice of all her zealous paſtors. Deplorable was the blindneſs of men, enſlaved to their paſſions under the empire of idolatry; who perverted the moſt ſacred rites of religion to the purpoſes of ſuperſtition; pro-

(a) Auger. Ghiſlin. Buſebech. Legat. Turcicæ ep. iii. p. 153, &c. He was afterwards twice ſent ambaſſador to Paris from Maximilian II. in 1570, and from Rodulph II. in 1592.

This elegant noble writer tells us, in the ſame, ep. iii. p. 153. that the Turks aſſured him, that one of their ambaſſadors, at his return from Chriſtendom to Conſtantinople, related that at a certain time the Chriſtians ran mad, till they recovered their ſenſes by a very extraordinary remedy, which conſiſted in putting a certain kind of aſhes upon every one's head, by which they were ſo changed as not to appear the ſame perſons: at which the Turks were much amazed; becauſe, though they knew many things which intoxicated and deprived men of their ſenſes, they knew no remedy which reſtored them; for which reaſon they were very deſirous to learn in what this wonderful medicine, which appeared ſo eaſy, conſiſted.

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proſtituted them alſo to the moſt infamous gratification of their moſt ſhameful vices and inordinate appetites (b). It is much more aſtoniſhing and afflicting to ſee the purity of the Chriſtian morality ſullied by ſuch a mixture of heatheniſh

(b) The principal heatheniſh feſtivals among the Greeks and Romans, which were devoted to rioting, intemperance, and debauchery, were the Bacchanalia, Strenæ, & Saturnalia. The Bacchanalia, in honour of Bacchus, were brought from Egypt into Greece, and afterwards to Rome, where they were celebrated twice a year, viz. toward the end of Winter, on the laſt day of February, when they were called Brumalia; and on the 15th of Auguſt, near the end of Summer. On theſe feſtivals of Bacchus, men and women ran in troops about the highways and deſerts, dreſſed in ſkins of fawns, mules, and tigers, adorned with ivy or vine leaves; with mitres or garlands of ivy or vine leaves on their heads, ſhouting, ſinging, and dancing. In their hands they carried *Thyrſi*, which were little lances covered with ivy or vine leaves; and had with them drums, flutes, and rattles. The Greeks called theſe feaſts Dionyſia, from Dionyſius, their name for Bacchus. Alſo Orgia, from ὀργη fury; for in them many were mad with liquor, and ſeveral perſonated men diſtracted in their ſenſes. Above all other cities of Greece, they were moſt famous at Athens, where the great Dionyſia with games were celebrated within the city in Spring. The leſſer in the country in Autumn or Winter. Palmer ed. cit. Schol. in Ariſtoph. ad An. 201, 377. Scaliger de Emend. Temp. l. i. p. 29.

On the Bacchanalia ſee John Nicolai, Profeſſor Tubingen, (not the Dominican Fryar, as the learned James Echard, Bibl. Script. Ord. Prædic. T. ii. p. 650, miſtakes) l. de Bacchanaliis Antiquis et Hodiernis, (printed in 1679) & T. vii. Antiquit. Græc. Grævii. Alſo Chriſtopher Neander, Hiſt. Bacchanaliorum, reprinted in Clauſſingius's Jus publicum Rom. T. iv. p. 192. James Herniſchmed, of Antinge in Bavaria, Diſſ. de Bacchanaliis Norembergæ 1626. Dietz. Diſſ. de Bacchanalibus Lipſ. 1691. Knanewitter 2 Diſſertationes de Bacchanalibus Gentilium Wittemb. 1710. Hoffman Dict. Univerſ. Potter Grecian Antiquities, B. 2. p. 382. Lamb. Boſ. Antiq. Græc. c. xv. p. 101. Heſychius, v. Διονυσια. Sapnheim in Ariſtoph. Ran. v. 360, et 1242. Euripides Bacch. v. 81 et 106. Scholia in Euripidis Phæniſſ. v. 789. Bacch. v. 111, 833, 695. Lucian Bacchus et de non temere cred. Cal. p. 417. Ovid Metamorph. l. vi. v. 578. et 533. lit. v. 391. Catull. Carm. lxi. v. 261. Virgil Æneid. l. ix. v. 737. Brouhhus in Tibull. l. iii. p. 6. Barthol. in Stat. Theb. 27. Matth. Ægyptius Explicatio Senatus Conſulti de Bacchanalibus. Sive Æneæ veteſtæ tabulæ muſæi Cæſarei Vindobienſis Neapoli. 1729. fol. Ficoroni Maſchare Seniche degli Antichi Romani, 4to. Romæ, 1748. ſive Latine de Larvis Scenicis veterum Romanorum, 4to. Romæ, 1754. And principally the learned Antiquary Paul Maria Paciaud, Regular Clerk, in his Commentariis de Ἰνιακῷ φορημάτι. Sive de Umbellæ Geſtatione. Romæ, 1752, 4to. where he accurately relates the Rites and Superſtitions, and ſettles the hiſtory of the original of this impious feſtival. The diſorders of the Bacchanalia were ſo enormous, that they were at length ſuppreſſed by ſeveral ſevere decrees of the ſenate, before the fall of the republic, &c. yet theſe riotous feſtivals ſubſiſted in ſome parts till the Greek and Roman idolatry was baniſhed by the light of the goſpel.

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licentiousness, revived in the very bosom of the church by its own degenerate children. For the Bacchanalian excesses of Shrovetide are a remnant of the abominations of blind idolaters, abandoned to their passions (11): they indulge

(11) See this proved by John Nicolai, Diss. de rit. Bacchan. c. xviii. apud Grævium et Gronovium, Antiq. Rom. T. vii. p. 216.

The Saturnalia were kept at Rome on the 15th of December, and afterwards on the three, four, five, and at last the seven following days; and by the women on the first of March. During this solemnity, slaves in families were treated as masters, were sometimes waited on by them at table, and were allowed the liberty of insulting and reproaching them in words, and telling them their faults. This was done in remembrance of the golden age of Saturn or Noah, before the division of lands and distinction of ranks, when all families were upon a level, some memorial of which, is to be commended: but this festival degenerated into the utmost licentiousness, and on it nothing was seen or heard at Rome but din, riot, and disorder of people, abandoned to dissolute mirth and pleasure. Horace calls this festival the liberty of December, l. ii. Satyr 7. During the Saturnalia at Rome all business was suspended; the evenings were spent in revellings, and sumptuous banquets; the days in learned conferences; the deepest and most serious were reserved for the mornings. Macrobius, a learned nobleman of consular dignity in the reign of Theodosius the Younger, has given us a course of Saturnalian conferences, to which his Comments on Cicero's Dream of Scipio, fraught with incredible variety of erudition, seems also to belong. The number of persons at each banquet, was never to be less than three, that of the Graces; nor greater than nine, that of the Muses. One was chosen King of the feast in each company. Combats of gladiators, and other riotous diversions of every kind were a part of the public entertainment during the festival. The custom of masters admitting slaves to their table on this occasion seems to have been wisely established, as Rollin observes, (T. iv. de l'Hist. Rom. sur les Saturnalia) to teach masters to treat them with affability and humanity. But to change cloaths with them, leave the house at their disposal; which as Athenæus and Seneca (ep. 4.) assure, was sometimes done, made the latter forget their condition. Hence ensued the total subversion of due subordination in families, and a lawless licentiousness, in which every one abandoned himself to all manner of dissolute mirth, filled the streets and houses with noise, tumult and disorder, and was an occasion of the greatest enormities on this profane festival. See Macrobius, l. i. Saturnaliorum. Athenæus l. xiv. Dio. l. 50. Rosci. Ant. Rom. l. iv. c. 18. Vossius de Orig. & Progr. Idol. l. i. c. 18. Martin Lipenius Hist. Stren. Justus Lipsius Saturnalium, T. iv. Oper. ed. Antv. 1604. Hoffman Lexic Univ. et Supplem. V. Saturnalia. Rollin T. iv. Hist. Rom. Catrou, or rather Bundy, Hist. Rom. p. 21. and 19. Not. 4. See p. 451, 452, 453.

The Calends of January, or first day of the new year at Rome, was a riotous festival in honour of Janus, and of Strenia the Goddess of Presents, as S. Austin calls her, (l. de Civ. Dei, l. iv. c. 16. T. 7. p. 100. ed. Bon.) this custom was set up by Tatian king of the Sabines, afterwards Romulus's collegue. On this first day of the new year,

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themſelves in what they condemn, are inconſiſtent, and a contradiction with themſelves; renounce their own divine principles, and what they profeſs. They call themſelves fol-

year, the people carried ſprigs of Vervain, which they cut and brought from a grove near Rome, ſacred to Strenia, and called by her name. The Vervain branches were regarded as happy preſages, or omens of the new year. On the ſame day, the people made preſents to their friends, eſpecially vaſſals to their Lords and Princes, and afterwards noblemen to the Emperors. See Symmachus, l. x. ep. 20 and 28. Suetonius, &c.

Though Chriſtians abhorred the worſhip both of Janus and Strenia, yet Tertullian complains (l. de Idolatria, c. 14.) that many who had aboliſhed the obſervance of the Jewiſh new moons, with the heatheniſh ſuperſtitions, ſtill ſhewed too much regard to theſe ſolemnities by mutual preſents, games, and banquetings. Many ancient councils condemned theſe abuſes; and S. Ambroſe, S. Auſtin, and other zealous paſtors laboured ſtrenuouſly to extirpate them. Read the entire ſermons of S. Peter Chryſologus, S. Maximus of Turin, S. Fulgentius, &c. againſt the exceſſes of the calends of January, or new year's day. Several ancient canons againſt them, are inſerted in the body of the canon law (c. 26.) non obſervetis, qu. 7. & can. Si quis, ibid. This laſt pronounces ſentence of excommunication againſt any who ſhall obſerve them. More effectually to extirpate them, new year's day was obſerved for many years with a rigorous faſt, and in prayer. See the ſecond council of Tours, A. D. 567. T. v. conc. p. 363; and in the eleventh century in the Weſt, it was condemned in France, by the Cardinal Peter of Capua, Legate of the Pope; and in purſuance to his order, by Endo of Sully, Biſhop of Paris in 1199, by ſeveral councils down to that of Baſil in 1435, (Seſſ. 21. Can. xi. T. xii. p. 553.) On this feſtival of profane mirth, one was choſen in each family, Pope, Dean, or King of the Fools; and under this private anarchy, great diſorders were committed, and the eſſential rules of diſcipline, ſobriety and good order were often tranſgreſſed, and a ſhameful libertiniſm patronized. See l'Hiſtoire de la Fete de Fous, a Lauſane, in 4to. 1755, in which ſome of its cuſtoms are related.

This was a notorious remnant of heatheniſh diſſoluteneſs, tranſlated in part from Pagan feſtivals by nominal Chriſtians, to thoſe which they kept near the ſame ſeaſon, as Doctor Deſlions, Dean of Senlis, ſhews in his Diſſertation againſt the Roiboit. This profane cuſtom conſiſts in the election of a King on the eve of the Epiphany, with a liberty of promoting mirth againſt the laws of Chriſtian gravity, modeſty, and temperance. The heathens, how callous ſoever their vicious habits, the torrent of national example, and falſe maxims imbibed from their infancy, had rendered their heart, and how much ſoever ſuperſtition, vice, and the paſſions had blinded their underſtanding, ſtill ſaw the infamy of ſuch diſorders, which their Philoſophers lamented, and their Legiſlators in ſome meaſure repreſſed. But ſhall Chriſtians, whoſe religion is perfect ſanctity, and who by their baptiſmal vows, have ſolemnly engaged themſelves to renounce the world, crucify their own fleſh, and take up the croſs to follow Chriſt crucified; ſhall theſe I ſay, ſo far loſe ſight of their obligations as to deſert his ſtandard, to enliſt themſelves under that of the devil?

lowers

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lowers of the croſs, yet plunge themſelves into the filth of the moſt infamous ſenſuality. What is yet more monſtrous, this they make their preparation for exerciſes of compunction and penance. To diſpoſe their hearts for them, the church now invites, and preſſingly exhorts them to contrition and confeſſion of ſins. In direct oppoſition they run headlong into ſin, and into every paſſion which can raiſe the ſtrongeſt obſtacles to every diſpoſition of repentance. Let them repreſent to themſelves their paſtors, with one mouth, in the name of the church, and of Chriſt himſelf who commands all to obey her, crying out in the words, which S. Auſtin made uſe of in preaching againſt the like abuſes on the calends of January: "Behold your biſhop forewarns you, I "admoniſh, I preach, I denounce; liſten to your biſhop, "who commands, who intreats, who conjures you by Chriſt "himſelf, let no one be guilty of theſe things; I diſcharge "myſelf before God (12)." Can you rebel againſt Chriſt, who ſays: "He who hears you, hears me, and he who de-"ſpiſes you, deſpiſes me (13). And he who will not hear "the church, let him be to thee as a heathen and a publi-"can (14)." Can Chriſtians be found who are ſo inſenſible, ſo ungrateful, as to deſpiſe their God and Saviour, and by their actions trample upon that croſs, on which he redeemed them? Can children be deaf to the church, their mother, in whom they are re-born in Chriſt by baptiſm, and derive from him their ſpiritual life, and all graces? Can they fight againſt her by open diſobedience, and the very contraſt of vices and ſcandal? Conſulting reaſon alone, can any one look upon Lent as a time of graces and penance, and neglect the neceſſary preparation of mind and body, for that wholeſome penitential faſt. The very impieties and debaucheries of the heatheniſh profane feſtivals, which gave birth to theſe exceſſes, ſtamp on them an original infamy; which alone ought to inſpire every Chriſtian with a juſt abhorrence, and a dread of being any way defiled by the leaſt ſhare in ſuch abominations. Some will ſay, what harm is there in taking our diverſions? Even the moſt auſtere hermits in their deſerts, had times of ſome little relaxation on certain great feſtivals: this, health, of body, and the reparation of the vigour of mind require in our weak mortal ſtate: the bow muſt be ſometimes unbent, or its ſpring and ſtrength will be irrecoverably impaired: but ſuch relaxation, is rather to be ſought in ſome exerciſe of walking, with improving converſation,

or

(12) S. Aug. Serm. cxcvi. (13) Luke x. 16. (14) Mat. xviii. 17.

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or other such rational amusement, conducive to health and virtue; not in such eating and drinking, as may lead us to set a value on, or seek a happiness in, what is our great humiliation by the passion of sensuality, which so easily mingles in it, and by the extreme watchfulness and guard which it always requires. Particularly, that eating or drinking can never be allowed, which exposes to immediate dangers of inordinate gratification of sensuality, or the least excess or intemperance, which carries the law very far; as S. Austin (15), and all the Saints teach us by their doctrine, and much more by their example. Far more horrible and scandalous are masks, promiscuous public dances, gaming, revellings, sotting in taverns, and other such criminal disorders; or any such as are immediate occasions of sin and scandal. The whole system of Christianity is overthrown, if such licentious pleasures are called innocent; or if those amusements could be justified, which are condemned by the voice of reason, the gospel, the canons of councils, and all zealous pastors of the church from the primitive ages, down to this present time. It is highly criminal and scandalous even to offer to make an apology for amusements which indulge idleness and sloth; or tend only to inflame inordinate desires, and to reduce a man under the ignominious slavery of the senses and passions; to rescue him from which, is the great design of religion. The spirit of a christian life is no less essentially a constant spirit of temperance, watchfulness, and penance, than of humility and charity. The reins are on no occasion to be let loose in seasons of relaxation and mirth; this law is never to be forgot. The subtle enemy, and our passions, would, by such an indulgence, gain a most pernicious advantage over us, and could not fail giving us many deep wounds. God on his side withdraws his succours from those who depart from the rules which he has prescribed them for governing their appetites and senses, and keeping their passions in subjection; he is sure to abandon such souls to their own weakness and wicked inclinations, and suffer them to perish in their own foolish presumption, by which they are their own unhappy tempters. Whatever diversions take off the restraint, which we are bound to put upon our passions, or to remove that watchfulness, with which it is every one's duty to guard all the motions of his heart, and all the avenues of the senses, precipitate the soul headlong. In the intestine war in which we are engaged

(15) Confessions, B. x.

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engaged againſt the fleſh, we are like a man ſwimming againſt a rapid ſtream; if he lets fall his arms he is carried impetuouſly down, and cannot again recover himſelf. The unhappy ſoul in the moments of this unreſtrained temper is diſpoſed unwarily to ſwallow the deadly bait, which the crafty enemy, who is always watching to devour, holds forth, and to be intangled in every ſnare which he ſpreads before her. If at any time, a moderate extraordinary allowance at table be neceſſary, let the Chriſtian ſanctify this debt to civil ſociety and charity, by ſo ſtrict government of himſelf, that he be in no danger of finding in it any incitement to gluttony. The circumſtance of the penitential time, the ſpirit of the church, and the compunction in which we are diſpoſing ourſelves for Lent, at this time, ought to make us more ſevere towards ourſelves. Can we ſufficiently deplore the blindneſs of thoſe who diſpoſe themſelves for the faſt of Lent by drunkenneſs, or other ſins more heinous than the tranſgreſſion of the faſt could be, at the thought of which they would ſhudder? The learned and pious Dr. Stapleton (16) bids them reflect, that it would, perhaps, have been a leſs evil for them not to have kept Lent, than to have uſhered it in ſo criminally. The ſight of the crimes by which multitudes profane this ſeaſon, ought more powerfully to excite us to compunction and penance, in order to avert the divine judgments, and make all amends in our power to the offended majeſty of our moſt merciful God. Can we love him, and not pine with David, and all his faithful ſervants, with zeal for the honour of his adorable name? Nor can we pretend to have the bowels of fraternal charity, if whilſt we ſee our brethren ſin and periſh eternally, we can remain inſenſible. Moſes (17) when the Iſraelites ſinned, prayed that God would forgive them with ſo much earneſtneſs, as to deſire to ſuffer the ſevereſt effects of God's juſt vengeance himſelf, rather than that they ſhould not by ſincere repentance be brought to the grace of pardon and mercy, or be cut off in their ſin. St. Paul wiſhed himſelf to be an Anathema from Chriſt (c), for his brethren the Jews, that they might be converted to God,

(16) Staplet. adv. Bacchanal. T. ii. p. 553.
(17) Exod. xxxii. 32.

(c) Some with S. Jerome apud Algaſiam, &c. underſtand this of corporal death, which blots a man out of the number of the living upon earth. S. Chryſoſtom, in Rom. ix. 7. and S. Iſidore of Peluſium, vehemently declare againſt this interpretation, as extenuating the ardour

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and his Name glorified by more hearts (18). S. Cyprian declares (19), that when any Chriſtian fell into apoſtacy, or ſin, his bowels ſeemed torn aſunder, ſo vehement was his grief and confuſion. S. Chryſoſtom tells his flock (20), that if any one among them ſinned, he ſeemed like one dead, his bowels were diſturbed, and his ſight loſt, ſo as not to be able to ſee the light. David fainted away at the ſight of ſin in the ungodly (21). Can we perſuade ourſelves that we have any ſpark of the divine love, if it does not kindle ſomething of this zeal in us, if we can ſee with indifference God offended, and by his own choſen people, and his name blaſphemed through them among infidels? Upon this double motive of zeal, pious Chriſtians more earneſtly enter into the ſpirit of the church at this time, in their exerciſes of compunction and prayer, to which ſhe invites and exhorts them, not only for themſelves and for a preparation to Lent, but alſo for the ſins of others.

When many profaned New Year's Day with the like heatheniſh revellings, ſeveral councils commanded that day, or the Calends of January to be kept a rigorous faſt. Of this law, which ſubſiſted till that abuſe ſeemed ſufficiently baniſhed, St. Iſidore of Seville, writes as follows (22): "Our holy Fathers, conſidering how many are carried into "exceſs and ſin on this day, have ordained on it through all "churches, over the whole world, a public faſt, by which "carnal Chriſtians may be brought to underſtand the enor-"mity of their crime, for which it is neceſſary that all "churches

(18) Rom. ix. 3. (19) S. Cypr. l. de lapſis prope initium.
(20) S. Chryſ. (21) Pſ. cxviii.
(22) S. Iſidore de Offic. Eccleſ. l. ii. c. 40.

of the charity of the ſaints; and the Book of Life means in other places of Scripture the number of the predeſtinate. It would be erroneous in faith to underſtand this of reprobation, as it includes a ſtate of ſin, and the hatred of God. It muſt be reſtrained to the external ſufferings, with the loſs of the intuitive viſion of God or beatitude; if this were poſſible with the divine love. The ſuppoſition was impoſſible, but expreſſed the vehemence of his grief, zeal and charity. He ſpoke this entirely ſecure, ſays S. Auſtin, (l. ii. in Exod. 32. 147. T. 3. ed. Ben.) that the concluſion might be drawn from what follows, that as God would not blot him out of the Book of Life, whilſt he perſeveres in his love, he would pardon their ſin; yet remark the enormous evil of their ſin, which Moſes expiated by the ſlaughter of great multitudes of them, while he addreſſed himſelf to God in ſuch words in their favour. The ſame Father obſerves, Moſes ſo vehemently loved them; God himſelf loved them, who ſo much terrified them outwardly by his voice (qu. 149. ib. Col. 465). See S. Tho. Aquinas, Lect. i. in c. ix. Roman. p. 230. Eſtius, Fromond. ib.

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" churches ſhould faſt." S. Ambroſe preaching on that occaſion ſays (23); " Let us then faſt, that they may ſee their " criminal mirth is condemned by our abſtinence and pen- " ance." And S. Auſtin (24): " If we have any true ſenſe " of the ſpiritual ſins and miſeries of the idolaters, let us " mourn for them; and that our prayers may be more pow- " erful, and be heard, let us faſt for them." S. Aug. Serm. in Pſ. xcviii. n. 5. T. iv. p. 1062. See alſo S. Cæſarius, Serm. vii. in App. Serm. S. Aug. ed. Ben. This faſt on new year's day is mentioned by the ſecond council of Tours, can. xvii. the fourth of Toledo, can. xi.

The ſecond council of Tours in 567, commands this faſt, and it is recorded in the ancient Roman order, or the old Liturgy and Ritual of that church (25), &c.

Theſe exhortations we now more juſtly apply to the exceſſes of this ſeaſon; S. Charles Borromæo gave many ſevere mandates and paſtoral charges and inſtructions againſt the profane diverſions of Shrovetide (26). In one he cries out, " Are theſe the works of the children of the church? Such " from this time are unworthy to bear that name: they are " indeed children, but unnatural and ungrateful againſt the " moſt tender mother. God calls upon us to mourn, but " deſpiſing his voice, we run to banquetting. The voice of " the Lord of Hoſts hath been revealed in my ears; if this " iniquity ſhall be forgiven you till you die, ſaith the Lord " of Hoſts, (Iſa. xxii. 14.) by the mouth of his prophet (27)." This holy paſtor proceeds tenderly to exhort the faithful not to be of the number of thoſe who are blind and hardened in their courſes, but to employ theſe days in diſpoſing their hearts to a perfect ſpirit of compunction, in preparing themſelves for a ſtate of penitential exerciſes, in pouring forth moſt ardent prayers, alſo for their brethren, and weeping for them with the whole church. Cardinal Palæota Archbiſhop of Bologna, who after S. Charles Borromæo, was a ſecond great light of zealous paſtors, and an illuſtrious inſtrument of the divine mercy, in ſtemming the decay of piety, and repairing the breaches made by many lukewarm Chriſtians in the diſcipline of the church, inſtituted at Bologna, perpetual public prayers called of thirty hours, in the monaſteries

(23) S. Ambroſe, Serm. ii. in Calendas Januarii.
(24) S. Auſtin, Serm. in Pſ. 98.
(25) Vetus Ordo Romanus, cap. 29.
(26) St. Charles, Acta Eccleſiæ Mediolan. T. ii. p. 920. &c.
(27) St. Charles T. ii. p. 922. Pontificale Bononienſe p. 344.

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and parish churches, during the three days of Shrovetide, with indulgence and sermons (28). S. Charles, in his fifth council at Milan, had instituted and strongly recommended the like devotions. S. Philip Neri, with like zeal and the most wonderful success, instituted at Rome devout processions to the seven principal churches of devotion, during these three days. The devotions of forty hours prayer, with exposition of the holy sacrament, solemn salutations and benedictions, sermons, and other such practices, are now instituted in most places during this time, and are strongly inculcated by Cardinal Camus Bishop of Grenoble, and innumerable other zealous and learned prelates. Religious persons of both sexes pass great part of these days at the foot of the altars, and are joined by great numbers of pious seculars, to which they are strenuously exhorted by zealous preachers. Father Angel of Joyeuse who was once Duke, Peer and Marshal of France, but renounced his honours and estates to serve God in the austere penitential state of a Capuchin friar, preached one year at Lyons against the riotous disorders of Shrovetide, with a zeal sparkling in his eyes, and with such fruit that the whole city passed those days in works of piety and devotion, instead of the accustomed disorders. The learned Cardinal Lambertini, afterward the great Pope Benedict XIV. appointed at Bologna the prayers of forty hours with sermons, penitential processions, the exposition and benediction of the blessed Sacrament; and in his mandate, cries out, the world invites you on one hand, God and his ministers in his Name, on the other hand. Now you will shew which you choose to follow; under whose standard you fight, whose cause you espouse (29). This Pope granted for the ecclesiastical state, a plenary indulgence to all who confess their sins, communicate, and devoutly visit any church, in which the blessed Sacrament is exposed on three days of each of the weeks of Septuagesima, Sexagesima and Quinquagesima, against the profanations of Shrovetide. His successor Pope Clement XIII. extended this grant to the whole church, by a brief dated 23d July 1765. In the same he earnestly exhorts all ecclesiastical persons, to spend much of that time in prayers, weeping between the altar and the porch, as God and the church invite them to do, in order to avert his indignation, and preserve the people from being withdrawn in the day of temptation, from the path of the Lord. Felix of Wazvrans, late Bishop

(28) Instr. Pastoral du Card. Camus. Tit. vi. Act. 10.
(29) Ben. XIV. Instit. xiv.

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Biſhop of Ipres, in his zealous paſtoral inſtruction in 1768 (30), adds a ſerious charge in his dioceſe, that all clergymen refrain from all banquets, entertainments, and aſſemblies of diverſion; from looking out at the windows or doors at any perſons maſked, &c. that they never appear abroad at this time, only in the church, or on the road to it, or with the ſick in their hoſpitals; and paſs this time ſequeſtrated in mind and body, and in recollection attend all parts of the public office, and at the forty hours prayer. The Baron of Montmorency, who was Chancellor of the Exchequer or Treaſury in Flanders in the reign of Philip II. and joined the moſt eminent virtues of a contemplative ſtate, with the duties of his diſtracting office, among the devout prayers which he compoſed for the feſtivals of the year, has left us pathetic devotions for Shrovetide, in which a pious ſoul laments the public diſorders of the world, together with thoſe of her own heart. Penitential Pſalms, and other ſuch devotions and litanies, with entertainments on the ſufferings of Chriſt, and the holy Sacrament of the Altar, are moſt ſuitable at this time.

(30) I. 18.

THE

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THE FIFTH TREATISE,

ON THE

FAST OF LENT.

CHAP. I.

On the Inſtitution and Obligation of this FAST.

LENT is a moſt ſolemn yearly faſt of forty days, obſerved by the Chriſtian church before the feaſt of Eaſter (a). This great eccleſiaſtical law is on many accounts moſt holy and moſt venerable to Chriſtians. It is venerable eſpecially for its antiquity, for the univerſality of its obſervance, for its ſanctity and manifold ſpiritual advantages. If we trace the religious obſervance of Lent through every age from our time, we ſhall find it clearly mentioned in the councils, and eccleſiaſtical writers of every century, up to the very firſt; and that ſuch monuments and vouchers in all parts of the church evidently carry it as high as any ſuch monuments are extant, that is, to the time when the immediate diſciples of the apoſtles were living, and governed the chief ſees. Daillé, the famous French Calviniſt miniſter, who has written againſt this holy faſt with the greateſt warmth, allows it to have been univerſally eſtabliſhed in the church in the fourth century, and obſerved ever ſince that time (1). Indeed it is enforced ſo frequently, and in terms ſo clear in the ſermons and other writings of the greateſt lights of that time, and of the greateſt paſtors that ever adorned the church of God with their learning, zeal, and piety, in any age ſince its firſt founders, that to call this in queſtion would be open madneſs, deſpair, and extravagance. This confeſſion, of the warmeſt adverſary of this holy faſt, carries its antiquity

(a) The Latin and Greek names ſignify the faſt of *Forty Days*, *Quadrageſima*, Τεσσαρακοστὴ. And hence are derived the French, Italian, Spaniſh, &c. words, to expreſs this holy term. The Engliſh word *Lent* ſignifies the Spring faſt, *Lenten-Tide* in the ancient Engliſh-Saxon language being the Spring ſeaſon. See the Engliſh Saxon dictionaries of Junius, Benſon, Raymund, Lye, alſo Cambden, &c.

(1) Dallæus, l. de Jejun. &c. Quadrag. c. 10.

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quity very high; and we may ask him how it could be then so universal if it was not far more ancient? Which indeed is clear by the positive evidence of the three foregoing ages. When a dispute was raised in the church in the second century, about the time when the solemn yearly fast was to be closed, as Eusebius expresses it from the Synods of that time (2); and the feast of Easter kept, which the Asiatics celebrated with the Jews on the 14th day of the first lunar month, most others with the church of Rome on the Sunday following, both when S. Polycarp came to Rome to confer with pope Anicetus about it, in 158, and when S. Irenæus wrote to pope Victor in favour of a toleration of this different custom of the Asiaticks; about the year 200, all churches agreed in keeping the solemn ante-paschal fast of Lent (3). Some indeed have doubted whether Lent was first instituted of forty days; because S. Irenæus (4) mentions that Christians followed different rules of discipline and practice, both in the number of days, and the manner of observing the fast before Easter. "For some thought they ought to fast one day, others two, "others more; and some extended this fast to 40 days. "They measure their day by comprizing the hours both of "the night and of the day. And this variety among those "that observe the fast did not begin in our age, but long "before us among our ancestors, many of whom probably "not being very exact in their observance, handed down to "posterity the custom as it had been through simplicity or "private fancy introduced among them. Yet all these live "peaceably one with another, and we also keep peace together. For the difference in observing the fast does only "so much the more commend the common unity of faith, "in which all are agreed (b)." Some (5) have understood

(2) Euseb. l. v. Hist. c. 23. (3) See S. Irenæus, Fragm. ep. ad Victor. ap. Eus. l. v. Hist. c. 24. and in Edit. nov. oper. ejus p. 340.
(4) Loc. citat. (5) Beveridge, &c.

(b) Baillet (*Sur les Fetes mobiles. Diss. sur la Careme.*), with some others pretend, that S. Irenæus here speaks of the whole Lent, which he thinks some then confined to a few days, and some even to one. The writers by placing the point before the word *Forty*, not after it, in which both manuscripts and printed copies vary, read the second period thus: "Some fast 40 hours, comprizing the night and the day." viz. The 40 hours that Christ remained dead. But the learned bishop Beveridge, Dom Massuet and others justly reject this transposition, because no one ever counted a day of 40 hours; and nothing could be more ridiculous than the sense they give this transposed sentence: For in 40 hours who could doubt but the night must be joined with the day, especially if we speak of the space of time that Christ lay in the grave. Let any one repeat

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this as ſpoken of the whole faſt of Lent; but take notice, that thoſe who keep it according to the exact rule, make it of forty days (c). But Dom Maſſuet (6) demonſtrates that S. Irenæus ſpoke of this difference in diſcipline, not with regard to the whole Lent, but the part of it in which the faſt was moſt auſtere, in which the paſſion of Chriſt is particularly commemorated: For this was peculiarly called the antepaſchal faſt, and this ſome obſerved with a faſt of ſuperpoſition, (or of more days than one without taking any ſuſtenance) and all kept it at leaſt a *Xerophagie*, or faſt, on which in the meal taken in the evening they lived only on dried meats, that is, on bread, ſalt and water, as S. Epiphanius expounds it (7), to which ſome added raw herbs or pulſe. This ſevere faſt was kept according to every one's devotion for more or fewer days in holy week, and by many all Lent. This is the variety of diſcipline which this father appeals to, as

(6) Diſſert. in S. Irenæum. l. i. n. 23. p. 87. (7) S. Epiph. de Expoſ. Fidei.

repeat the ſentence to himſelf and conſider if any writer could have been capable of ſuch nonſenſe and tautology. Dom Maſſuet the learned Benedictin, editor of S. Irenæus's works, has demonſtrated the abſurdity and error of this pretended reading, and reſtored the new one given above. The ſame had been before pointed out by biſhop Beveridge (In Cod. can. vindic. l. iii. de Jej. Quadrag. c. vii. p. 395.) who proves that S. Irenæus affirms none to have kept the true exact rule of Lent who did not faſt 40 days: And he who wrote before the end of the ſecond century ſays, this had been eſtabliſhed long before the time when he wrote; which muſt carry us back at leaſt 100 years; conſequently to the time of the apoſtles. Biſhop Patrick (Diſc. of faſting in Lent, ch. xvi. p. 143.) and biſhop Hooper (Diſcourſe of Lent, Part. 1. ch. 3.) make the ſame remarks on this paſſage of S. Irenæus, which Rufin and Chriſtopherſon had tranſlated accurately, referring 40 to the days. Henry Valois ſtands ſelf-condemned in referring it to hours; for to make ſenſe he is obliged to blot out the word ἡμέρας or day, and ſubſtitute νηστείαν or faſting, foiſting in this alteration againſt the authority of all manuſcript and printed copies. To make the ſenſe; "they meaſure "the faſt (not the day, which would be nonſenſe) of 40 hours." In the true reading, the ſenſe is clear and neceſſary to exclude ſome faſts of the Jews, in which they eat in the night, as the Turks now do. Thus do theſe three learned Proteſtant biſhops ſolidly refute the diſtorted falſe interpretation of the famous paſſage of S. Irenæus given by Daille and ſome others. See Dr. William Beveridge (who died biſhop of S. Aſaph's, Anno, 1707.) Dr. George Hooper (made biſhop of Bath and Wells in 1703.) Dr. Simon Patrick (who died biſhop of Ely, in 1707.) Dom Maſſuet, the Mauriſt monk (who publiſhed the works of S. Irenæus at Paris, in 1710.) and Dom de l'Iſle, Mauriſt Monk; Hiſtoire Dogmatique and Morale du Jeune, 1741. t. ii. p. 104.

(c) Τοιαύτη ποικιλία ὐ νῦν ἀφ' ἡμῶν γεγονυῖα, ἀλλὰ καὶ πολὺ πρότερον ἐπὶ τῶν πρὸ ἡμῶν, τῶν παρὰ τὸ ἀκριβὲς, ὡς εἰκὸς, νεωτερισάντων τὴν καθ' ἁπλότητα καὶ ἰδιωτισμὸν συνήθειαν ὡς τὸ μετέπειτα πεποικότων.

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as is manifeſt from other fathers. S. Dionyſius of Alexandria, about the middle of the third century, mentions this different manner of faſting on the ſix days which immediately precede Eaſter; ſaying (8), that ſome paſſed theſe ſix days without taking any nouriſhment, others four, others only two. S. Epiphanius, in the fourth century, diſtinguiſhes the faſt of Lent into three parts: The firſt till holy week, in which the Xerophagie was not of precept: The ſecond comprized the ſix days of holy week, on which all were obliged to keep Xerophagie, that is, to take nothing at their meal after ſun-ſet but bread, ſalt and water: A third part of the faſt was not of obligation like the two former, but of devotion or counſel only: This conſiſted in a faſt of ſuperpoſition in holy week, which ſome kept for two, others three, others four days, and ſome the whole week. The council of Ancyra, in the fourth century, confirms, as of precept, the practice of thoſe which S. Irenæus calls exact, in theſe words: "It is neceſſary to faſt the forty days of Lent, uſing only xerophagie or dry meats (9)." But this ſeverity ſeems to have been of precept only in few churches, except for holy week, in which it was univerſal. The name of the forty days faſt (d) demonſtrates that Lent was of about that number of days, or that the beginning was about the fortieth day before Eaſter, which, by ſubtracting the Sundays, will leave thirty-ſix for the faſt, if we begin the number from Sunday the forty-ſecond day, or ſix weeks before Eaſter (e).

(8) Dionyſ. Alex. ep. Canon. ad Baſilid. Can. i. T. i. Conc. p. 835.
(9) Conc. Ancyr. Can. 50. T. 1. Conc. 13. 1506.
(d) *Quadrageſima.* Τεσσαρακοστὴ.
(e) The council of Laodicea, held, according to biſhop Beveridge, in 365, according to Daille in 360, not only commands the entire 40 days to be faſted without uſing at the meal in the evening any other than dry meats, but clearly ſhews that it conſiſted of many weeks. For it forbids the faſt to be tranſgreſſed on Thurſday in the laſt week, (which probably ſome pretended to do in honour of Chriſt's laſt ſupper) ſaying this would break and diſhonour the whole Lent, (can. 50.) It forbids any to be admitted to baptiſm who had not begun their preparation among the Catechumens, at leaſt before the end of the two firſt weeks of Lent, (can. 45). And it mentions that (according to the diſcipline of the Greek church) the holy myſteries were only to be offered on Saturdays and Sundays every week of Lent, (can. 59). The fathers in that fourth century clearly explain Lent to be of forty days, as S. Ambroſe (l. de Noe & Arcâ c. xiii. & l. 4. in Luc.) S. Gregory Nazianzen (Carm. de Silentio Jejunii) S. Jerom. (in cap. 3. Jonæ). Theophilus of Alexandria, who in his firſt and ſecond paſchal epiſtles counts by the days of the Egyptain months, of which Lent was compoſed in thoſe years, forty days; and often calls it the faſt of that term. Daillé

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This name of the forty days fast for Lent was used by Origen (10), and subsequent writers in every succeeding age, in such manner as demonstrates it to have been used and understood by all Christians, of this fast before their time (11). This name could never have been given to the great antepaschal fast, had it not then been of about forty days, though it was afterwards used sometimes for any long annual stated course of fasting. Thus the Montanists were said to have kept three quadragesimas in a year (12), though probably

(10) Orig. hom. 10. in Levit. T. i. ed. de la Rue. (11) See Beveridge, loc. cit. cap. vi. adv. Dallæum. (12) S. Hier. ep. ad Marcel.

Daillé confesses it to have then been of forty days, but pretends it was not so before the middle of that century; but how could it at once have been made universally so, and without any synod or new decree? Had it been a new law, how could Theophilus call it an apostolical tradition? S. Ambrose says it is confirmed by the authority both of the Old and New Testament. S. Gregory Nazianzen writes, that it is prescribed by the law of Christ the King, &c. A little before these fathers wrote, the general council of Nice in 325, calls it by the same name of the forty days fast, and speaks of it as well known and observed wherever the Christian Faith was established. For in order to correct abuses that might spring up, and prevent schisms, it enjoined two synods to be held yearly in every province; the one before Lent, the other in Autumn. "Let synods be held, one before the fast of forty days, that "all dissentions being removed, and souls being cleansed from all filth, "they may be presented pure to God." (Conc. Nicæn. can. v.) The fathers of this council were assembled out of all the provinces both of the east and west, enumerated by Dr. Beveridge, and they speak of this fast as known as well to all Christians as the season of Autumn. Daillé pretends that the council uses the name of the *forty days fast*, to signify a fast which at most did not exceed six days. How ridiculous this would make that venerable council, Beveridge shews, with the most convincing strength of reasoning, and adds, "We who honour those "most holy fathers, as the most faithful and most courageous champions of our faith, with the highest veneration we are able, can never be so criminally weak as to believe they could so absurdly misapply that word, and so shamefully mock the whole church." He observes, moreover, that they could not use this word in any but its own proper sense, the same which it bore in the following councils and writers of that age, whom Daillé cannot pretend to construe but of a Lent of about forty days. It is also clear, from the council of Nice, that this word was used and understood in every part of the church in this same sense of a fast of forty days; which proves Lent to have been more ancient, not first commanded by that council, as Daillé would fain persuade the world. S. Athanasius, who had been present in the council of Nice, clearly speaks of the forty days of Lent consecrated to fasting, prayer, and hearing the word of God (Epist. Encycl. ad Episc. n. 4. T. i. p. 114. & Apol. ad Imper. Constantium, n. 15, 16. p. 304). Constantine the great, in his rescript to enforce the execution of the decree of the council of Nice, about the time of keeping Easter, complains

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the two laſt were not ſo long or ſo rigorous as the firſt; and we commonly ſay that S. Francis of Aſſiſio inſtituted in his order four Lents in a year, though differing in auſterity, and in the term of days, and only the general Lent of the church to be kept in ſpring; from which the name is applied to the reſt. The name of the forty days faſt muſt have been commonly given to Lent in the ſecond century, and perhaps in the very time of the apoſtles, as Rigaltius thinks; conſequently this faſt muſt have then been of about forty days, for otherwiſe it could not have been ſo called barely from the forty days faſt of Chriſt in the deſert (13).

(13) See this conceit of Rigaltius, (not. in Tert. de Jej. p. 559.) confuted by Beveridge, c. iv. n. iv. p. 358.

plains that ſome did not obſerve the faſts appointed before Eaſter, (ap. Euſ. l. 3. de Vit. Conſtant. c. 18. p. 493). which he calls "The preſcribed faſts, ωρισμενας νηστειας. (ib. et ap. Socrat. l. i. c. ix. p. 31. et Theodore, l. i. c. 10.) The council of Gangres, very ſoon after that of Nice, pronounces Anathemas againſt thoſe who deſpiſe and tranſgreſs the common faſts delivered down and kept by the church. And the council of Laodicea, canon 2. ſays, Δει πασαν την τεσσαρακοστην νηστευειν ξηροφαγουντας. (See Conc. Gangr. can. xix. Conc. T. ii. p. 423. et Fleury B. xvii. p. 335). Long before the council of Nice about the year 250, Origen mentions Lent by the name of the forty days conſecrated to faſting (Hom. x. in Levit. n. 2. p. 246. nov. edit. Ben.)

There were always found looſe Chriſtians, who upon various pretexts ſtudied to curtail or enervate the ſeverity of this faſt. Theſe might ſometimes form ſo conſiderable a body as to ſeem to ſome ſtrangers to have introduced a cuſtom of a certain relaxation. This perhaps gave occaſion to what Socrates the hiſtorian wrote, (l. v. c. 22. p. 286.) copied by Caſſiodorus, (Hiſt. tripart. l. ix. c. 38. p. 349): Giving an account of the difference of rites and ceremonies in diverſe churches, he ſays, "The Romans faſt three weeks before Eaſter, only "the Sabbaths and the Lord's days excepted. The Illyrians, all "Greece, and the Alexandrians faſt ſix weeks. Others (in the coun-"tries from Conſtantinople to Phœnicia) begin their faſt ſeven weeks "before Eaſter, but only faſt fifteen days by intervals. And it is won-"derful, that when they differ ſo much about the number of days, they "ſhould all call it the quadrageſimal faſt." &c. Here he commits ſeveral evident miſtakes. That the Sabbath or Saturday was not excepted from the faſt in Lent at Rome, but a faſt all the year, we are aſſured by S. Ambroſe and S. Auſtin, both eye-witneſſes. And that Lent was a faſt of forty days by apoſtolical inſtitution, is affirmed at that very time by S. Leo, biſhop of Rome, (Serm. xlii. in Quadrag. 5.) c. iii. T. 1. p. 219. et Serm. xliii. (in Quadr. 6.) c. ii. p. 222. Serm. xlv. (Quadr. 8.) c. 4. Serm. xlvii. (in Quadr. 10.) c. i. Serm. xlix. (in Quadr. 12.) c. i. p. 240. And by Caſſian (Collat. xxi. c. 24 et 25.) &c. So that Socrates, who wrote at Conſtantinople, was either miſtaken, or only ſpoke of ſome particular ſect, as of the Novations, to whom this hiſtorian was attached, and who perhaps had adopted a different diſcipline,

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As the disputation about the time of celebrating Easter, as stated by Eusebius and S. Irenæus, which was started in the middle of the second century, whilst the immediate disciples of the apostles were yet living; and the received name of the forty days fast clearly shews Lent to have been older than that time; the same is also evident from the heresy of Montanus, which sprung up in Phrygia, in 171, and soon was carried to Rome. This Heresiarch calling himself the Paraclet promised by Christ, endowed with the fulness of the Holy Ghost, pretended to raise the law of Christ to an higher

discipline, out of a spirit of opposition to the church, as bishop Hooper imagines them to have done in this point of Lent, (p. 84. & 139.) That such practices were abusive, and deviated from the regular fast of Lent, is clear from the repeated canons, and the rules laid down by the fathers of that age. A zealous prelate, who flourished about the fifth century, in a sermon printed amongst those of S. Ambrose, (Serm. xxiii. in Quadrag. 7. h. 3. nunc in Append. T. ii. part 2. p. 421), declaims against those who imagining themselves too weak to fast all Lent together, made it a fast of seven weeks, and fasted the weeks alternately; who, he says, put a cheat upon their own souls by a fast which cannot avail them. Socrates plainly implies that Lent was of forty days when it first obtained the name of the Quadragesimal fast, by the surprize he expresses, that those who made it of a shorter duration should still give it that name. Sozomen, who usually follows Socrates, here avoids his double mistake about the practice of Rome. "The Quadragesimal fast," says he, "some observe six weeks, as the Illyrians "and western churches, and all Libya, Egypt, and Palestine: Others "make it seven weeks, as the people of Constantinople, and the na"tions as far as Phœnicia: Others fast only three of these six or se"ven weeks by intervals: Others the three weeks immediately before "Easter: And others only two weeks, as the Montanists." (Sozom. l. vii. c. 19. p. 735.) Cassian observes, that some churches kept their Lent six weeks, (as those of the west); others seven weeks, (as the eastern); yet neither fasted above thirty-six days. For though six weeks make forty-two days, yet the western churches excepted out of the fast all the Sundays, which make six days; and the eastern churches, both the Sundays and Saturdays. (Cassian. Collat. xxi. c. 24.) Hence it is clear that Lent consisted of thirty-six days of fast, and of forty or more of abstinence. Those who made it less, or fasted the weeks alternately, were either Hereticks or loose livers, unless the weakness of their health required such a dispensation. S. Gregory the great defines the fast of Lent to have only comprised thirty-six days, the six Sundays being excepted as to the fast (*Hom.* 16. *in Evang.* n. 5. T. i. p. 1494.) To make the fast of forty days, four were added soon after, of which Ratramnus (l. 4. *contra Græcor. Opin.* c. iv. T. 2. *Spicileg.* p. 121.) and others are vouchers. From this time, not the first Sunday, but the foregoing Wednesday, is in the west the head of the fast. The Greeks, to make up for the Saturdays and Sundays which they do not fast, make their abstinence from flesh of eight weeks; that from eggs and cheese of seven weeks. (Ratramn. ib. p. 123.) For the Greeks never fast on any Saturday in Lent except on Easter eve.

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higher perfection than had been delivered by the apoſtles. He therefore inſtituted three Lents in the year. With his errors and blaſphemies the church juſtly condemned this practice, founded in ſuperſtition and ſchiſm, but maintained her ancient Lent, which was even then called the faſt of forty days, and obſerved throughout the whole world. "We "faſt one Lent of forty days in the year, the whole world "herein agreeing with us. They faſt three Lents every "year, as if three Saviours had ſuffered (14)", ſays S. Jerom, where for Lent he uſed the name of the faſt of forty days. Tertullian, when a Montaniſt, undertook to defend the ſuperſtitious faſts of his ſect, and reaſoning againſt the Catholicks, argues, that they kept a yearly Lent. He tells them they grounded the law of their faſt on thoſe words of Chriſt, that his diſciples ſhould faſt when he the Spouſe ſhould be taken from them (15). This, Tertullian pretends, can only regard the two days when he lay dead, from Good Friday to Eaſter Day in the morning; and he tells them they faſted other days before thoſe two, (which we may reaſonably underſtand of the reſt of the forty days); and moreover the ſtations (f) on Wedneſdays and Fridays. Tertullian thought the words of Chriſt, that his diſciples ſhould faſt when he was taken from them, imply a divine precept of faſting on thoſe days on which we commemorate him dying on the croſs, and lying in the grave; this does not exclude the apoſtolical or primitive inſtitution of the faſt of Lent, nor is he a competent judge in theſe matters.

That the apoſtles commanded the paſchal faſt, or of the laſt days of Lent, in memory of the death of Chriſt, all antiquity proclaims (16); nor can we as it ſeems doubt but they either commanded, or at leaſt pointed out and directed the faſt of all Lent, in imitation of our Lord's faſt, which they, or rather their immediate ſucceſſors, paſſed into a ſtrict law, and the cuſtom of the primitive churches confirmed. For S. Irenæus, older than Tertullian, calls the rule of faſting forty days, with Xerophagie, or the uſe only of dry meats, the right and exact faſt of Lent, and the fathers call Lent an apoſtolical tradition or inſtitution. "We "faſt one Lent by apoſtolical tradition, the whole world agreeing

(14) S. Hier. ep. 27. ad Marcellam. T. iv. p. 64. (15) Mark xi. Luke v. (16) Tert. l. de Orat. c. xiv. & l. Adv. Psychic. c. 14.

(f) Ecce convenio vos et præter Paſcha citra illos dies quibus ablatus eſt Sponſus, et Stationum Jejunia interponentes. Tertul. de Jejun. c. xiii. p. 551.

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agreeing with us herein," says S. Jerom (17). The same father, in another place (18), reckons the fast of forty days no less among apostolic traditions than the observation of Sunday, Easter and Whitsuntide, as bishop Beveridge shews (19). S. Leo frequently calls Lent an apostolical institution (20). S. Peter Chrysologus says, it is not an human invention, but of divine authority (21). Theophilus of Alexandria, in his three paschal letters, declares Lent is to be kept according to the tradition of the apostles, and the insinuation of the gospel. The same is inculcated by his nephew and successor, S. Cyril of Alexandria, in his paschal homilies. S. Isidore of Seville says, "Lent is kept "over the whole world by an apostolic institution" (22). S. Dorotheus says, "The holy apostles consecrated the fast "of Lent as a tithing of the year, to penance and the "purging away of sin" (23). This indeed we ought to conclude according to that prudent rule of S. Austin (24), that "whatever days we keep not from any written law, "but from tradition, and which are observed over the "whole world, are understood to be recommended and es- "tablished either by the apostles, or by plenary councils, "such as the annual solemnities of the passion of Christ; "of his resurrection and ascension; and of the coming of "the Holy Ghost. And whatever else is found, which is "observed by all persons throughout the church, on all sides "where it has extended its pale (g)." The same rule he lays down in another place in clearer terms, and again expressly applies it to Lent. "What the whole church main- "tains, and what was not instituted by councils, but always "observed, is justly looked upon to be derived from the "authority of the apostles (25)." In the apostolic canons the precept of Lent is clearly expressed (26). The Therapeuts,

(17) S. Hier. ep. 27. ad Marcellam. (18) S. Hier. l. 2. in Galat. c. 4. (19) l. 3. de Jejunio Quadragesimali. c. viii. n. 2. p. 405. (20) S. Leo m. Serm. 4, 5, et 9. de Quadragesima. (21) S. Pet. Chrys. Serm. 11. et 166. (22) S. Isid. Orig. l. vi. c. 19. (23) S. Doroth. Doctrina, 15. (24) S. Aug. ep. 118. ad Januar. T. ii. (25) S. Aug. l. iv. de Baptismo, c. xxiv. n. 31. T. ix. p. 140. (26) Can. Apost. lxix. See the antiquity of this canon vindicated by Beveridge, Proem. in Cod. Can. et l. iii. p. 338.

(g) Daillé objects, that S. Austin says that the church instituted Lent; but his words are, that this law was confirmed by the custom and practice of the church, which is quite another thing; and presupposes the institution. *Ecclesiæ consuetudo roboravit.* l. iv. de Bapt. c. 24. In the same place he proves its institution to have been apostolical, from the words quoted in the text.

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peuts, (i. e. ſervants of God) and contemplatives, according to Euſebius, S. Jerom and others, were Chriſtians, and diſciples of S. Mark in Egypt; they certainly were numerous in that country, immediately after the apoſtles time, and doubtleſs whilſt they were living. Now Philo, who calls them a ſect of the Jews in Egypt, informs us, that, before the great feaſt of Eaſter, (as Euſebius calls it) they faſted ſeven weeks, during which time no food was allowed among them but bread, ſalt and hyſſop (27).

Proteſtants generally allow the faſt of Lent to be of primitive antiquity, but deny that it was of precept; which is nevertheleſs clear from ancient councils and fathers. It is evident that the Lent which the Catholics kept, when the hereſy of the Montaniſts was broached, was a faſt of precept; as thoſe Heretics made their three Lents (28). Whence S. Jerom, writing againſt them, ſays, "Not but it is lawful "to faſt the whole year, except in Eaſter-time: But it is one "thing to make an offering by neceſſity, another to do it by "free choice (29)." The council of Laodicea uſes a Greek word, which expreſſes the ſtricteſt abſolute obligation of faſting the forty days of Lent (h). S. Baſil declares, that whoever is able to keep this faſt, yet breaks it, will be arraigned for this tranſgreſſion before him who is the legiſlator of the faſts, meaning God himſelf (30). S. Cæſarius of Arles pronounces, "To faſt on other days is a remedy of "ſin, or entitles to a reward: Not to faſt in Lent is a ſin. "He who faſts at another time ſhall obtain pardon: He "who is able, and does not faſt on theſe days, ſhall ſuffer "puniſhment (31)." Theophilus and S. Cyril, patriarchs of Alexandria, S. Leo and others, who inculcate that all Chriſtians are to faſt Lent by apoſtolical tradition, ſtrongly expreſs the obligation of complying with this law (i).

(27) Philo. l. de Vita Contemplat. See Beveridge, p. 370. (28) See Tert. de Jejunio. (29) S. Hieron. ep. xxvii. ad Marcell. adv. Montan. (30) S. Baſil. hom. ii. de Jejun. (31) S. Cæſ. Arel. hom. ii.

(h) Τὰς παραδιδομένας, πηγὰς εἰς τὸ κοινὸν καὶ δυλασσομένας ὑπὸ τῆς ἐκκλησίας. Concil. Gangren. can. xix.

(i) S. Auſtin ſays, ep. lxxxvi. ad Caſulan. that he finds in the goſpels or apoſtolic writings, that faſting is commanded, but not on what days we are bound to faſt, by the precept of Chriſt or the apoſtles. This Daillé thinks a ſolid objection to the precept of this faſt: But does not take notice that S. Auſtin ſpeaks of the weekly Faſt of Saturday. Neither do any pretend the Time of Lent to be determined in holy Scripture. See Beveridge, c. 81. p. 407.

Calvin and his diſciples urge againſt the precept of Lent, the fact of S. Spiridion, in the middle of the fourth century, who in Lent gave

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S. Gregory Nazianzen, writing to Celusius, a magistrate who did not fast the Lent, expostulates with him as for a great crime, and amongst other things, says to him, "O Judge, "you commit a crime by not fasting. How will you keep "human laws, who despise and transgress divine laws (32)?" Amongst the sermons of S. Ambrose we have seven on Lent, which in the Benedictin edition are placed in the appendix, because they seem rather to belong to S. Maximus of Turin, who died in 456. This ancient father often inculcates, that a transgression of this fast is a grievous crime. "It is not a "light offence," says he (33), "to break the fast pre-"scribed." And in another place (34), he calls it a transgression; an obstinate rebellion; a violation of the law which God has prescribed for our salvation. He says, "That to "neglect entirely the fast of Lent is a sacrilege: To trans-"gress it in part is a sin." It would be too long to sum up the canons of councils, which, from the third century to our times, strictly enjoin the observance of the quadragesimal fast. In the sixty-ninth, among the apostolical canons, it is enacted, "If any bishop, priest, deacon, reader, or "precentor, does not fast the forty days of the passover, or "the (weekly stations of) Wednesday and Friday, unless "by bodily weakness he be not able, let him be deposed. "But if he be a layman, let him be excommunicated." The council of Gangres, about the year 350, pronounces Anathema against any who shall insolently break the fasts which

(32) S. Gr. Naz. ep. lxxiv. ad Celus. T. i. p. 830. (33) S. Ambr. hom. v. in Quadrag. nunc 41. in Append. n. 4 et 5. T. ii. p. 418. (34) Hom. vii. nunc 23. n. 2. p. 420.

flesh meat to a traveller, and eat with him, as Sozomen relates, l. i. c. 21. p. 24. ed. Cantabr. But other testimonies demonstrate that this fast was of precept; which appears from this very narration. For the historian mentions, that the traveller first excused himself, saying he was a Christian, and could not touch meat in Lent. Secondly, he is careful to alledge the reasons of the dispensation, viz. that the traveller was very much wearied and quite exhausted; and Spiridion had nothing else in his house, being accustomed to fast some days together, without eating any thing. Thirdly, Spiridion first asked God's pardon, that is, begg'd the divine ratification of such a dispensation, which he judged expedient and necessary, by the great law of charity, and the circumstances with which we are not perfectly acquainted. By alledging for reason that all things were clean, he only meant that this fast is only an ecclesiastical law, consequently dispensable; such meats not being unclean in themselves, and by the law of nature, which admits no dispensation. Lastly, that such a dispensation was something extraordinary and unusual in the church, is clear from the mention which the historian makes of it.

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which by tradition are obſerved in common by the church (35). The council of Laodicea, held a little before, condemns thoſe who ſhould break the faſt on Maundy Thurſday, ſaying, "This is a violation of the whole Lent, and "we muſt faſt the forty days entire without touching any "food but dry meats (36)." This is alſo commanded in the Arabic canons, ſubjoined to the twenty canons of the council of Nice, collected from ancient councils held in the eaſt (37). Whoever will take an impartial review of theſe canons, and of the ſtate of this faſt, as it ſtands ſet forth in the writings of the moſt ancient fathers, and in the practice of the church, from the firſt ages down to our time, will confeſs that it was obſerved in the primitive churches as an eccleſiaſtical law, by which all were bound who profeſſed themſelves Chriſtians, as far as health and ſtrength enabled them to perform it, as two learned Proteſtant biſhops have demonſtrated in expreſs treatiſes on this ſubject (k). Biſhop Gunning proves this faſt to be a primitive and apoſtolical law of the church. Biſhop Beveridge, that the apoſtles, from the very time the divine Bridegroom was taken from his church, kept at leaſt the day of his death and the following day a rigorous faſt, and grounded this law on the words of Chriſt himſelf (38), that the Chriſtians in the very time of the apoſtles extended this great Paſchal faſt beyond theſe days, probably to the number of about forty days, in imitation of the faſt of our divine Redeemer; and that this was

(35) Conc. Gangr. can. xix. T. ii. Conc. p. 423. (36) Can. l. Conc. T. ii. (37) Conc. Nicæn. Can. Arab. cap. xix. T. ii. Conc. p. 375. (38) Luke v. 35. Tert. adv. Pſychic. c. ii.

(k) Dr. William Beveridge, who was made biſhop of S. Aſaph's in 1704, and died at his lodgings in the cloiſters in Weſtminſter-abbey in 1708, wrote, in 1679, *Codex Canonum Eccleſiæ primitivæ vindicatus et illuſtratus*, where, in defence of the 59th apoſtolic canon, he employs the third book in demonſtrating the faſt of Lent to be a law of the church from the earlieſt period, and derived from the apoſtles, in which he ſolidly confutes the Calviniſt miniſter Daillé's ſlanders and miſtakes concerning the antiquity of this faſt. l. *de Jejuniis et Quadrageſima.*

Dr. Peter Gunning, Regius Divinity profeſſor at Cambridge, afterwards biſhop of Chicheſter in 1669, removed to Ely in 1674, where he died in 1684, in his book, in quarto, entitled, *the Paſchal or Lent faſt*, publiſhed in 1662, demonſtrates it to be *apoſtolical* and *perpetual*, and calls it an apoſtolical tradition.

See the apoſtolic precept and practice of the Lent faſt, demonſtrated by the venerable ſervant of God, cardinal Baronius, ad. an. 57. n. 140. Ven. Card. Bellarmin, T. iv. Controv. Card. Tr. Cozza Dogmatic. et Morali de Jejunio. Card. Gotti. LL. adverſus Jacob. Picininum. T. ii. par. 1. Art. 6. §. 4. et ſequ.

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was determined and fixed by the disciples of the apostles, their immediate successors in the government of the church (39). If some think that it was only brought to this perfect number of forty days a century later (40), even then it will still be true, that this fast is originally derived from the apostles, as not only the fathers of the fourth century assure us, but as also S. Irenæus, Tertullian, and others of the second and third clearly testify. Indeed this law could not have been universal from the first ages of Christianity, had it not been established and every where propagated by its first pastors and governors. Universality recommends to us the observance of this holy law, no less than its venerable antiquity. For so many ages all Christians, of whatever rank or Denomination, in every part of the Earth, have most religiously kept it. The Nestorians, Eutychians, Armenians, and other ancient heretics in the East, though separated from the Catholic church, ever since the fifth Century, have always agreed with the Catholics in this point. Nay Protestant travellers tell us, that the Christians in the East cannot be induced to believe any to be Christians who neglect this venerable and sacred Law, which has been observed through all ages, by all nations in which the Christian religion has been planted: Its professors are in the East every where known, and distinguished by this fast. In the fourth century, one Aerius, an Arian priest, out of jealousy, because his friend Eustathius, with whom he had some time led an ascetic life, had been preferred before him to the bishoprick of Sebaste in Lesser Armenia, in 355, made himself the head of a party, and broached a new heresy, in which he was the precursor or patriarch of the modern Calvinists, and our English Presbyterians (41), as Dr. Heylin, and Dr. Sharpe take notice. His errors are laid down as follows: That there is no difference by divine distinction, between a bishop and a priest. 2. That it is useless to pray for the dead. 3. That is unnecessary or not of obligation to observe feasts and fasts, which he considered as Jewish observances (42). He pretended,

(39) Beveridge de Jejun. Quadrag. c. ix. p. 415. (40) Bishop Hooper, Disc. of Lent, part i. ch. 3. Bp. Patrick, *of fasting in Lent*, ch. xvi. p. 143. Bingham Antiq. of the Chr. Church, B. xxi. ch. 1. T. ix. p. 196. Dr. Jer. Taylor, Ductor Dubitant. b. iii. ch. 4. (41) See Heylin's history of Presbyterians, and Sharpe in his Chronological History of Heresies, Part. i. (42) S. Epiph. Hær. 75. p. 908. S. Aug. Hær. 53. T. viii. p. 18.

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tended, says S. Austin, "that set fasts are not to be solemnly celebrated, but that every one is to fast when he thinks proper."

Aerius was still living when S. Epiphanius wrote in 376, and his sect subsisted in 428, when S. Austin published his book on Heresies. His error was equally anathematized by Catholicks and Arians, and was very soon extinct. This Heresy therefore, far from making an exception, proves by the zeal and unanimity with which all Christians exploded and condemned it, the universality of the sacred law; to which the most venerable fathers bear the strongest testimony through every age. S. Basil thus describes it (43): "There is no island, no continent, no city, no nation, no corner of the earth ever so remote, in which this fast is not proclaimed. Armies, travellers, sailors, merchants, though far from home, every where hear the solemn promulgation, and receive it with joy. Let no one exclude himself from the number of those that fast, in which all men of every age, of whatever rank and dignity are comprised. Angels draw up the list of those who fast: take care that your angel put down your name: desert not the standard of your religion." S. Bernard cries out in this holy fast (44): "Now our Saviour and Head assaults the devil in a general engagement with the united forces of his whole army collected together, over the whole world. Blessed are they who under such a Captain shall fight manfully (45)." And in another sermon on Lent (46): "Now kings and princes, clergy and laity, the nobility, and the common people, the rich and poor will all fast as one man." Whence he most justly expostulates: "Is it not most base that a fast which the whole church bears with us, should seem burdensome?" For any one who is able not to observe this universal fast of the Catholic church dispersed over the whole world, is to exclude himself from the number of the children of God. It is to declare himself a rebel against the church, by trampling her precept under his feet, and deserting its standard and the army of God! Our obligation of doing penance, our advancement in sanctity and spiritual strength, and the other extraordinary advantages which we reap from this holy fast, are a third motive to engage us with joy to lay hold of this time of salvation: A law so necessary, so wholesome, so highly advantageous to

(43) S. Basil. hom. Jejun. p. 11. ed. Ben. (44) S. Bernard. Serm. vii. de Quadrag. n. 4. (45) Serm. iii. ib. (46) ib.

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every one in particular, ought to be moſt precious and moſt dear as we tender our ſalvation or have any regard to the honour of God, or any zeal to promote his glory and advance his love in our own ſouls. Theſe particular advantages of Lent will be more fully diſplayed in the following chapter.

CHAP. II.

On the Advantages of HOLY FASTING.

WE learn from both the Old and New Teſtament, from the example of the ſaints, and from the conſtant doctrine and tradition of the church, that faſting is a great, and in general a neceſſary and indiſpenſible part of virtue. It is a part of penance by which we ſatisfy for paſt ſins: it is a means neceſſary for ſubduing the fleſh, and its irregular appetites and paſſions, and an antidote againſt ſin: it is an agreeable homage and a ſacrifice by which we conſecrate our bodies *living victims* to God, and a means to diſengage our ſouls from ſin and the world, to fit them for heavenly prayer and ſpiritual functions, and to advance in every virtue.

"Faſt, becauſe thou haſt ſinned;" ſays S. Baſil (47); "and faſt, to prevent the danger of falling into ſin." This mortification is part of our penance; an atonement and ſatisfaction for ſins committed; and alſo a remedy againſt the dangers of ſin, and a means to ſubdue our fleſh, and make us victorious over our ſpiritual enemies. It was by intemperance joined with pride and diſobedience, that our firſt parents involved themſelves and their poſterity in ſin, and all the miſeries and evils under the weight of which we groan. God was pleaſed mercifully to oppoſe the virtue of faſting to that diſorder, and to order that it ſhould be a voluntary chaſtiſement by which we ſhould make ſome degree of ſatisfaction to his injured juſtice. Chriſt alone, being true God and true man, and appointed the Redeemer of mankind, could make atonement for the leaſt ſin: and by his merits and ſufferings, the leaſt of which was of infinite value, he has made a ſuperabundant ſatisfaction for the ſins of the whole world. But that the fruit of his ſatisfaction may be applied to our ſouls for the reparation of ſin, he requires this condition on our parts, that we make ſome penal chaſtiſement of ourſelves for our ſins, a part of our penance, and by

(47) St. Baſil. Hom. i. de Jejun.

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by bearing his mortification in our bodies become his living copies. Sin must be punished, as S. Austin often repeats, either in this world by our voluntary choice, or if we neglect to do this, far more severely by the avenging justice of the offended Deity in the next. Repentance, if sincere, carries along with it, or implies, as one of the ingredients of which it is made up, a resolution of performing a satisfactory penance proportioned in some degree to our sins, by embracing some kind of voluntary chastisement. Nevertheless, the remission of sin is a gratuitous mercy, because our works, or those of all creatures could never, of themselves, be a propitiation for the least sin; and it is only by God's pure mercy, and the infinite merits and sacrifice of our Redeemer, that the conditions of our penance procure us this infinite happiness. Nor is this grace less gratuitous or less stupendous, because it can only be hoped for on the conditions prescribed by him who mercifully grants it. To desire of God pardon for sin upon any other conditions than these laid down by the divine mercy, would be inordinate: it would be to desire what cannot be, says St. Austin, because it would imply a flat contradiction to the appointments and unchangeable decrees of the divine justice. A penitent therefore, penetrated with deep compunction for his sins, by which he has basely offended his infinitely gracious God, must arm himself with holy indignation against himself; must voluntarily punish his own criminal flesh, and execute upon himself something of that justice which his sins deserve, in order to prevent and disarm the justice of God, the infinite weight of which he will otherwise one day fall under. That fasting is an excellent part of the external works of penance, and a powerful means of obtaining pardon of our sins, is clear from every part of the holy Scriptures both in the Old and New Testament. The Ninivites, by their filthy abominations and crimes, had provoked heaven, and the divine vengeance was just ready to fall upon them: but at the preaching of Jonas the people believed in God, and observed an austere fast, and cried to the Lord with all their strength; and he seeing their works, and that they were turned from their evil ways, had mercy on them (48). The Jews usually accompanied their penance with fasting, and by it appeased the divine anger (49). This, God expressly enjoined to his people when he exhorted them by his Prophets to

(48) Jon. iii. Mat. xii. 41. Luke xi. 32. (49) 1 Kings vii. 6. 2 Kings xii. 16. Ps. xxxiv. 13. lxviii. 11. cviii. 24. 2 Esdr. i. 4. &c.

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to do penance for their ſins. " Be converted to me with all " your heart, in faſting, and in weeping, and in mourn- " ing (50)." David, and other holy penitents, ſaints and prophets, in the old law, had recourſe to God by faſting and prayer. St. John the Baptiſt, the great model and Apoſtle of penance, ſet the world, which he was ſent to prepare by repentance to receive its Redeemer, the moſt admirable example. " Penance without faſting is idle and fruitleſs. By " faſting we make ſatisfaction to God (51)," ſays S. Baſil. We cannot be ſo blind or ſo hardened as to ſay that we have not ſinned, or that we have no offences to cancel. Our whole lives riſe up againſt us, and loudly convict us of numberleſs ſins in every ſtage; ſins of malice, of frailty, of commiſſion, of omiſſion, neglect and ignorance: ſins in thought, in word, and action, by which we have defiled every organ of our ſenſes, every faculty and power of our ſouls: ſins by which we fear we have offended God, againſt almoſt every commandment, and every duty: ſins againſt God, our neighbour, and ourſelves: ſins private and public: ſins of ſcandal: ſins of others in which we have been accomplices, or to which we have unwarily given occaſion; hidden ſins, from which we have great reaſon to apprehend the moſt dreadful dangers and evils through our ſpiritual blindneſs and irregular paſſions: ſins, in ſhort, multiplied every day of our lives ſince we began to know God, beyond the number of the hairs of our head. Hitherto what penance have we done? alas! if we meaſure our weak endeavours by the maxims of the goſpel, by the ſevere canons of the primitive church, by the inſtructions and pathetic exhortations of the Fathers on this point, by the lives of all true penitents, how much ſhall we find ourſelves in arrears! how ſhall we tremble when we conſider our extreme remiſſneſs, puſillanimity and ſlothfulneſs in complying with this eſſential duty. Have we hitherto even begun to do penance in the manner we ought? we ſtand upon the very brink of eternity. Some or other amongſt our acquaintance are every day ſnatched away, and ſwallowed up in its bottomleſs gulph. It will very ſoon be our turn; and when we are once called out of this life, there will be no poſſibility of returning. There will be no more room left for doing penance. Let us haſten to make up our accounts with our creditor whilſt we are in the way. " It is a dreadful thing to fall " into

(50) Joel. ii. 12. See Dan. ix. 3. Bar. i. 5. Zach. vii. 5. &c.
(51) St. Baſil. Serm. i. de Jejunio.

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" into the hands of the living God (52)," before we have ſeriouſly endeavoured to appeaſe his indignation, and ſatisfy his juſtice by bringing forth worthy fruits of penance.

Though the precept of doing penance did not call upon us to faſt for ſins committed, this holy mortification would ſtill be a neceſſary means for ſtrengthening us againſt temptation and danger of falling into ſin. Man was created by God upright, but by Adam's ſin of diſobedience, the fleſh and its luſts, which before were perfectly obedient to the ſpirit, war againſt the ſoul, and tend to enervate its powers, impair its liberty, and bring it into bondage. Hence man feels a conflict within himſelf; and by the rebellion of his ſenſes, and of the lower or ſenſual powers and appetites of his ſoul, which St. Paul calls the law of his members, he is become his own domeſtic and moſt dangerous enemy. Hence St. James tells us, that " every man is tempted, be- " ing drawn away by his own concupiſcence, and allured. " Then when concupiſcence hath conceived, it bringeth " forth ſin (53)." This law, or rebellion of the fleſh, is eaſily ſtrengthened by an indulgence of the ſenſual appetites, ſo as to render the reformation of prevailing ill cuſtoms and habits ſo difficult, that this duty is expreſſed in holy Scripture, by " doing violence" to ourſelves, and by " crucify- " ing the fleſh with its luſts and affections." Now this diſorder being owing to the intemperance of the firſt man, God has appointed that temperance ſhould be a neceſſary part of the remedy, and the means to which he has annexed his victorious graces, by which we are to bridle and govern this enemy which would otherwiſe enſlave us. We muſt always practiſe a ſtrict temperance, curbing our inclinations, peremptorily refuſing the leaſt gratification to thoſe that are vicious or dangerous, and often checking our affections in lawful things, that they may not gain ſtrength, and be exorbitant and ungovernable. Hence the precept of ſobriety and temperance is ſo ſtrongly inculcated in the Holy Scriptures, as an indiſpenſable part of our ſpiritual armour, without which we are ſure to periſh (54). St. Paul enforces it by the example of the ſtrict diſcipline and regular abſtinence obſerved by the candidates for a crown at the ancient Grecian games of racers and wreſtlers; ſhewing this to be a much more indiſpenſable qualification for running ſucceſsfully our race

(52) Hebr. x. 31. (53) James i. 14. 15.
(54) 1 Cor. ix. 13. 1 Pet. iv. 17. Luke xxi. 34. 1 Pet. i. 13. & v. 8. 1 Theſ. v. 6.

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race of Christian virtue, and obtaining an incorruptible crown (55). Nor did he think the continual labours and sufferings of his Apostleship any titles of exemption in himself; but adds: "I so run, not as at an uncertainty: I so "fight, not as one beating the air; but I chastise my body, "and bring it into subjection; lest perhaps when I have "preached to others, I myself should become a cast-"away (56)." Though favoured with the most extraordinary graces, confirmed in good habits of all virtue, and worn out with fatigues and sufferings, he despaired of being victorious over his spiritual enemies without the macerations of abstinence and fasting. Our domestic enemy every where pursues us, without allowing any truce. If he at any time seems to sleep, it is only to raise a more furious storm. If we pamper our flesh in softness and delicacy, we foster it, we arm and strengthen it against ourselves. "He who shall "have treated his slave daintily, shall afterwards find him "rebellious (57). If thou givest thy soul her desires, she "will make thee a joy to thy enemies (58)." Sinners complain that their passions are strong, and that they are scarce masters of themselves: but what they call by the soft name of misfortune and temptation is their crime and their condemnation; because they do not labour to curb the restless fury of their enemy: for which continual temperance and frequent fasting is, next to prayer and the sacraments, the great means established by God. "This kind of devils is "not cast out but in prayer and fasting (59)." Jesus Christ, the Captain of our spiritual warfare, though himself invulnerable, yet before he met the tempter, prepared himself for the combat by consecrating forty days to the most rigorous fast, and to continual prayer, to teach us how we are to arm ourselves against the assaults of the enemy. He stood not in need of this austere fast for himself: his senses and all the faculties of his mind were most perfectly subject to reason, the sovereign command of virtue, and his father's holy will. But he would undergo this severe penance to encourage our pusillanimity, and to sanctify our fasts by imparting to them the merit of his through the influx of his headship over us as his members. Out of his infinite and tender compassion for our most deplorable spiritual miseries, he not only procured us this powerful remedy at the expence of his adorable incarnation, sufferings and death; but also seeing our repugnance

(55) 1 Cor. ix. 24. (56) 1 Cor. ix. 26. 27.
(57) Prov. xxix. 21. (58) Eccles. xviii. 31. (59) Mark ix. 28.

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nance and backwardneſs in uſing it, to overcome this, he drank the cup himſelf to the dregs firſt, to engage us to accept the ſame from his divine hand for the cure of our mortal diſorders. How ought we to thank our amiable Saviour for this exceſs of his goodneſs? How ought we to be confounded to have done ſo little to expiate our ſins, and to ſubject the fleſh to the ſpirit? The phyſician obſerves a ſevere regimen, becauſe it is ſuitable to the diſorder of the patient, and to the courſe of medicine neceſſary for his health. The phyſician weeps and is afflicted for him; yet the patient, though ſick and weak beyond recovery by all human means, laughs in the midſt of his dangers and miſeries, would live in vain joy, and no reſtraint upon his inordinate appetites (60). How ſtrangely is all due order inverted by ſo prepoſterous a conduct! Does not the example, tender love and compaſſion of our Redeemer, King and God, engage us cheerfully to take off with him the draught which his merciful hand not only prepares for, and preſents us, but which, to invite and encourage us, he himſelf pleaſed to take firſt? For our corporal health, we ſubmit to the ſtricteſt rules of phyſicians, ſwallow the bittereſt pills, and ſuffer the fire, knives and ſharpeſt lancets of ſurgeons. And ſhall we do nothing to redeem our ſick ſouls, and eſtabliſh them in the happy ſtate of virtue, glory and immortality? Shall we do nothing for Chriſt and his company, who has done and ſuffered ſo much for us?

By theſe arms the ſaints vanquiſhed themſelves, the world and the devil. To faſting they were greatly indebted for their victories over their own fleſh, and all the powers of hell. It ſtrengthened the juſt to walk in the path of innocence and virtue; and it happily reſtored thouſands of true penitents to the divine favour, and made them triumphant over thoſe enemies and paſſions, to which vicious habits had long enſlaved them. St. John the Baptiſt, a great model among thoſe who had the happineſs to ſerve God in perfect innocence, was ſanctified in his mother's womb, and by an extraordinary grace, and rooted habits of virtue from his infancy, he had ſo complete a maſtery over his ſenſes and appetites, that St. Gregory Nazianzen ſticks not to uſe this emphatical expreſſion: "That he felt no more rebellion of "the fleſh than if he had lived without a body." Yet his whole life was one continued auſtere faſt. His food in the wilderneſs was only a little wild honey with a few dried locuſts

(60) Ovid de Remed. Amoris, Horace, &c.

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cuſts which he found in his barren mountainous deſert; and when he made his appearance among the people to prepare them by penance, to receive the world's Redeemer, our Saviour ſays of him, that he came neither eating nor drinking. For the nouriſhment which he allowed his body was ſo extremely ſparing, and of ſo coarſe a quality, that it ſeemed not to be called properly the food of men. Neither was his covering man's apparel, being made of the rough hair of a camel. He had no houſe to cover him from the injuries of the heaven, nor other bed than the bare ground. Prayer was his whole occupation ſo long as he remained in the deſert; and in this exerciſe he led an heavenly and angelical life in a mortal body. Why did this moſt innocent and holy ſaint practiſe ſo rigorous and conſtant penance? it was to preſerve his innocence, to receive vigour to his ſoul, and for the continual exerciſe of his virtue; and it was to inſtruct us how we are to do penance. Whilſt he preached this in words, his example was ſtill a more moving ſilent preachment, which ought to compel us to enter into ourſelves, and make this ſerious reflection: if he who is well ſtands in need of ſo ſevere a regimen, what muſt he do who is ſick? if the innocent, if the moſt perfect ſaint treats his body ſo rigorouſly to keep it in ſubjection to the ſpirit, what ought the ſinner to do, who has, by long habits, ſtrengthened the tyranny of his ſenſes and vicious affections? All the ſaints earneſtly loved and embraced penance; and ſhall we ſinners dread or ſhun it?

Faſting is neceſſary as a remedy and a means of ſpiritual health: but we muſt not confine its advantages to this conſideration. It is itſelf a great virtue, which ſanctifies and conſecrates our bodies to God. As prayer is properly the ſpiritual ſacrifice of our ſouls to God, ſo by temperance and faſting we make our bodies an agreeable ſacrifice to his divine Majeſty. We owe to him not only our ſouls, but all that we are or have. Having received all from him, and holding all of him, we are bound to pay him an homage by every thing in us, and ſanctify every part of us by dedicating it to his glory. Hence St. Paul conjures us by the moſt tender of all God's attributes, that of his infinite mercy, as follows: "I beſeech you, brethren, by the mercy of God, "that you preſent your bodies a living ſacrifice, holy, "pleaſing to God, your reaſonable ſervice (61)." He calls it a rational worſhip, to ſhew how much more excellent it is than

(61) Rom. xii. 1.

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than the victims of beasts offered in the Jewish temple; and consequently how pure, holy and without blemish it ought to be. Our bodies are now made the members of Christ (62), and the living temples of the Holy Ghost (63). With what purity, with what sanctity ought we not to adorn them? If we have had the misfortune to have made them instruments of iniquity to sin, we are bound more earnestly to present ourselves to God as victims of which we had robbed him, and as raised to life from the dead, now made instruments of righteousness unto God and to holiness. This he teaches us to do by all cleanliness, by crucifying the old man, destroying the body of sin (64), and mortifying our members which are upon earth (65), or so long as they are in danger of being reduced under the slavery of our present state of corruption. By this are our senses and bodies cleansed, sanctified, made instruments of virtue, dedicated to God, and fitted to be raised in a glorified state.

Even in the state of innocence, our first parents, whilst by prayer they consecrated their souls to their Creator, were commanded to make a perpetual offering of their bodies by a certain abstinence (66). The only positive precept which God gave them in Paradise, was that of forbearing to eat of the forbidden fruit. Whence St. Ambrose, St. Basil, St. Jerom, St. Chrysostom, and other Fathers extol from this circumstance the dignity of the virtue of fasting; that it is the first and most ancient of all the positive laws which God gave to men. But this law is far more extensive and more necessary, since the corruption of our nature by sin, it being now become a remedy of our disorders. God promises to us by it not only his graces to heal all our disorders, and to strengthen our weakness, but declares this virtue to be a means of obtaining all his graces and favours in this life, and a reward of eternal glory. Hence Christ says, that if thou fast oft in secret, and in chearfulness, "Thy father "who seeth in secret, will reward thee openly (67)." Sampson and Samuel were the fruit of their mother's fasting. Sarah was delivered from the power of the devil by fasting: what wonders were the effects of the fasts of Daniel, Judith, and Esther? By continual fasting and prayer the widow Anna, mentioned by St. Luke, devoted herself to the divine service in the temple. By the same, so many holy hermits in

(62) 1 Cor. vi. 15. (63) Ib. v. 19.
(64) Rom. vi. 18. 19. (65) Rom. ii. Col. iii.
(66) Gen. ii. 17. (67) Mat. vi. 18.

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in the deſerts were made the terror of the devil, and a moſt pleaſing ſpectacle to God and his angels.

Faſting has a particular virtue to diſengage our hearts from earthly things, from the objects of our paſſions, and from inordinate attachments of our hearts to creatures. Intemperance clogs the ſoul, fetters her affections, renders her altogether earthly, carnal and beaſtly, ſo ſtupified and dull as to be in a great meaſure incapable of ſpiritual functions. Faſting diſentangles her affections, gives her wings to take her flight above earthly things, fits her wonderfully for the moſt ſublime gifts of prayer, and for the contemplation of God and heavenly things. Moſes and Elias were both prepared by a faſt of forty days to converſe with God. Daniel, after a faſt of three weeks, was favoured with the higheſt revelations. The Macariuſes, the Antonies, the Pachomiuſes were aſſiſted by faſting to arrive at that ſublime ſpirit of prayer which made them the wonders of the world, and transformed them into angels whilſt they yet remained in a mortal ſtate.

All the ſaints were remarkable for their love of this virtue, and their fervour in practiſing it according to their ſtrength and circumſtances. Many made their whole lives one continued faſt, and that ſo ſevere as to ſeem almoſt a perpetual miracle. They ſet no other bounds to their mortifications but thoſe of neceſſity, and this their prudence, which in our days would have paſſed for indiſcretion, was nevertheleſs that of the Holy Ghoſt. Their heroic example is not indeed a model for our imitation: any like attempts without certain marks of an extraordinary inſpiration, perfect ſubmiſſion to prudent advice, and long gradual progreſs in habits of abſtinence, by which the body might be inured to bear them, would be highly blameable, and could not fail being productive of miſchief. But their fervour ought to cover us with confuſion, and ſilence our murmurs under our ſlight mortifications: and with them we ought to be thoroughly inſtructed in the maxims of eternal Wiſdom or of the Holy Ghoſt, which are thoſe of religion and true virtue; by which we are taught that the ſuperſtructure of virtues is no better than a ruin if it be not raiſed upon the ſolid foundation of humility and mortification. As the grain ſown on the ground dies in the earth before it brings forth fruit, ſo we muſt die to ourſelves by the mortification of our ſenſes, and the denial of our own will and irregular appetites, in order to recover and maintain the dominion over ourſelves and our paſſions,

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before we can bring forth the true fruit of virtues. These will be rather leaves, or appearances and shadows, than true fruit, so long as our good works are blasted by the infected air of self-love, vanity, and the private interests of irregular selfish passions. Hence religious and devout persons, even in the old law, shewed their ardour in the pursuit of virtue by the frequency and prudent severity of their fasts, by which they consecrated their bodies to God living victims of penance and all holiness, subdued their flesh, kept their senses under the government of reason and virtue, and prepared their souls for the spiritual and heavenly functions of prayer, and for leading angelical lives on earth; witness Anna the Propheteſs, the holy widow, who deserved to know and adore the Redeemer of the world, when after his birth he was presented in the temple, having for many years consecrated her widowhood to God, "departed not from the "temple serving night and day, by fastings and prayers "(68)." Christ recommends fasting both by words (69), and by example (70); and says his disciples should observe regular fasts when he should leave them (71). The disciples of St. John the Baptist were remarkable for their fasts (72). The Rechabites who received their institute from Jonadab, one of their Patriarchs, in the reign of Jehu, and were some time after admitted, on account of their religious lives, to be porters in the temple, and to sing the divine praises under the Levites, observed a perpetual abstinence from wine (73). Others, who particularly dedicated themselves to the service of God amongst the Jews, known by the generical name of Assideans (74), probably distinguished themselves by their abstinence. This the Nazarites did by a vow, some for a time, others for their whole lives (75). The Pharisees could not even wear the appearance of sanctity, without observing extraordinary fasts. "I fast twice "a week," said one of those boasters of counterfeit virtue (76). The servants of God, in all ages, made fasting part of their devotion, particularly in times of penance, affliction, and fervent prayer; fasting gave singular efficacy to their supplications, which it accompanied. The Jews observed

(68) Luke ii. 37. (69) Mat. vi. 16. Mat. xii. 20. &c.
(70) Mat. iv. 2. (71) Mat. ix. 15. (72) ib.
(73) Jer. xxxv. 8. 1 Par. ii. 55. See Calmet's Diss. on the Rechabites, at the Head of his Comm. on Jeremie, T. viii. p. 70. & Dict. Bibl. T. ii. (74) 1 Macc. ii. 42. vii. 13. & 2 Macc. xiv. 6.
(75) Num. vi. 2. 21. Jud. xiii. 7. 16. Amos ii. 12. Acts xviii. 18. xxi. 26. (76) Luke xviii. 12. See Numb. xxx. 14.

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obſerved a faſt, by Samuel's direction, after their ſin and defeat by the Philiſtines (77). King David, on all occaſions, as in his child's ſickneſs (78). In his penance he ſays, "I humbled my ſoul with faſting (79)," and again, under perſecution, "I covered my ſoul in faſting, and I made "hair cloth my garment (80)." And in another place: "My knees are weakened through faſting (81)." The pious King Joſaphat had recourſe to faſting and prayer in time of danger (82). Eſdras in penance (83). The wicked Achab by faſting and penitence averted the divine indignation (84). Nehemias by faſting and prayer obtained of God the more ſpeedy re-eſtabliſhment of the Jews after their captivity (85). Judith and the Jews of Bethulia (86), by faſting and prayer were protected by heaven againſt the army of Holofernes. By faſting on all days, except the Sabbath and feſtivals, and by aſſiduous prayer and retirement, the holy heroine conſecrated her widowhood to God (87). Eſther, in her penance and affliction for the people of God, "humbled her body with faſts (88);" and to move God to bleſs her endeavours for their deliverance, ſhe faſted with her maids and Mardecai (89). Tobie joined faſting and alms with prayer, by which he deſerved a miraculous relief and comfort. Whence the Angel Raphael ſaid to him, "Prayer is good with faſting and alms, more than to lay "up treaſures of gold (90)." Almighty God, by his Prophets in the old law, and by his Apoſtles in the new, and by the mouth of his divine Son, ſtrongly recommends faſting to us as a great means of virtue, and itſelf an excellent virtue, and he preſcribes the conditions by which it is to be ſanctified, and made the faſt which he requires (91). The lives of the Apoſtles, and many among their diſciples, and the primitive Chriſtians, were in ſome meaſure a perpetual faſt (92). Nay, ſo ſevere was the diſcipline, temperance, and ſobriety, which all Chriſtians obſerved, that it might almoſt deſerve that name (93). Moreover, the Apoſtles kept

(77) 1 Kings, vii. 5. (78) 2 Kings, xii. 16. (79) Pſ. xxxiv. 13. (80) Pſ. lxvii. 11, 19. (81) Pſ. cviii. 24.
(82) 2 Par. or Chron. xx. 3. 6. (83) 1 Eſdr. viii. 21. 23.
(84) 3 Kings, xxi. 27, 29. (85) 2 Eſdr. i. 4.
(86) Judith, iv. 8, 12. (87) Judith, viii. 6. (88) Eſther, xiv. 2. (89) Eſth. iv. 16. (90) Tob. xii. 8. (91) Iſa. lviii. 3, 6, 9. Joel. i. 14. ii. 12. 15. Zach. vii. 5. Matt. vi. 16. xii. 20.
(92) See the Lives of S. Peter, S. Paul, S. James the Leſs, S. Mark, &c. (93) See Clemens Alex. l. 2. Pædag. c. 1. Fleury, Moeurs des Chret. §. 8 & 9.

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kept particular fasts of devotion on extraordinary occasions, and instituted certain regular fasts in the year, as Lent, and Wednesdays and Fridays every week. S. Paul fasted much, and exhorted Christians to imitate him in his labours, in his watchings, and in his fastings (94).

CHAP. III.

The particular Motives for the Institution of the FAST *of* LENT.

PRIVATE fasting has peculiar advantages (1), if without danger of superstition, affectation, singularity, or pride; and if accompanied with prudence, and all other conditions necessary to make it agreeable to God. But general fasts usually are still of far greater efficacy, and more prevailing power, in the same manner as has been said of publick prayer. Such was that of the Ninivites, in which all the people joined as one man: it was even extended to the brute beasts, that the sight of their affliction might in a more striking manner excite men to mourn for their sins, by which they had provoked the anger of God against the whole country (2).

Among the Jews, in the ancient law, the synagogue or Sanhedrim frequently commanded extraordinary days of fast in times of publick calamities, or of some urgent necessity. In the fifth year of King Joakim, in the ninth month, such a fast was proclaimed before the Lord to all the people in Jerusalem (3). And Jeremiah ordered Baruch to read the threats and the words of the Lord to the people, on the fasting day (4). The Jews, not content to observe annual fasts, to avert public calamities, on the 3d of September, the 10th of December, the 17th of June, the 9th of July, and the 13th of February, kept an extraordinary fast: and in times of great drought, two or three days a week, when proclaimed by the Sanhedrim (5).

In the Christian church it has been always the custom for the Bishops to command extraordinary fasts on particular occasions. Tertullian, when a Montanist, early in the third century

(94) Acts, xiii. 2, xiv. 22. 2 Cor. vi. 9. & xi. 27.

(1) Mat. vi. 16, 18, &c. (2) Jon. iii. 7. (3) Jer. xxxvi. 9.

(4) Ib. 6. (5) See Sigonius de Republica Hebræorum, l. iv. c. 18. & Nicolai's Annotations, ib. p. 410, &c. Dom Jos. de l'Isle Hist. du Jeune, l. iii. ch. 1. p. 206. Fleury, Moeurs des Israelites, ch. xvi. p. 128. and the Council of Selingestad, in 1022. T. ix. p. 847.

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century pretended to justify the superstitious fasts of his sect, because amongst the Catholics, "The Bishops are accustomed to command general fasts, on account of circumstances of difficulty or danger in which the church might be (6)." The third council of Tours in 813 (7), the Emperor Charlemagne (8), and Lewis the Debonnaire (9), command all persons to observe whatever fasting days are ordained by the Bishops: the latter of these two princes, by the counsel of the Bishops, published himself an order for keeping a solemn fast, to deprecate the indignation of heaven, manifested by a pestilence and famine (10). Pope Nicholas I. in his Answer to the Consultation of the Bulgarians, says, the prince and his council might command a fasting day in times of great droughts, but that it was better to leave that to the Bishops (11).

The ancient Jews also observed yearly general fasting days. Such was the solemn fast of expiation for their sins, on the 10th day of the seventh month, commanded by God himself (12), the only day in the year on which the high priest entered the tabernacle, (and when the temple was built, the Holy of Holies, or innermost sanctuary, in which the ark was placed) to sprinkle it with the blood of victims. The Prophet Zacharie mentions three other annual fasts of the fourth, fifth, and tenth months (13). The later synagogue added two other general fasts every week, on Mondays and Thursdays, in remembrance of the profanation and destruction of Jerusalem by the Babylonians. On this account we find in the Apostolic constitutions, that it was a law among the primitive Christians for all to fast every Wednesday and Friday, in memory of the sufferings and death of Christ. It is there added, that all who had the devotion might fast five days every week; but were forbid to keep set fasts on Mondays or Thursdays, lest they should seem to do it in conformity with the Jews (14). If the Jewish synagogue had authority to command both regular and extraordinary fasts, for

(6) Tert. de Jejun. c. xiii. p. 551. (7) Conc. Turon. iii. can. 47. T. vii. Conc. 25. (8) Capitul. l. i. Capit. 47. T. i. p. 719. (9) Ib. l. ii. c. 7, 11, 738. (10) Baron. ad ann. 828. n. 29. & 30. (11) Nicol. I. ad Consulta Bulgar. cap. 56. T. viii. Conc. p. 536. (12) Levit. xvi. 29, 30. (13) Zachar. viii. 19.

(14) Constit. Apost. l. vii. c. 24. See Sir George Wharton *on the Feasts and Fasts of the Jews*, p. 12. Calmet. Dict. Bib. T. i. p. 552. who gives an account of twenty-four yearly fasting days, regularly observed by the ancient Jews. See on the same, Leo of Modena, *on the Rites and Customs of the modern* Jews, chap. 8. and Mr. Lewis *on the* Hebrew *Antiquities*, l. iv. c. 14. on the fasts of the Jews.

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for weighty and ſpiritual reaſons, who will deny this to the church of Chriſt? In all things which regard the ſocial or civil life, he ſubjected it to the government of the civil ſtate: obedience to which, and to all lawful ſuperiors, is an eſſential duty of the law of nature, which he confirms in the ſtrongeſt manner in his goſpel. But as he has eſtabliſhed his church a perfect ſociety of men, united in all the external duties of divine worſhip, and in the participation of the ſame holy myſteries, he ſettled in it a ſacred hierarchy, or ſpiritual government. And he certainly gave a ſpiritual authority to its chief paſtors to maintain union and good order, to regulate what belongs to diſcipline, with regard to the Divine ſervice, the adminiſtration of the ſacraments, and the like (15); an authority which the Apoſtles and their ſucceſſors have always claimed and exerciſed. To this belongs the inſtitution of certain feſtivals and faſting days on great and juſt occaſions. Certainly in this point, the church of Chriſt has not leſs authority than the Jewiſh ſynagogue formerly had. As the Jews had their weekly, monthly, and yearly faſts, ſo was it fitting that the church of Chriſt ſhould have regular appointed faſts. Proteſtants allow particular faſting days may be commanded on extraordinary occaſions: why not yearly faſts, which has been the conſtant rule and practice of the church from the beginning? Has not the church, has not every particular Chriſtian powerful reaſons, and often an urgent neceſſity for faſting; whether we conſider it as a remedy againſt ſin, or as a means of diſpoſing our ſouls for heavenly contemplation; or as a virtue which gives the moſt prevailing efficacy to our prayers; or as a means very powerful, and often neceſſary, for curbing and reſtraining our ſenſual appetites and paſſions, and making the fleſh readily obedient to the law of reaſon and the goſpel. On this laſt account particularly, Dr. Stephen Weſton, late Biſhop of Exeter, ſhews the obligation of practiſing frequently ſome degree of faſting or abſtinence, by denying our body its ordinary food, or by ſome abatement in the quantity or choice (16). General regular faſts call upon all to comply with this duty, render it of much greater efficacy

(15) Mat. xvi. 19. Mat. xviii. 17. Acts, xv. 20. 1 Cor. xi. 16 & 34. 1 Cor. iv. 1. 4. vii. 17.

(16) See Dr. Stephen Weſton, late Biſhop of Exeter, T. i. Sermon 19. *On Mortification.* Alſo Dr. Taylor, the whole Duty of Man, Lucas's Practical Chriſtianity, part. i. ch. 7. part. iv. ch. 4. p. 399. and many other Proteſtant Authors.

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by the combination of the whole church, and by the example of others, animate every one to embrace this means of ſanctification with fervour and compunction. When this precaution is neglected, as amongſt Proteſtants, the practice of faſting is ſcarce ſo much as known (a). Duties of this kind are ſeldom complied with as they ought, unleſs regular times are allotted for that purpoſe.

Chriſt himſelf preſcribed to his church the regular obſervance of faſts, after he ſhould be taken from it by his death and aſcenſion. The Jews objected to him, that his diſciples, though devoted to a religious courſe of life, practiſed no regular extraordinary faſtings, as the diſciples of the Baptiſt did, in imitation of their maſter, and as all others did who made profeſſion of ſtrict virtue, though doubtleſs both he and his diſciples kept the faſts then obſerved by the Jews in general. Our Divine Redeemer anſwered, that the time he remained with them was very ſhort, and as it were the time of his eſpouſal; and the joy and comfort he afforded them by his preſence was repreſented by his not commanding them extraordinary faſts, which their weakneſs, in the beginning of their converſion from the world, rendered them not yet diſpoſed or very fit for. "But," ſays he, "the "days will come when the bridegroom ſhall be taken from "them, and then ſhall they faſt in thoſe days (17)." In theſe words he commanded, or at leaſt foretold and pointed out what they were to do after his departure from them. And here he ſpeaks of regular ſet faſts, and theſe frequent, ſuch as thoſe were of the religious perſons whoſe example was alledged to him. The Apoſtles could not fail to comply with his injunction, to conform to his ſpirit, and follow his direction. The primitive Chriſtians, probably from the Apoſtles themſelves, underſtood his words to imply a clear and expreſs command of faſting yearly on the days of his ſufferings and death, on which he was taken from the church.

(17) Luke v. 35.

(a) The Heathens, in moſt parts of the World, aſcribed a virtue to faſting, and placed it, on many occaſions, among the works of religion; which notion they muſt have derived, with many others, from the Patriarchal religion. S. Jerom confounds the Heretic Jovinian, who denied the virtue of faſting, by the example of the ancient Egyptian prieſts, who abſtained from fleſh, eggs, milk, and wine, in order to reſtrain the luſts of ſenſual pleaſures, and to preſerve their mind free from the fumes of intemperance. They ſeldomer eat bread, as more apt in their country to load the ſtomach, and create an heavineſs, than rice or pulſe ſeaſoned with oil; and when they took any, they eat with it

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church. This Tertullian mentions as a point universally agreed on, amongst both Catholics and Heretics of every

it bitter hyssop, to accelerate digestion (S. Hier. adv. Jovin. l. ii. T. 4. p. 205, 206.) S. Jerom also tells us, that the Magians in Persia, being divided into three classes, those of the first class, who were the most learned and the most eloquent, never allowed themselves any other food but meal and pulse: That the Gymnosophists in India, both the Brachmans and the Samneans, or Sermanes, lived wholly on the fruit of trees, which grow on the banks of the Ganges, and on rice and meal: That the prophets of Jupiter in Crete abstained from flesh and whatever is dressed by fire; and the priests of Eleusina, or Ceres, in Greece, from fowls, fish, and the fruits of certain trees (ib.) S. Leo assures us, that the idolaters had their fasting days, which they religiously observed, (*Serm. 77. de Jejun. Pentec.* c. ii. T. i. p. 331.) The priests of the idols, in any places, never offered sacrifice, but after a preparation by fasting and continence. (See Alex. ab Alexandro, l. iv. c. 17.) Tertullian says, the Heathens disposed themselves by a fast, before they consulted the Oracles. (l. de Anima, c. 48.) And they sometimes imitated the Xerophagie of the Christians. (ib.) Before offering sacrifice to Ceres, no one eat till after sun-set, and then all abstained from wine, and lived continent. (S. Cyr. Alex. adv. Jul. l. 6. c. xix. p. 250) Whoever were initiated in the mysteries of Isis, prepared themselves for that ceremony by abstaining ten days from flesh and wine (Julian. in Mysopog. inter Opera S. Cyrilli, T. i. p. 250.) Julian the Apostate sometimes confined his meals to pulse, upon motives of religion, (ibid.) The Athenian and Egyptian women, on certain festivals, fasted and lay on the bare ground. (See Joseph. Laurent. de Prand. & Cen. Vet. c. 22. apud Gronov. p. 349.) On the fasts of the ancient idolaters: See also Salmasius in Solanum p. 150. Julius Scaliger, Poetic. l. i. c. 32. de Cerealibus Ludis, &c. The Mahometans, both Turks, Persians, and the other 70 sects, into which Mahometism is divided in the Eastern countries, strictly keep the fast of the ninth Arabian month, called Ramazan, which falls sometimes in Summer, sometimes in Winter, shifting successively through all the seasons of the year; because their year is lunar, without any intercalation, and its months alternately of 29 and 30 days. No one is excused fasting, neither women, soldiers, travellers, labourers, nor artificers; neither poor nor rich; the Sultan himself fasts like others. The sick, who are unable to keep the fast this month, are obliged to fast some other month, or as many days of it as were wanting, after their recovery. They fast, without eating or drinking any thing, and are not allowed even to wash their faces from sun-rise to sun-set. Those that are more devout begin it from midnight. (Chardin Voyage de Perse. T. vii. p. 347. T. ii. p. 162. Busebech Legat. Turcic. ep. iii. p. 252. The ancient and modern Jews have always esteemed fasting a pious practice of religion. See Basnage Hist. des Juifs, l. vii. c. 18. Art. iv. So deeply is the sense of this religious duty imprinted in the minds of men, through all ages and nations, that most sects of infidels and heretics thought it so essential a part of religion, as to pervert by superstition, what they acknowledged from a general tradition derived from the Patriarchs of the human race, to be a means of atonement for sin, and an homage paid to the Deity. Their superstitious practices, however, differed widely from the blasphemous doctrine of those who abstained from certain meats as evil in themselves, and the work of an evil principle, or demon, all

denomination. Whence he calls these the days of the fast prescribed by Christ himself in the gospel, and says that the others were left to the discretion of the church.

creatures being good in their own nature, and the work of the true God. The distinction of a good and evil principle, or God, was a fundamental error of a numerous sect of Oriental philosophers, so ancient in Persia and the Indies, that Isaac Vossius, (*l. de idolatriâ*, l. i. c. 1. supposes this to have been the first degree of idolatry, by which men apostatized from the worship of the true God. See Wolfius's *Manichæismus ante Manichæum*, and the Authors quoted by him, p. 201. It is indeed the more common opinion, that men first fell into idolatry by paying divine honours to the sun, moon, and stars, called the host of heaven; or first to angels, as Le Clere thinks; then to the stars, and afterwards to men who had been famous or dear to them. It is, however, certain, that the doctrine of a good and bad principle was very ancient in some systems of the Oriental philosophy, very different from all the sects of the Greek philosophers, commonly attributed to Zoroaster, the author of the Chaldæan and Persian philosophy. (See Stanleii Philosophia Orientalis, l. ii. c. 6. Joan. Clerici. *Index Philolog. in Hist. Philos. Orient.*) Hence first proceeded those impious and superstitious notions, that certain meats are in their own nature evil: though others fell into this error upon other superstitious principles; and some ancient and modern Indian sects of idolaters abstain from animal food upon the principle of the transmigration of human souls into beasts; others because they imagine certain beasts sacred to their false deities. To such extravagance is this superstition carried by some Indian sects, in Mogul and elsewhere, that if such or such an animal has touched, or been maliciously thrown upon any among them, the rest fly from him as profaned, and abandon him to be carried into slavery, &c.

The heresies of the three first centuries were often formed by a mixture of superstitions of the Oriental philosophy. The Gnostics, of various classes, began to disturb the church in the reign of Adrian, as Clemens of Alexandria mentions, (Strom. l. vii. c. 17. p. 898, 899.) Their errors had made their appearance more early, as is manifest from 1 John, ii. 18. 1 Tim. vi. 20. Col. ii. 8. but were kept under by the authority of the Apostles so long as they lived. (See Tho. Ittigius, l. de Hæresiarchis Ævi Apostolici & proximi. Tillemont, &c.) Several among these taught the doctrine of devils, forbidding men to marry, and abstaining from meats as things evil in themselves. 1 Tim. iv. 3. In succeeding ages the like blasphemies were spread by the Marcionites, Manichees, Paulianists, &c. This superstitious abstinence, as if meat was in itself unclean and from thence evil, the Apostle condemns, 1 Tim. iv. 3. not an abstinence of mortification and penance, and of obedience to the church, upon motives of virtue. Again, when the same Apostle says, "Whatsoever is sold in the shambles, that eat, asking no questions for conscience sake." 1 Cor. x. 25. he evidently speaks of meats which might have been offered to idols, and which it was lawful to eat, where people had no scruple, and did not do it out of superstition. When Christ says, Matt. xv. 11. "That which goeth into the mouth doth not defile a man," he means that there is no uncleanness in the meat which defiles the soul: and can no way be understood of fasts commanded by God and his church, a transgression of which defiles not by any uncleanness of the meat, but by the disobedience.

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On the precept of passing Good Friday and Easter eve in a rigorous fast, Bishop Beveridge shews it, from these words of Tertullian (b), to have undoubtedly been an Apostolic practice and precept; nay, according to the tradition of the primitive ages, a command, in some measure at least, of Christ himself. This he confirms by the following remarks: "It having been the custom of the Jews, as is well "known, that every dutiful child kept the anniversary day "of his father's death a solemn fast as long as they lived, "in token of their affliction and grief (18), nothing seems "more absurd, upon motives both of reason and of faith, "than that the Apostles should not fast every year, on the "day on which their dearest master, the only Saviour of "mankind, the eternal Son of God, was pleased, for their "sins and those of others, to suffer most cruel torments and "a barbarous death. Who amongst the very last of his "followers would not, upon the yearly return of this day, "say to himself: On this very day for my sins the only "begotten Son of God was loaded with contempt, torn "with scourges, crowned with thorns, and hung on a "cross; alas! by his own creatures. For me, and in my "place, base wretch that I am, he underwent a most pain-"ful and most ignominious death. And shall I pass this "day in worldly joy, in indulging my senses, and in pleas-"ing my appetites by gluttony? Shall I not on it, at least, "afflict myself for those sins by which I crucified my Lord? "God forbid I should be so ungratefully abandoned and in-"sensible. Certainly if any of us, or of those who reject "with the greatest virulence the laws of all regular fasting "days, did but seriously meditate on the inexpressible tor-"ments

bedience. Thus a Jew in the old law would have been defiled by eating blood or swine's flesh; and our first parents were thus defiled by eating the forbidden fruit in Paradise.

Faustus, the Manichean, appealed to the fasts of the Catholic church, pretending by them to justify the superstitious abstinence from certain meats, as evil in themselves, prescribed in his sect. "You keep Lent," says he, "abstaining from wine, and flesh meat, without superstition." To this S. Austin answered, that to abstain in order to subdue the flesh, and for the spiritual advantage of the soul, is the duty of a Christian and Catholic; but to refrain from any meats, upon the persuasion that they are unclean, or not created by God, is the doctrine of lying devils. (l. 30. contra Faustum, c. 3. & 5.)

(b) *Certe in Evangelio illos Dies Jejuniis determinatos in Evangelio putant Catholici, in quibus ablatus est Sponsus. Tert. de Jejunio, c.* 2. See also ch. 13. ibid.

(18) See Basnage, Hist. des Juifs, T. v. l. 7. c. 8. Art. 4.

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" ments which our Lord ſuſtained for us, it would be, I " do not ſay very difficult, but abſolutely impoſſible that " we ſhould not be moved to afflict ourſelves on this day, " by a mournful faſt. How much more muſt this have " been impoſſible in thoſe holy Apoſtles and diſciples who " had enjoyed the happineſs of his example and converſa- " tion, been witneſſes to his miracles, and heard his divine " inſtructions," &c. This learned Proteſtant prelate and theologian obſerves, that the very name of the forty days faſt, the unanimous agreement of all churches, and the teſtimonies of ancient fathers ſhew this Antepaſcal faſt to have been extended by the devotion of the faithful, and ſoon after by an eccleſiaſtical precept, in general to about ſix weeks. He aſks, to what circumſtance of this faſt any objection can be made? Faſting in itſelf, no one can deny to be a virtue and a religious duty. To faſt by precept, and at regular ſet times, cannot be liable to any cenſure, ſince God himſelf enjoined a regular yearly faſt in the Jewiſh law (19). The ſeaſon no one can call improper: " For in what part of the " year is it more ſuitable to obſerve our great faſt than in " that when we commemorate the ſufferings of Chriſt;" as S. Auſtin ſays (20). The number of forty days is conſecrated by the faſts of Moſes, Elias, and Chriſt himſelf. Is it not a commendable zeal to ſtrive to imitate our Divine Maſter's faſt in ſome degree, and according to our ſtrength? Thus Dr. Beveridge.

This example of our dear Redeemer faſting forty days in the deſert is another motive for the inſtitution of Lent. Moſes, appointed by God the Legiſlator of the Jews, his choſen people, faſted forty days to prepare himſelf to converſe with God, and to receive his divine law on Mount Sinai, which he repeated when he received the tables of the law a ſecond time (21). Elias, before he was favoured with the wonderful apparition of God on Mount Horeb, faſted forty days and forty nights (22). As the law of nature was conſecrated by a faſt of forty days in Moſes, before he had received the written law and the law of the Prophets, or the written law by Elias, ſo was the law of grace by Chriſt, that the three different ſtates of religion might each give a ſanction to this means of ſanctity and virtue, and receive a ſanction by it. In like manner as Moſes and Elias repreſented the old law in its two different ſtates, when they appeared with Chriſt

(19) Lev. xvi. 29. (20) S. Aug. ep. 119. nunc 55. ad Januar. c. 15. T. ii. p. 155. (21) Deut. ix. 9. & 18. (22) 3 Kings, xix. 9.

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Chriſt at his transfiguration (23), to bear teſtimony to the new law, of which the former had been types and figures, Chriſt faſted for us, to teach us the virtue and neceſſity of mortification to ſanctify our faſts and render them eaſy, to encourage us to undertake them cheerfully, and to ſhew us in what manner we might uſe our bodies, by them to diſarm and overcome the devil, who otherwiſe makes uſe of them to tempt and enſlave us. From his example we learn the means by which, through his grace, we muſt deſtroy ſin in ourſelves; and by reſtraining our ſenſes, and doing neceſſary violence to our rebellious fleſh, combat the devil by our very bodies, and make them ſerve for arms againſt him. The church therefore, by a prudent and holy zeal, calls upon all her children to unite all their forces, and under the Captain of our ſpiritual warfare, to imitate his faſt according to our weak abilities.

Such a courſe of faſting and penance cannot but be of great ſervice for the reformation of vice, and improvement of virtue, among Chriſtians. The Proteſtant author of "Sober and ſerious Conſiderations, occaſioned by the death of King Charles II. and the time of Lent following it (c)," ſhews, how highly advantageous the religious obſervation of 'Lent muſt prove to thoſe who ſincerely endeavour to ſet 'about the duty of this holy faſt, accompanied with reading, 'meditation, aſſiduous prayer, repentance, conſideration, 'and ſerious reflection upon themſelves: which great work, 'if it were not impoſed upon them, they would perhaps paſs 'over very careleſs and ſlightly, or poſſibly never find a 'proper time to apply themſelves to. Were it only by lay-'ing aſide their ſins for a ſeaſon, they would begin to be 'emancipated from their habits, and diſpoſed to diſcern and 'reliſh divine truths, which they were incapable of, whilſt 'blinded and infatuated by the ſteams of their luſts and 'vices, ſo long as they wallowed in them. Theſe aids, 'together with their extraordinary devotions for obtaining 'divine grace, and the ſpiritual counſels and advice of an 'experienced director (eſpecially how to avoid the occaſions 'of ſin for the future, and to be armed againſt the aſſaults 'of the enemy), will ſtrongly enable them to renew ſincerely 'their baptiſmal vows, and faithfully perform them to God. 'And

(23) Mat. xvii. 3.

(c) This ſhort Treatiſe was dedicated to Lord Dartmouth, licenſed by Will. Needham, Chaplain to the Archbiſhop of Canterbury, and printed in the beginning of the year 1685, and again in 1686. The Author's name is only mentioned by the initial letters. p. 4.

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'And as to such persons as are truly virtuous, how acceptable must needs such a time be to them; a season of extraordinary exercise of piety, charity, and devotion, in which they study, by the most serious examination of their hearts, to discover and reform all that is a deviation from their holy profession, and make their accounts even with God: to make their lives a perfect sacrifice to God, improve their hearts in his love and all virtues, devoutly commemorate the sufferings of our Redeemer, and prepare themselves to approach the divine mysteries, and to celebrate the holy feast of Easter in angelical purity and heavenly jubilee.' The same author adds, 'that it is found by experience, that the religious observation of Lent is a mighty restraint to profaneness and debauchery, even where men are most exquisitely wicked. It hath been a matter of wonder to travellers, to see what an appearance, at least of demureness, sobriety and seriousness all men generally take upon them at this time. I will give it you in the words of a worthy gentleman of our own church and nation, a great traveller and observer in foreign parts (24), when speaking of Italy, he saith, "That, notwithstanding the growth of vice, the people of all sorts are much reformed during the time of Lent: no blasphemies or foul words as before; their vanity of all sorts is laid reasonably aside, their pleasures abandoned, their apparel, their diet, and all things else composed to austerity and a state of penitence. They have then daily sermons, with collection of alms, to which all men resort, and to judge by their outward shew, they seem generally to have great remorse of their sins; insomuch that, I must confess, I seemed to myself in Italy to have best learned the right use of Lent; there first to have discerned the great fruit of it, and the reason for which those sages in the church first instituted it. Neither can I yield to the fancies of those who, because we ought at all times to lead lives worthy of our profession, think it superstitious to have any time, in which we are to exact or expect it more than another: but conceive that it is a hard matter to hold men within the lists of piety, and that it is therefore fit that there should be a time in the year, and that of a reasonable continuance, to constrain men to recall themselves to more serious thoughts and courses, lest sin, by having no bridle, should become headstrong and

'uncon-

(24) Sir Edwin Sands, in his *Europæ Speculum*.

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"unconquerable, and men be inured to vice." Thus Sir Edwin Sands, quoted by our author.

"It is neceſſary," ſays S. Leo, "that even religious "hearts contract ſomething of earthly duſt." It is conſe- "quently a moſt wholeſome and neceſſary rule, that all "perſons ſhould renew their vigour, from time to time, with redoubled fervour and ſtudy to repair their loſſes with advantage; for which certain ſeaſons are wiſely inſtituted. Thus will a ſpirit of piety and penance be eaſily maintained and improved during the courſe of our lives, and thoſe duties which we cannot make our conſtant employ, with equal fervour and attention, will be perfectly performed by giving them our whole care, in certain proper ſeaſons ſet apart for theſe exerciſes.

The forty days faſt of Chriſt is not the only motive for determining the number of the days of this holy penitential time. The Fathers take notice, that the church commands us by this faſt to conſecrate the tythe, or tenth part of every year, and of our lives, to the moſt fervent exerciſes of religion. In the law of nature we find, that Abraham gave to Melchiſedec, the high prieſt and King of Salem, the tythe of all the booty he had taken from the enemies (25). And in the written law God ordained that the tythe ſhould be paid to the Levites of all the revenue of the country, that is, of all the ſeed or grain, and of all the fruit growing in the fields (26), to which the Phariſees added that of the pulſe and herbs growing in their gardens (27), which our Saviour did not diſapprove, though he blamed their vanity and pride. In the Talmud we read, that all which is produced from the earth was liable to firſt fruits and tythes (28). After theſe were paid, a ſecond tenth part, either in kind or in money, was applied towards the celebrating of feſtivals in the temple, or in charity feaſts, either in Jeruſalem or in every one's own town (29). Theſe offerings were made as an acknowledgment or tribute to God, for the fruits which are his benefits. In like manner it is moſt juſt that we offer to God the tythe of our lives, conſecrating to him a tenth part of the year, by a devout faſt, as S. Gregory the Great obſerves (30). For 36 days are a tenth part of the year; and ſo

(25) Gen. xxviii. 22. (26) Levit. xxvii. 30, 31, 32. See Selden. *De Decimis*. Spencer de Legibus Ritual. Hebr.

(27) Mat. xxiii. 23. Luke xi. 42. (28) Thalmud. Seder. Serain. Maſſec.

(29) Deut. xiv. 22, &c. Lyran. in Deuteron. xxvi. 12. Joſeph. Antiquit. l. vi. c. 8. (30) S. Greg. M. Hom. 16. n. 5. T. i. p. 1494.

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so many only were formerly fasting days, before the four days of the seventh week were added, to make the fast completely of forty days. For if we subtract the six Sundays on which the faithful only abstained, we shall find the fast reduced to thirty-six days.

This season of the year was chosen as most proper, not only in honour of the sufferings of Christ, but also that this penitential time might be a preparation for the great festival of Easter, and to the divine mysteries, which we are obliged then to receive with the utmost purity and devotion. To fit ourselves for our heavenly nuptials, and to attend our heavenly bridegroom in his glorious triumph, perfectly risen with him, and cloathed with his spirit and grace, is a great work. Therefore is Lent instituted as an eve of forty days to this holy solemnity, as S. Leo, S. Gregory, S. Charles Borromæo, and other zealous pastors put us in mind.

Neither is it beneath the consideration of the church, in this holy institution, to have a regard to the motive of our corporal health. As extreme temperance and abstemiousness are its best guardian, so is fasting often its safest and most easy restorer (d). By it, so many ancient Fathers of the deserts, whose austere and perpetual fasts astonish and almost affright us, maintained a constant vigorous health, and prolonged their lives for a whole century, in warm climates, where the period of human life being accelerated in all its

(d) The most frequent disorders which are incident to the human frame, are occasioned by an over-repletion, which oppresses the animal powers, and impedes their functions; or by the vicious qualities of the blood, and other humours or juices, not sufficiently concocted and subacted, originally rising from some excess, or peccant properties of the food, which oppress the organs of digestion, and produce fatal obstructions and other mischiefs in the most delicate part of the body, and undermine the strongest constitution beyond the power of remedy. And this is often true, even in distempers of decay, in which, above all others, the cure is most difficult, as a reparation of what is lost or worn, is sometimes almost a-kin to a new creation, at least is always infinitely harder, and a work of longer time and gradual process, than a bare discharging or purging away of what is noxious. The main preservative against all such seeds of the most ordinary and most fatal distempers, is certainly abstemiousness, and a choice of more farinaceous, and in sound bodies wholesome vegetable, than animal food. For though the latter in a moderate quantity gives more strength, its salts easily form obstructions, and create gross juices, which lay the foundation of a scorbutic habit of the blood, justly called by Boerhaave a legion of most fatal diseases. Though unripe and unfermented farinaceous vegetables, salted or smoaked fish or flesh, bad water to drink, a moist soil near stagnating waters, and a sedentary life, are frequent causes of the scurvy,

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ſtages, is uſually ſhorter than in more temperate, or in colder regions. S. Paul, the firſt hermit, lived 113 years, S. Anthony 105, S. Euthymius 95, the two SS. Macariuſes,

ſcurvy, it muſt be allowed that our extreme voraciouſneſs of animal food, much more than any quality in the air, makes this diſorder ſo rife and prevalent amongſt us. Nor is there a more ſovereign preſervative, or remedy againſt it, than a wholeſome vegetable diet, eſpecially of the antiſcorbutic kinds, and in ſpring, when herbs are freſh, and their juices pure. See Haller, Van Swieten on Boerhaave, &c. We muſt except ſallads of the colder kind, and not allow vegetables to weak conſtitutions, the fibres of this food being too ſtrong to be broke and concocted, without ſtrong and vigorous action of the ſtomach. Dr. Arbuthnot very judiciouſly obſerves, that though regularity in the time of meals, and great temperance in the quantity, and in the choice of plain ſimple food, are neceſſary rules for health, it is more adviſeable to uſe a reaſonable latitude and variety, than to be reſtrained too rigorouſly to one kind, which may give a vicious prevalency to certain humours, or create ſo ſtrong an habit in the conſtitution as can never allow the leaſt deviation, without imminent danger. In the Philoſophical Tranſactions we have an inſtance of a clergyman of the church of England, who, on account of an aſthma, had for many years drank nothing but what was warm, but by once drinking a cup of beer cold on a journey, died in a few hours. Boerhaave remarks, that the beſt food is moſtly farinaceous, i. e. of mealy ſeeds, as wheat, rice, maize, &c. of the beſt kinds, and well ripened, alſo panadoes made by boiling, or at leaſt ſopping bread in water, gruels, thin broths, &c. Milk where it does not curdle into cheeſe upon the ſtomach, which often happens. In ſome parts of Ireland many who live in a manner entirely upon potatoes, ſo as ſeldom to taſte even bread, are very robuſt and healthy; but in the Indies, among thoſe nations which never touch any animal food, thoſe who live ſolely on rice are very thin and weak, but healthful, and have their feeling and other ſenſes much quicker than others, as Mr. Groſe relates in his account of them. A difference of conſtitution often points out to men a particular choice of their more prevalent food, without too ſervile a conſtraint; but temperance is the firſt principle in all circumſtances of life. Water is the ſtrongeſt digeſter, and the beſt vehicle to our nouriſhment, being both the fineſt fluid, and the moſt powerful diſſolvent in nature; and it is the ordinary drink of the far greateſt part of the human race. Yet the little inſects with which it abounds in Summer may be ſometimes pernicious, unleſs deſtroyed by the water having been boiled; and its extreme fluidity is mortal to dropſical perſons, whoſe fibres are relaxed; which inconveniencies are beſt removed in our climate by weak ſmall beer. Cæſar found beer the beverage of the Britons eighteen hundred years ago. Strong beer by its viſcoſity retards the circulation of the blood, &c. Wine all agree, is the moſt genial natural cordial, when nature ſtands in need of one; but not properly a digeſter of our food. The robuſt and valiant heroes of antiquity were water drinkers. It would be eaſy to prove all theſe points by the experience of all ages, and by the concurring teſtimonies of the moſt judicious and moſt experienced phyſicians and philoſophers, both ancient and modern. Dr. Cocchi, late famous phyſician at Florence in Italy, in his book *On the Regimen of Pythagoras*, or The Pythagorean Diet of Vegetables, ſhews that great philoſopher to have laid down ſuch precepts

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S. Paphnutius, S. Sabas, and S. John of Egypt, near 100 each; S. Arſenius 120, S. John the Silent 104, S. Theodoſius the Abbot 105, James the Perſian Hermit, mentioned by Theodoret, 104, &c. Joſephus tells us, that the Eſſenes were remarkable for living long, many to the age of 100 years, by the plainneſs and moderation of their diet, which was only bread and ſome kind of gruel or pap. The ſame we may obſerve of the ancient philoſophers, Democritus, Hippocrates, &c. Thoſe indeed who are employed in hard manual labour, require and eaſily digeſt more food than ſuch as ſpend their life in ſtudy and meditation. Something more alſo muſt be allowed in cold than in hot climates. Young perſons, and all who are of weak conſtitutions, ought not to faſt too long at a time, but muſt be ſtinted to a ſmall quantity and plain proper food, and without variety. This method far from hurting their health, will maintain them vigorous in mind and body, prevent diſeaſes, and often cure thoſe which are already contracted, and which obſtinately defy all the power of the ſtrongeſt medicines (e). The ſpring is the moſt proper ſeaſon of the year for repairing all

precepts as he judged moſt conducive to maintain tranquillity of mind, and perfect health of body. Hence he eat only twice a day, as was then the general cuſtom; in the morning, when he only took a little piece of bread, and at ſupper, when he made a moderate meal: he allowed no beverage but water; forbad in general animal food; but he eat and adviſed others to eat, provided it was not too often, light meats, as pullets, kid, veal, pig, and fiſh; he baniſhed eggs; alſo beans, which are windy, though farinaceous, and which the prieſts of Jupiter and Ceres, both among the Greeks and Romans, were forbid to touch, and which Ariſtotle univerſally condemns as very unwholeſome; probably more apt to give cholics, &c. in thoſe climates, than with us. Cocchi obſerves, that old dried beans or other ſeeds are very unwholeſome, unleſs in powder infuſed in broth or ſome other liquid. Moſt other vegetables the Samian philoſopher recommended, alſo honey and milk. Such an exact regimen is allowed by phyſicians to be preferable to all remedies, which it makes generally uſeleſs by preventing moſt diſtempers. That much animal food is pernicious to health is demonſtrated by Plutarch de *Valetudine*. Macrobius, l. vii. Saturnal. c. 4. and other ancients.

(e). Of this we have an inſtance in Lewis Cornaro, a nobleman of Venice, a perſon of great abilities and learning. At thirty-five years of age he found himſelf reduced by intemperance to ſuch a ſtate of health, under a complication of diſeaſes, and pains in his ſtomach, and often in his ſides, with a continual fever and thirſt, that he tried all manner of remedies, and conſulted all the ableſt phyſicians during the ſpace of five years, without finding the leaſt relief. At forty, when phyſicians deſpaired of his life, he reſolved to try what abſtemiouſneſs would effect. By experience he found the falſehood of that common proverb of gluttons: "That whatever is ſavoury to the palate, is good "and

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diſorders of the body, the humours being then more a-float, and the whole vegetable creation ſuffering ſome degree of an univerſal ferment. Freſh herbs, alſo at this ſeaſon, furniſh

" and nouriſhes." For ſtrong and cool wines, melons, raw lettuce, fiſh, pork, ſauſages, cake, pye-cruſt and the like, pleaſed moſt his depraved appetite; yet were moſt hurtful to his conſtitution. Theſe things therefore he ſhunned, and uſed only ſuch as agreed beſt with his conſtitution, and in ſo moderate a quantity as always to leave off eating with an appetite. Thus he ſoon brought himſelf to take only twelve ounces of food in a day: by which he was ſo perfectly freed from all his complaints in a manner which ſeemed to his phyſicians almoſt a miracle. By continuing this ſober life he enjoyed a ſtate of perfect vigour and health. Through extreme vexation which he ſuſtained from ſome others, and a troubleſome lawſuit, attended with many moſt diſagreeable circumſtances, ſome of his friends were ſo overpowered by melancholy as to fall into diſeaſes which coſt them their lives; but he who was the principal ſufferer, felt no inconvenience in his health from theſe diſaſters, which he aſcribes to the ſound temperament of his body, free from thoſe humours which melancholy or trouble could vitiate. When he was ſeventy years old, by the overturning of his chariot, his head and whole body were much hurt, and one of his arms and legs put out of joint. The phyſicians declared that at his age he could not live three days, and were for purging and bleeding him. He would not allow either, alledging that his temperate manner of life made thoſe remedies unneceſſary; but ordered his arm and leg to be ſet, and his whole body anointed with oil: and he perfectly recovered without any other remedy. So true did he find the two Italian proverbs: " He " ſhall eat much who eats little at a time———Mangere piu, chi " manco mangia:" And " The meat which is left on the plate, pro- " fits more than that which is eaten———Fa piu pro quel' che ſi " laſcia ſul' tondo, che quel' che ſi mette nel ventre." Cornaro in his 75th year ſuffered himſelf to be ſo far overcome by the importunity of his friends on pretence of his old age, as to add two ounces to the quantity of his daily food, which he increaſed to fourteen ounces exactly, weighed of bread, and eggs, or fleſh and broth; and two ounces to his drink, which from fourteen he made ſixteen. This addition made a great alteration in his conſtitution and health: in ten days though before cheerful and merry, he became melancholy and troubleſome to himſelf and others. On the 12th day he was ſeized with a pain in his ſide, and two days after with a fever which held him thirty-five days, and he was only cured by abſtemiouſneſs; after which he returned to his former rule of twelve ounces of meat, and fourteen of drink. By this means he teſtifies in his 83d year, that he lived always free from any trouble of mind, or bodily pain. At that age he eaſily got on horſeback without any advantage of the ground, went up high ſtairs and hills, was always cheerful and merry, enjoyed the converſation of witty and learned men, and read and ſtudied much, living ſometimes at Padua, where he had a great and elegant houſe and gardens, and ſometimes at ſome of his country ſeats, employing his hours of amuſement in architecture, painting, muſic, huſbandry, draining marſhy lands, erecting churches to God, and drawing men together to worſhip him in them. In his 83d year he compoſed a ſpirited comedy, full of youth-

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the moſt ſalutary juices. That the church has our corporal health in view as a ſecondary motive in the inſtitution of Lent, appears from the collect in which ſhe teaches us to

ful fire and wit; and at the ſame time wrote a treatiſe on temperance, in which he gives this account of himſelf: He had then eleven grandchildren all in perfect health, children of the ſame father and mother. He always ſlept well, retained his vigour, and intellectual faculties to the laſt, paſſed his old age without any complaint or ſickneſs, till that of which he died at Padua in 1565, which was ſhort and ſeemed without pain. His death was ſo eaſy, and he received it with ſuch cheerfulneſs, being upwards of an hundred years old, that it was truly a pleaſant paſſage to immortality. [See Lewis Cornaro's own book *on Temperance*, tranſlated by Leſſius into Latin: alſo the Account given of him by Thuanus, Hiſt. l. 38. Juſtiniani & Bembi, Hiſt. Venet. &c.] His wife who was no leſs aged than himſelf, ſurvived him. F. Leonard Leſſius, the learned Jeſuit, had been in his youth abandoned by phyſicians in a decay, but by imitating in ſome degree the temperance of Cornaro, and by the regularity of his conventual life, re-eſtabliſhed his health and enjoyed great vigour of mind and body to the 69th year of his age, in which he died at Louvain in 1623. He wrote a book, "On the right Way of preſerving Health and long Life," in which he ſhews that temperance is the mother of health, prevents the inconveniencies of overfulneſs of humours, and of a bad digeſtion, crudities and all diſtempers which flow from theſe cauſes, makes bruiſes and outward accidents leſs dangerous to the body, mitigates incurable diſorders, makes death eaſy, abates the paſſions, preſerves the ſenſes of the body entire, and much more the vigour of the underſtanding and memory, and is the ground and baſis of virtue, as Caſſian obſerves. [Caſſian l. 5. de Gaſtrimargia, c. 14 & 17.] So that all the Saints who have ſet about raiſing the tower of evangelical perfections, began by this virtue. [See Leſſius l. de Valetudine tuenda. Alegambe de Scriptor. Soc. in Leſſio.] Its practice is attended with difficulty in the beginning, in overcoming the habit of intemperance; but this being maſtered, it is productive of much delight and incomparable advantages. Health is not only preſerved by it, ſo as ſeldom to ſtand in need of a phyſician, but moſt diſtempers, eſpecially thoſe which ariſe from repletion are cured by faſting, which is the moſt eaſy and natural means of diſburdening nature, that ſhe may be enabled to exert her powers in her own relief. For nature alone is able to repair her decays, and reſtore her functions: phyſick can only remove obſtacles which impede the vigorous exertion of her powers in her cure. Uſually a faſt of one or two days has the full effect of a courſe of phyſick, and does its work in a much ſafer and more effectual manner. Many perſons within the circle of my acquaintance, chiefly amongſt thoſe who led the moſt exactly regular lives in religious convents, have attained to a very advanced old age, without having ever made uſe of any apothecary's drugs, or conſulted any phyſician, having made it their rule, whenever they found themſelves indiſpoſed, to faſt one, two, or three days, till they found their health re-eſtabliſhed. If auſterities have ever hurt any one's conſtitution, it muſt have been owing to an extreme exceſs, or to ſome particular circumſtances, as unwholeſome food, too ſudden a change in the manner of life, dampneſs, (always contrary to the good ſtate of an human

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pray that "That this ſolemn faſt which is wholeſomely inſtituted to cure our ſouls and bodies, may be devoutly obſerved by us (29)."

CHAP. IV.

On the Manner of obſerving LENT.

FASTING days were proclaimed amongſt the Jews in the ſame manner as great feſtivals by the ſound of a trumpet at the hour when they began (1). They obſerve them from the evening after ſun-ſet till the ſame hour the next day, that is till the riſing of the ſtars. All this time they neither eat nor drink; they alſo refrain from bathing, from perfumes, odours, and anointing, and from the uſe of marriage, continence being a part of their faſt. And this is the idea which all the Eaſtern nations, Chriſtians, and others generally have of faſting (2.) Some Jews think it lawful to

human body) a neglect of precautions in paſſing ſuddenly from heat to cold, &c. It is in the moſt auſtere regular inſtitutes of religious men that we ſhall moſt frequently meet with perſons bleſſed with a vigorous and ſprightly old age. Such was the auſterity practiſed by the ancient hermits of Egypt and Paleſtine. Some confined themſelves to a ſmall quantity of fruits, herbs or pulſe, others to bread alone. Abbot Moyſes after having weighed the experience and circumſtances of theſe different rules, concludes that to be preferable which allowed per day to each monk two biſkets or ſmall cakes, which together made ſcarce a pound weight of twelve ounces, without any ſauce or other food; their meal to be taken at none, or about three o'clock; but on faſting days after ſun-ſet. See Caſſian, Inſt. c. xix. 21. &c. That faſting is the moſt general cure of the moſt common and moſt fatal diſtempers, and that ſtrict abſtemiouſneſs and temperance is the mother of health, and main ſupport of long life is proved by the experience of all ages and all nations, and confirmed by all phyſicians. See particularly thoſe who have wrote on diet: Junker, Arbuthnot, Hecquet, Lemery and Lorry, Tr. ſur les Aliments. It is however, to be carefully obſerved, that changes in the manner of a perſon's living muſt be made gradually, and not on a ſudden. For plentiful meals enlarge habitually the ventricle, which long habits of temperance contract, in which any great change made at once is very dangerous. Neither is it prudent in thoſe who have lived plentifully, and are expoſed to deviate ſometimes from their rule, by living in the world, to confine themſelves totally to vegetables, or any one kind of diet, as Dr. Arbuthnot remarks againſt the rigorous preſcriptions of Dr. Cheyne.

(29) Or. in Miſſa & Officio Sabbati ante 1 Domin. Quadrageſimæ.

(1) Joel ii. 15. 16.

(2) See Calmet, Dict. Bibl. and Fleury Moeurs des Iſrael. ch. xvi. Leo of Modena, Carem. des Juifs, Part iii. ch. 8. Baſnage, &c. Sigonius,

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eat till the morning of the day on which they are to faſt. At their meal in the evening of a faſt, they may eat eggs, and certain herbs, but not all ſorts, and no fleſh meat, nor butter. Buxtorf mentions, that it is an axiom of the Jews on their great faſts, whoever eats or drinks on this day, ſhall not be worthy to ſee the joy of Jeruſalem; and whoever eats fleſh or drinks wine, his iniquities ſhall be upon him. The ſame author teſtifies, that every one who faſts abſtains from all meat and drink the whole day till the ſtars appear in the evening. It is only by an indulgence that on leſſer faſting-days, ſome, if apt to faint for thirſt, put into their mouths a little liquorice, or ſome other root or ſpice, but ſpit it out again without ſwallowing any, only it moiſtens the mouth, and ſome of the juice will deſcend without a ſwallowing. Amongſt the Samaritans, even infants at the breaſt, among the Jews children that are above ſeven years old, are obliged to faſt as much as their ſtrength will permit (3). They ſometimes throw aſhes upon their heads, and go bare-foot, but this is not of obligation. On faſts, it was forbid to work, and all the people met in the temple at Jeruſalem; in other towns and villages, in ſome public place, where they heard the law read, and exhortations to penance made to them by the Rabbins and Elders (4).

The faſt of the Muſſelmans or Turks conſiſts in neither eating, nor drinking, nor ſmoaking the whole day from morning to the riſing of the ſtars. They eat and drink as much as they pleaſe all night, but are very temperate in that month, as Count Auger Guiſlin of Boeſbec or Buſebec relates (5). They eat meat if they pleaſe at night, but wine is more ſtrictly forbidden at theſe times than at others. Some have been condemned to ſwallow melted lead, for having violated this law. Thirſt is particularly troubleſome to travellers and labourers; but they muſt endure it. The ancient idolaters alſo meant by faſting an entire abſtinence both from eating and drinking.

But the Chriſtian faſt is the ſubject of our inquiry, and conſideration. This conſiſts of two parts. 1ſt, A forbearance of certain kinds of food, or a reſtraint in the choice and quality, or an abatement of food, which we uſually call the

gonius, l. de Rep. Hebræor. l. iv. c. 18. and Nicolia's Annot. ib. p. 416. Buxtorf's Synagoga Judaica, c. xxx. p. 571. & 576.

(3) Calmet, &c. ib. (4) Iſa. lviii. 5. Joel ii. 16. 3 Kings xxi. 12. Fleury Moeurs des Iſraelites, ch. xvi.

(5) Ep. 3. de Moribus Turcarum, p. 154. & l. de Turcarum Cæremoniis, p. 291. Chardin Voyage, &c. T. ii. & vii.

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the *abſtinence*. And 2dly, A forbearance of neceſſary food, which is called the faſt. The virtue of abſtinence, as a religious mortification in order to ſubdue and afflict the fleſh in penance for ſin, and for the improvement of the ſoul in virtue, is recommended by the example of the Rechabites and of the Nazarites in the old law, of St. John Baptiſt, St. James the Leſs, St. Peter, St. Matthias, and the other diſciples of Chriſt, and the whole Chriſtian church at certain times. The primitive Chriſtians in Lent broke their faſt only after ſun-ſet, and then uſually only with herbs, roots, and bread. At leaſt all were obliged to abſtain not only from fleſh meat, but alſo from fiſh, and whatever had life (6); alſo from whatever is derived from fleſh, as eggs, milk, cheeſe, butter, &c. (a), according to the ancient canon. Likewiſe from wine, which in the primitive ages was no leſs forbid on all faſting days than the uſe of fleſh meat itſelf. "We faſt abſtaining from the uſe of fleſh and "wine," ſays St. Cyril of Jeruſalem (7). S. Baſil repeats almoſt in the ſame words: "We abſtain from fleſh and "wine (8)." Theophilus, Patriarch of Alexandria, ſays: "We are taught by the example of Daniel, on faſting "days to refrain from fleſh meat and wine, to live on pulſe, "and drink only water (9)." The ſame is inculcated by St. Chryſoſtom (10), St. Gregory of Nyſſa, or rather St. Aſterius (11); and before all theſe, Hermas, who wrote ſoon after the Apoſtles (12). Some mitigations were introduced in part of this abſtinence in the ſixth century, when in the Weſt a little wine was allowed to dilute the water in favour of weak ſtomachs, as appears from the rule of St. Benedict (13). Fiſh was in the ſame age allowed, but not of the dearer and more dainty kinds (14). White meats or *Lacticinia* are forbid by the canons ſtill in force in Italy, all Southern climates, and over all the Eaſt. S. Gregory the Great, writing to St. Auguſtine, Archbiſhop of Canter-

O bury,

(6) S. Chryſ. hom. 3. ad Pop. Ant. n. 5. p. 42. T. ii. ed. Ben. See Thomaſſin, Fleury, Dom de L'Iſle, Benedict. XIV. Inſtit. 15. B. 150. T. i. de Quadrageſ. &c.

(a) *A Carne Animalium abſtinemus, ab omnibus quoque quæ ſementinam carnis trahant Originem a lacte viz. caſeo, &c.*

(7) Catech. 4. p. 65. (8) Hom. i. de Jejun. n. 5. (9) l. iii. Paſch. ap. S. Hieron. T. iv. p. 721. (10) S. Chryſ. hom. iv. ad Pop. Antioch. n. 6. & hom. iii. n. 6. T. ii. &c. (11) Or. de Jejun. in Append. p. 303. (12) Hermas. Paſtor. l. iii. Simil. 5. (13) S. Bened. Reg. c. 40. (14) S. Greg. M. quoted in Ratian's Decree. Cap. *Denique Diſt.* iv.

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bury, gives him the law of this faſt as obſerved over the whole church, to be the rule of the new planted church of England, in theſe words, which are inſerted in the body of the canon law: "We abſtain from fleſh meat, and from "all things which come from fleſh, as milk, cheeſe, and "eggs." In the great Oriental council called *Quiniſexta*, held in the imperial palace in Trullo, this law is repeated in the following terms: "It has ſeemed good that the whole "church, ſpread over all the world, obſerve this faſt accord-"ing to the ſame rule, abſtaining from what can be ſlain, "and in like manner from eggs and cheeſe." Pope Alexander VII. condemns this propoſition in 1666, (n. 32.) "It "is not evident that the cuſtom of not eating eggs and white "meats in Lent is of obligation." St. Aquinas wrote in France (15), "On all faſting days the uſe of fleſh meat is "forbid. In Lent alſo the eating of eggs and *Lacticinia* "or white meats. As to abſtinence from white meats on "other faſting days, the cuſtom varies in different places, "wherein every one will conform to the diſcipline of his "own church where he lives." In Northern climates where the ſeaſon is often too backward to yield a ſufficient quantity of ſallads and pulſe for Lent, milk was taken in Lent in North-Britain in the ſeventh century, as appears from the life of St. Cuthbert, who followed the diſcipline of the Scottiſh church. In England and France, food made of milk began to be permitted by particular diſpenſations or commutations in the tenth century. For want of oil, butter began at length to be introduced in theſe parts, and within a century or two, cheeſe two or three days a week. This indulgence was expreſſed in every Biſhop's inſtruction and mandate for Lent down to the beginning of the preſent century. Many old religious perſons were unwilling to make uſe of ſuch indulgences. The King of France's table to this day is ſerved only with fruits and ſallads on Good Friday, though ſome diſhes are dreſſed up with much art in the ſhape of fiſhes. Theſe diſpenſations were at firſt only commutations into ſome alms or other good works. One of the ſteeples in the cathedral at Rouen retains to this day the name of the *Butter Tower* (b), becauſe it was built by the pious contributions made to that church as a permutation for leave to eat butter that Lent, which the Archbiſhop procured

(15) Secunda 2dæ qu. 147. art. 8. ad 3.
(b) Tour de Beurre.

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cured of Pope Innocent VIII. in 1489, for his diocese (16). Butter though unwholesome, is in some degree necessary in countries where it supplies the want of oil. The discipline of every church is the rule which all must follow in determining what is allowed by a just prescription of a legal immemorial custom allowed by the Bishops: but doubtful claims are to be reduced to the standard of the general law of the church with regard to this holy fast.

In the primitive ages, Christians used no other food on fasting days than herbs, pulse, roots or fruit, with bread: some added a small quantity of little fishes; but had nothing of this dressed nicely, or with much preparation. And what they eat was always so common and cheap as to occasion a great saving in the expences of the table, all which was laid out in more abundant alms, as the fathers frequently recommend. Some allowed themselves no other food than what was eat *raw*, without any dressing by fire; and this was called by the Greek name Homophagie (c): Those who observed the most severe, and what was called the *true* fast, confined their meal to Xerophagie (d), that is, to dry food, such as nuts, almonds, and such like fruits with bread: some took only bread and water. This last, or at least the Xerophagie, all practised on the more solemn fasting days. "The strongest fast is bread and water," says St. Jerom (17). But these extraordinary austerities, though common, were left to the discretion of every one according to their strength, except on Good Friday and Holy Saturday. St. Jerom inveighs against those who on fasting days brought to their table dainty fruits (18). "What advantage do you hope to "receive by refraining from the use of oil, whilst at the "same time you seek scarce and delicate fruits: Carian "dried figs, pepper, fruit of the palm-tree (that is nice "dates), bread made of fine flour, Pistache nuts? The "garden is sacked and ransacked, to furnish dainties to the "palate, which easily turn us out of the strait path of hea-"ven. Plain usual bread ought to content him who fasts." All Christians then inured themselves to this severity in their fasts by a constant frugality and temperance, always eating

(16) See on this Dispensation Memoires de Trevoux, An. 1741. p. 780.

(17) Ep. 34. ad Nepotian. T. iv. p. 364. (18) Ibid.

(c) ὁμοφαγία from ὠμὸς crudus, raw, φαγεῖν to eat.

(d) ξηρὸς Dry.

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little, and using only plain meats (19). Clemens of Alexandria mentions, that on fasting days they neither eat nor drank the least thing, but at their meal after sun-set: on other days they took it at three in the afternoon, and besides a breakfast, for which they took only a little dry bread without drinking. Many lived on pulse, fruits, and white meats (20). It is true, that though the luxury of the table was carried to a great extravagance amongst the later Greeks and Romans, as appears from Athenæus, Horace and his commentators, &c. (21), yet abstemiousness was still in great request, and the philosophers, and all virtuous and wise men imitated the simplicity and plainness of the diet of former ages. The abstinence of the Pythagorean philosophers was held in great admiration, as appears from the example of Apollonius of Thyana, and the writings of Porphyry. Horace himself, though an abandoned Epicurean, made herbs and pulse his ordinary fare (22). Augustus, though Emperor of the world, lived mostly on coarse family bread, cheese, figs, dates, grapes, and small fishes, and made but one meal a day, which was supper; for his dinner was only a little piece of bread, with an apple or some such thing. At supper, he never had more than three dishes; eat very sparingly, and never drank above thrice, and never exceeded a sextarius of wine, not a pint and half (23). Thus he lived 77 years, reigned 56. The Emperor Aurelian, by his temperate manner of living, and by fasting one entire day every month lived 55 years, without ever taking physic or being let blood. Even the gluttons of that luxurious age made properly but one full meal a day. Plato upon his return from Sicily, mentioned as the most wonderful prodigy he had met with, that he had seen a monster full fed twice a day; meaning Dionysius the tyrant. The Emperor Vitellius was execrable to the whole world, because he made three, and sometimes four meals a day (e). We see there-

(19) See Clem. Alex. Poedag. l. ii. c. 1. p. 169. Fleury Moeurs des chret. (20) Prudent. Hymn. ante Cibum. (21) See Meursius, l. de Luxu Romanorum, c. 13. 14. 5. Stuckius, Antiquit. Convivial, &c. (22) Horat. l. i. Sat. 6. l. i. ep. 5. (23) Sueton in August.

(e) In Homer, Athenæus, (l. i.) Æschylus, &c. mention is made of three times of taking refreshment, morning, noon, and night, called breakfast, dinner, and supper. But Athenæus (l. xxv.) and Freith, observe that it was not the custom in Homer's time, for the same person both to breakfast and dine, and that both breakfast and dinner was no more than a very light refreshment, not a meal, consisting in the morning of a little bread dipped in wine; as is mentioned by Plutarch (Sympos.

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fore, that notwithstanding the height to which luxury was arrived among the later Greeks and Romans, when riches had corrupted their minds, as had before happened to the degenerate Persians, though sons of the most abstemious ancestors; yet even the Epicureans themselves had not multiplied their meals as is now become customary, and strict abstemiousness was kept in countenance among the philosophers, and many others, upon principles of virtue and health. The Assyrians, Persians, Greeks, and Romans, are glaring instances that a total enervation and corruption of the heart, and the deluge of all, both public and private vices, naturally flow from luxury and intemperance, and that without strict temperance and simplicity of manners, no foundation of true virtue can be laid. And experience, reason, and the innate principles of moral virtue, led the very Pagans to admire in this as in all other points the doctrine and practice of the first Christians. Their perpetual temperance prepared them for the severe abstinence they kept in Lent and on other fasting days.

A second part of this duty and precept is the *fast* itself, which is a retrenching of ordinary meals, and forbearance of all food for a time: it essentially requires that a person confine himself to one temperate meal in the day. The hour of taking it was anciently after sun-set (24). Whence the

pos. l. viii.) or at noon for a dinner of olives, honey, or some such light thing, as Galen testifies (De tuendâ Valetudine, l. vi.) Whence Pliny the Younger says, his uncle made a short and light dinner according to the custom of our ancestors, so that it scarce interrupted his studies (l. iii. ep. 5.) Plutarch mentions that the Romans dined alone very abstemiously, but supped plentifully with their friends (Sympos. l. viii.) On which account the Latin name of supper signified the common meal, as S. Isidore observes, (Orig. l. xx. c. 2.) and banquets and suppers were synonymous terms, or at least banquets were only made at suppers after sunset, among the Jews, Greeks and Romans. Cicero says, it was a thing universally disapproved for a person to make two full meals a day. *Non placet bis in die saturum fieri*; (Tusculan. l. v. c. 35. T. viii. p. 2862.) See the learned Freith of Strasburgh, Antiquit. Homericæ, l. iii. c. 3. p. 285.

(24) Tert. de Jejun. c. x. p. 549. S. Basil. hom. 1. de jejun. n. 10. S. Ambr. in Ps. cxviii. Serm. viii. n. 48. T. i. p. 1073. S. Chrys. hom. 8. in c. 1. Gen. n. 6. T. iv. p. 63. S. Paulin ep. 15. ad Amand. n. 4. p. 87. and Poemat. 20, 21, 22. p. 93. S. Isidore in Micrologo, c. 49. T. xviii. Bibl. Patr. even down to the 12th century. Card. Robert Pullus or Pulleyn, (Anno 1144) Sent. part. viii. c. 9. p. 263. and his cotemporary S. Bernard Serm. iii. de Quadrag. n. 1. T. i. p. 819. Abelard ep. ad Heloissam, p. 165. Peter of Blois (who died in 1200) Serm. ii.

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the Fathers reproached the ſlothful and lukewarm Chriſtians, that they ſeemed to think the days were too long, and the ſun-ſet too late in Lent (25). This diſcipline was obſerved not only in Lent, but alſo on Ember days, vigils (26), and other faſting days, except the weekly faſts of Wedneſdays and Fridays, on which the meal was taken at none, or three o'clock in the afternoon. On which account they were diſtinguiſhed by the name of the faſts of the ſtations, and demi-feaſts (f). It is clear from the writings of Cardinal Robert Pulleyn, (an Engliſh theologian who wrote his chief works at Paris) and thoſe of Peter Abelard, of St. Bernard, and of Peter of Blois, the learned Archdeacon of Bath, that this was the rule of faſting in Lent, in the twelfth century, and that it was obſerved in the church without mitigation, during the ſpace of twelve hundred years. Hence St. Bernard ſaid to his monks, in the beginning of Lent: "Hitherto we have "faſted alone till the hour of none: now all will faſt with "us till evening; kings and princes, clergy and people, no-"bility and plebeians, rich and poor in the ſame man-"ner (g)." Some, however, had begun in the ninth century, to anticipate the hour of the meal on faſting days, and to take it at none, or three o'clock, which was condemned by Theodulph, Biſhop of Orleans, and other zealous paſtors (27) as an abuſe; but in the following century this mitigation was allowed by Ratherius, Biſhop of Verona (28), and in the council of Rouen in 1072. The thirteenth century, the hour of none, or three o'clock, is determined by all the paſtors of the church and doctors of the ſchools, for the time on which it was lawful for thoſe who faſt to take their meal. This is the rule laid down by the celebrated Alexander of Hales (29), and St. Thomas Aquinas (30) ſoon after. The ſtep ſeemed to ſome of no great importance to raiſe the hour of meal ſtill higher, provided it was made.

(25) S. Greg. Nyſſ. ſeu potius S. Aſterius Orat. in princ. Jejun. in Append. p. 253 and ſequ. (26) S. Paulin. Poem. 20. T. ii. p. 93.

(f) *Semiſſania*, Tert. l. *de Jejun.* c. iii. &c.

(27) Theodulph. Aurel. Capitul. 39 and 40. T. vii. Conc. p. 1146. See alſo Cap. *Solent.* de Conſecrat. diſt. 7. (28) Rather. Serm. i. in Quadrageſ. n. vi. T. ii. *Spicileg.* p. 283.

(29) Alex. Halens. part. iv. qu. 28. art. 4. (30) S. Tho. 2. ſecundæ qu. 41. art. 7.

(g) *Hactenus uſque ad Nonam jejunavimus: Nunc uſque ad veſperam jejunabunt univerſi, Reges & Principes, Clerus & Populus, nobiles & ignobiles, ſimul, in unum Dives & Pauper.* S. Bern. Serm. iii. de Quadrag. n. 17. p. 819. S. Bernard died in 1153. See the ſame atteſted by Peter of Blois, who died in 1200.

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made after noon, and no other refreſhment was taken in the four-and-twenty hours of that day and night. Richard Middleton, an Engliſh Franciſcan theologian, pronounces that it is a breach of the faſt to take the meal ſoon after noon or mid-day, and he inveighs ſeverely againſt thoſe who have not courage and reſolution to keep up to the cuſtom of not eating before three of the clock (31). Durandus, Biſhop of Meaux, in 1330 (32); and in the following century, St. Antoninus (33) teſtify that in their time it was allowed by cuſtom, authorized by the chief paſtors, to dine on faſting days any time after the hour of noon (h), which ſoon became any hour about noon. Durandus obſerveſs that when the hour of the meal on faſting days in Lent was anticipated, the clergy anticipated the recital of veſpers, which they ſtill ſaid before dinner, thinking thus to obſerve the canon, *Solent*, which is only extracted from the 39th Capitular of Theodulph, Biſhop of Orleans, which regulated the hour of breaking the faſt in the evening, or after veſpers. As a memorial of the ancient diſcipline, this is ſtill obſerved in Lent, and is of precept, as to the public recital of the divine office

(31) Richard de Media Villa, in 4 diſt. 15. art. iii. qu. 8. T. ii. p. 211. (32) Durandus a S. Porciano, in 4 diſt. 15. queſt. 9. art. 7.
(33) S. Antoninus, 2 part. Tit. v. de Jejun. §. 10.

(h) An anonymous Monk of St. Gall, author of the life of Charlemagne, publiſhed by Duchene, Caniſius, and moſt accurately by Hannius, librarian at Hanover in 1726; relates, that the Emperor was obliged to dine in Lent before the hour of veſpers, that his officers and attendants might have time for their ſeveral dinners after him, which they could not have otherwiſe done before midnight. The Emperor therefore heard Maſs ſung, which in Lent was begun in his palace at two o'clock, and immediately after it veſpers; after which he went to dinner. A certain Biſhop who came to court, found fault with this anticipation of the hour of his meal. Charlemagne alleged the neceſſity, and finding the prelate not ſatisfied, gave orders that he ſhould ſit at the time, when the laſt table was ſerved for his officers. And ſaid to him the next day: "You ſee that it is not out of intemperance, but "neceſſary precaution, that I go to table, before ſunſet." (See Carol. Magni Vita, l. ii. c. 9. p. 543. ed. Han.) This precedent, however, is ſuppoſed to have given the firſt occaſion to the anticipation of the meal on faſting days. Many at firſt, doubtleſs, ſinned by introducing this and other mitigations, without neceſſity or authority: but when the cuſtom became legal, and was authorized by the poſitive connivance, or toleration of all the chief paſtors of the church, it was a derogation from the primitive law. Hence the theologians who firſt allowed it, alledge the legal cuſtom, and authorized diſcipline of ſuch churches as had admitted it, not the pretence of any general neceſſity, or any other falſe plea. They do not therefore ſeem to deſerve the harſh cenſure, which Thomaſſin and Baillet paſs upon them, if the cuſtom was then ſuch as they took it to be, legal and authorized.

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office in the choir: but for thoſe who recite veſpers in private, a rubric, or rule, rather directing what is moſt perfect, and according to the ſpirit of the church, than of ſtrict precept. So ſtrictly is it the eſſence of faſting to take no more than one meal on faſting days, that Jews, Muſſulmans, and Pagans, have always looked upon the leaſt refreſhment, even a drop of pure water taken at any other time of the day, as contrary to the faſt. And this was the moſt ancient Chriſtian diſcipline, as the fathers, and every kind of eccleſiaſtical monuments proclaim. We learn from St. Jerom (34), that the ancient Monks of Egypt and Paleſtine never eat twice a day; but in the Paſchal time, till after Whitſuntide, when they were allowed to take their meal at noon, which was called not to faſt. S. Benedict in the Weſt, allows the Monks to dine after Pentecoſt, but makes no mention of ſupper at that time, but only before Whitſuntide, during the Paſchal time (35). Whence many think he allowed no ſupper, except a ſmall refreſhment during the Paſchal time. The author of the *Rule of the Maſter*, ſoon after St. Bennet, permits them to drink twice in the evening, when they took their meal at noon (36). S. Fructuoſus of Braga in his Monaſtick Rule, expreſly ſays, that from Eaſter to Whitſuntide, the Monks ſhall dine at noon, but be content with one meal a day (37). The Monks of Fulda in Germany never ſupped during the whole year, down ſo low as in the 12th century, as Mabillon ſhews (38). S. Iſidore of Seville, whom Flores demonſtrates to have been the author of the *Micrologus*, pronounces that no one keeps the faſt of Lent, who takes a refreſhment before evening (39).

A relaxation of this ſeverity was firſt introduced in the monaſtic faſts, which were not commanded by the church, and were kept almoſt the whole year. In St. Benedict's time, his monks took their meal at ſext or noon, when they did not faſt; at none, or three in the afternoon, on faſts of the rule; after ſunſet, on faſting days of precept in the church. The holy founder allowed each monk an *Hemina* of wine (i), each day to be drank with water; part they

(34) S. Hier. ep. 18. ad Euſtoch, T. iv. p. 44 & ſequ.
(35) See Dom De L'Iſle, Hiſt. du Jeune, l. iv. ch. 5. p. 285.
(36) Reg. Magiſtri c. xxvii. (37) S. Fructuoſ. Reg. c, xvii.
(38) Mabill. Tr. in Sæc. 3. Ben. 2. p. 16.
(39) Micrologus, c. xlix. T. xviii. Bibl. Patr. p. 487.
(i) An *hemina* was a liquid meaſure, which ſome antiquaries take for the fourth part of a pint; others more probably for a pint and a half,

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reserved for evening, when it was not a fasting-day (40). He even allows the superior to give leave to take something more if necessary. The dinner of the monks was two messes of vegetables; and their supper a little bread, when it was no fast. Hence it became a custom in this order to give the monks leave to drink a moderate draught out of the portion they had reserved from dinner, in the afternoon after their work, especially when the weather was hot. St. Benedict died in 543: it appears by the *rule of the Master*, which was the first comment we have on St. Benedict's rule, drawn up about 140 years after the death of that holy patriarch, that it was then allowed for the monks when they had dined at none or three of the clock, to drink some wine and water when they assembled before Complin after work, and this refreshment was preceded and followed by a prayer: but this was only on fasting-days of the rule, and in the summer months. This indulgence which was thus granted for the fasts of the rule, was afterward extended to those of the church, which was first authorized in the general chapter or great assembly of Benedictin abbots held at Aix-la-Chapelle, by order of the Emperor Lewis the Debonnair, in 817 (41); but only when it was necessary after hard labour, or singing of longer offices in the church than usual. The decree is couched in the following words: "If necessity shall "require it, on account of hard labour, after the meal ta-"ken in the evening, even in Lent, before Complin, on "days when the office of the dead is celebrated, they are "allowed to drink (k)." A lecture out of the conferences of Cassian was made to the monks, when they assembled before Complin (42), and any other pious lecture or exhortation made in common, was called a conference. The wine and water was distributed in cups, after the blessing of the superior, at the end of the lecture, or in some places whilst it

or 18 ounces; as it is defined by an ancient writer, quoted by Mabillon, Præf. in T. v. Vit. SS. ord. S. Bened. n. 158. See Ceiller, Mege, and especially Calmet, Comm. in reg. S. Ben. c. 40.

(40) S. Bened. Reg. c. xl.

(41) Conventus Aquisgran. c. xii. Con. T. vii. p. 1508.

(k) *Si necessitas poposcerit ob Operis laborem, post refectionem Vespertinam, olim et in Quadragesimâ pari modo, & quando Officium Mortuorum celebratur, priusquam lectio Completorii legatur, bibant.* Conventus *Aquisgr.* c 12. T. vii. conc. p. 1508.

(42) S. Bened. Reg. c. xlii.

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it was read (43). Hence the name of *Collation* was given to this little reflection (44). The cuſtom was at the ſame time adopted by the laity on faſting-days of obligation, and being tolerated and authorized by the paſtors of the church, became a legal mitigation of the precept of the faſt (45). The collation, however, for ſome ages was confined to a draught of drink, and this at firſt only upon ſome degree of neceſſity, as after ſome extraordinary fatigue or labour. It was only in the 15th century that ſome began to take a morſel of bread with this draught for collation, leſt drinking without eating any thing might be pernicious to health (46), this being a principle, which ſome phyſicians advanced. Soon after the canoniſts and divines abandoning this reaſon produced for the grounds of this allowance, the general neceſſity of taking ſome little refreſhment or nouriſhment in the evening, when the meal was anticipated ſo long before. Baillet blames thoſe theologians, who by this deciſion introduced a relaxation of the ancient law of faſting: but he ought firſt to have ſhewn thoſe divines to have been the firſt authors of this innovation. On the contrary, it appears that they found it already eſtabliſhed and authorized by the general cuſtom of the moſt religious amongſt the faithful, and the connivance of the chief paſtors, by whom the laws of eccleſiaſtical diſcipline are framed or interpreted. And though no particular biſhop can aboliſh a law made by the ſuperior authority of the univerſal, or even a national church, it belongs to Biſhops to determine for their own dioceſes ſuch points of diſcipline as are undetermined by ſuperior authority; alſo to give a ſanction to cuſtoms legally preſcribed, and which it appears juſt and rational, and for the greater good of the community to authorize, and no ſuperiour authority inter-

(43) Bernard. Cluniac. in Ord. Clun. part. i. c. 27. p. 209. and c. 74. p. 269. Martenne, de Ritibus Eccleſ. c. xi. n. 11. p. 109. Udalric, l. i. Conſuetud. Cluniac. c. 41. Uſus Ciſterciens. Ordin. c. 81. p. 179. Regul. in Clarior. c. 16. Abelard Reg. ad Eloiſam, p. 165.

(44) See Dom Joſeph de l'Iſle, Hiſt. du Jeune, l. iv. ch. 2. p. 306. Thomaſſin, Tr. du Jeune. Claude de Vert, Cerem. de l'Egliſe, T. ii. p. 110. Catech. de Montpellier on the 5th precept of the church, ch. 6. ſur les Jeunes. The Statutes of the Norbertins, Bibliotheca Præmonſtr. l. iv. c. 12. de Collat. p. 793.

(45) S. Antoninus 2 pars Sum. Theol. Tit. vi. c. 2. v. 9. Pontas V. Jeune Caſ. 17 and 18.

(46) Alphonſus Toſtatus, Biſhop of Avila, (who aſſiſted at the Council of Baſil in 1434, and died in 1454) in c. vi. Matth. qu. 169, 170. T. ix, Op. p. 169.

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intervenes or is treſpaſſed upon. If thoſe who firſt introduced ſuch a relaxation, availed themſelves of frivolous reaſons or pretences of neceſſity, which were barely imaginary, they can no way be excuſed from a tranſgreſſion, which in ſuch caſes is ſo much more grievous, as it carries with it the baneful influence of ſcandal, and opens a door to numberleſs tranſgreſſions in others; by which, at length a ſalutary law of ſacred diſcipline is undermined. The allowance for collation on faſting-days was inſenſibly enlarged: but it muſt always be remembered, that though it is a little refreſhment of the body after the fatigues of the day, it is not to be made a meal, or an indulgence of luxury and ſenſuality. As to the quality of things allowed for collation, this for a long time conſiſted only of a little dry bread, or a few dried fruits without any preparation or dreſſing; and they are moſt to be commended who ſtudy to come neareſt this rule. However, by general cuſtom a greater latitude is allowed in different countries (l). In many parts of the Low-Countries, even butter, *in a ſmall quantity*, is tolerated; alſo a little tart or fruit-pye. In certain dioceſes in France, though butter is forbid, a very ſmall ſlice of cheeſe is allowed to give a reliſh to the bread. At Naples, and in ſome other places a very little quantity of ſmall fiſhes, or at leaſt of cold fiſh is taken without ſcruple, though butter and cheeſe are on no account allowed even at dinner: in ſome places, little heed is given to the quality of the food at collation, provided it be ſtrictly faſting-

(l) The ancient Ægyptian Monks faſted all the year, except on Sundays, and in the Paſchal Time. On days when they did not faſt, their allowance was the ſame as on faſting-days, viz. 12 ounces or a pound of bread, as Caſſian informs us; but they divided it, and took half at three o'clock, with water for their drink. St. Bennet in the Weſt declares, that he fell ſhort of the ancient auſterity of the monaſtic ſtate, in allowing two diſhes of pulſe at the daily meal beſides bread, though he forbad fleſh meat, except for the ſick in the infirmary. He alſo allowed wine, which the ancient Monks did not generally allow themſelves. Above a century after his death, the cuſtom was introduced among his monks on faſting-days of the rule, to take a draught of water, or of part of their portion of drink which they had ſaved at their meal. This they did at their meeting at their ſpiritual lecture or conference, before Complin; and it was firſt called the *Bibere*, when a morſel of bread was afterward granted with this draught, it was not done without aſking every day leave; which cuſtom ſtill continues in ſome places. In the abbey of St. Victor at Paris of regular canons, he that waits, goes up to the ſuperior, and kneeling ſays to him before collation: *Detur, ſi placet, fratibus tantiſper panis ne noceat potus.* And the ſuperior anſwers, *Detur.* See Macquer. Hiſt. Eccl. *Remarques ſur le* 14 *Siecle.* T. ii. p. 192.

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faſting-day diet, and in a very ſmall quantity. The allowance of one country is not to be extended to another; nor can a Biſhop infringe a law of the univerſal church, but by a general diſpenſation or derogation in caſes of *real* neceſſity, or by declaring a law duly eſtabliſhed by legal cuſtom or proper authority, where he finds it ſuch. In doubtful points, what comes neareſt the primitive diſcipline of faſting ought to be maintained, if compatible with other circumſtances. And eſpecially paſtors ought to be particularly watchful to guard againſt every farther enervation of the holy, univerſal, and primitive law of the Lenten faſt. The greateſt relaxations in diſcipline take their riſe from ſmall, and often inſenſible liberties; though nothing can be ſmall, which opens ſo fatal a gap. A true ſpirit of religion and penance, will always lean to the ſafer ſide.

The quantity allowed at a collation is not to be carried beyond the juſt bounds, leſt it become a ſupper or a meal. Some divines reſtrain it to two, others to four, or ſix ounces; thoſe ſeem to ſpeak moſt rationally, who ſay it ought not to exceed a quarter of an ordinary ſupper or full meal, or thereabouts. S. Charles Borromæo, who never allowed himſelf any collation, made the following rule for his own family. "In Lent, except on Sundays, no one muſt eat "more than once in the day, and that after mid-day. If "any one finds he wants ſome other refreſhment, he may "be allowed to take in the evening an ounce and half of "bread, and a cup of wine (47)."

In ſome places a ſmall collation is taken alſo in the morning, though leſs than that of the evening; but this in many parts, even in the Weſt, is by no means allowed. Upon the principle that chocolate is mere drink, cardinal Brancaccio wrote at Rome to maintain that it may be taken for a morning-collation on faſting days, provided it be made thin, ſuch as is given as a drink to ſlaves in America, which cardinal Cozza afterward maintained. This many others condemn, alledging that chocolate is very nouriſhing and filling. Doctor Stabe doubts not to aſſure us, that one ounce of the cocoa-nut is more nouriſhing in a human body, than a pound of beef. Its effects are not the ſame in all conſtitutions. But this we muſt allow, that it is to be wiſhed that the uſe of chocolate was not introduced; and where it is uſed, it ought to be taken thin, or in a very ſmall quantity; otherwiſe the faſt

(47) Act. Mediolan. Eccl. part. v. *Inſtit. & Reg. de Diſcipl. familiar.* p. 712.

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faſt may ſeem to degenerate into a law of bare abſtinence (48). Cardinal Lambertini obſerves, that Cozza, Brancaccio, and others, who allow chocolate in the morning, require that it ſhould not be made too thick, nor be taken oftener in the day, or in a large quantity.

S. Thomas Aquinas teaches that electuaries, or drugs which are taken out of meals to promote digeſtion, though they nouriſh in ſome ſmall degree, are not forbid by the law of the faſt, provided they are not taken in a conſiderable quantity (49). But if even at different times they amount to a large quantity in the whole day, they would be a grievous tranſgreſſion of the precept of the faſt: To perſons that are weak or of an advanced age, ſuch things may be more eaſily allowed.

It is undoubted, that anciently to drink on faſting-days was no leſs forbid than to eat, only in the refection after ſun-ſet. The Jews, and the very Pagans, as appears by the example of the Ninivites, had no other idea of faſting (50). Nor have the Muſſulmans to this day, whether Turks, Saracens, Perſians, or Indians. Wine was not allowed in the primitive ages of Chriſtianity, even at the meal on faſting-days, but only water (51), as Adam uſed in Paradiſe in the ſtate of innocence, according to the remark of S. Baſil (52). It was a general rule among the ancient monks in the Eaſt, uſually to drink only water; and even in this S. Antony preſcribed great temperance (53), and after his example other holy abbots (54). To drink even water out of the only meal that was allowed, was eſteemed a degree of the breach of the faſt. St. Fructuoſus, the holy biſhop of Tarragon in Spain, in the perſecution of Valerian in 259, being led to martyrdom on a Friday at ten o'clock in the morning, refuſed to drink, becauſe it was not the hour to break the faſt of the day, though

(48) See Antoine, Berti at Rome, Card. Lambertini Inſtit. 15. T. i. Gonzales in Spain. (49) S. Tho. 2. ſecundæ qu. 147. art. vi. ad. 3. alſo Gerſon *Regul. Moral.* c. xcvii. T. iii. p. 94. (50) See Jonas iii. 7. Eſdr. x. 6. Mat. xi. 18. See Calmet, Dict. Bibl. v. *Jeune.* Dom de L'iſle, Hiſt. du Jeune, l. iv. c. 3. T. iii. p. 320. (51) S. Baſil, Hom. 1. de Jejun. n. 5. T. ii. p. 4. S. Greg. Nyſſ. ſeu potius, S. Aſterius Or. in princ. jejun. in Append. p. 254. S. Ambroſ. l. de Jejun. & Elia, c. 9. n. 32. T. i. p. 544. S. Chryſ. Hom. 4. ad Pop. Ant. n. 6. T. vi. p. 58. & Hom. vi. n. 6. p. 83. S. Hier. ep. 34. ad Nepotian. T. iv. p. 364. S. Aug. l. xxx. contra Fauſt. c. 4 & 5. T. viii. p. 446, &c. Apud de L'iſle, Nat. Alex. &c. (52) S. Baſ. loc. cit. (53) S. Anton. in Monitis S. Paulo Simplici apud Evagr. l. ii. c. 30. p. 463. (54) Evagr. ap. Roſw. de Vitis Patr. l. ſi. c. 27. p. 479. Rufin. c. lxvi. & cxvii. Caſſian. Coll. xii. c. 11. p. 585. Coll. xiii. c. 6. p. 591, &c.

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though fatigued with imprisonment, and standing in need of strength to sustain the conflict of his last agony. "It is a "fast," said he: "I refuse to drink; it is not yet the ninth "hour; death itself shall not oblige me to abridge my fast "(55)." In the lives of the fathers of the desert, Rufin relates, that, on a fast of the rule, the abbot Sylvanus with his disciple Zachary calling at another monastery, took some refreshment which was offered them, as was allowed among the monks by the laws of hospitality when abroad. As they were afterwards travelling, the disciple seeing some water was going to drink, but the Abbot hindered him, saying: "It is a fast to-day." Zachary replied: "But have we "not already eat something?" The Abbot answered: "That "we did by the law of charity; but let us still keep the "rule of our fast (56)." Even the first allowance of a collation, which consisted only of a draught of drink, shews it was not allowed before to drink at all on fasting-days before the hour of the meal. This law was universally observed long after the collation was introduced; and is still in force in some dioceses in France, &c. The Mahometans, though immersed in sensuality and vice, keep up this essential law on their fasts, which consist in neither eating, nor drinking, nor smoking the whole day, from morning to the rising of the stars in the evening. When their monthly fast of Ramadan falls in summer, this thirst is very troublesome, especially to travellers and labourers. But they must endure it, no one being excused fasting, neither women, soldiers, travellers, labourers, nor artificers; neither rich nor poor: The sultan fasts as well as others (57).

The plea that liquids only moisten, and do not nourish, is founded in ignorance of natural philosophy. No one can certainly pretend it true, at least of compound liquors, nor of all such as are simple. Wine, for example, is the extract of a very juicy fruit; and some sorts, Galen says, are as nourishing as hog's-flesh, which is a kind of food the fullest of gravy (58). Even water indirectly contributes to nourishment by helping digestion, as it is the strongest dissolver and digester in nature; and it refreshes and pleases. It is not therefore, on this pretence, that liquids can be compatible with fasting, though the persuasion of such a plea may

(55) Ap. S. Prudent. Hymn. vi. p. 288. (56) Evagr. l. iii. c. 46. p. 508. ap. Rosw. (57) Herbelot. Bibl. Orient. p. 708. Tournefort Voyage, l. ii. p. 342. Lucas Voyage d'Egypte, T. i. (58) See Calmet & de L'isle loc. cit.

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may have had some influence in promoting a custom, which if duly established by prescription, and authorized by the chief pastors, will derogate from the primitive law in this point. How far this takes place must be impartially inquired into by the long and general practice of the most religious and timorous Christians, and the decision of the pastors in each country. But it must no where be allowed to drink thus any considerable quantity; and an acquaintance with the spirit of the church, and an holy zeal in supporting the interests of truth and the rules of ancient discipline, would strongly engage us by our example, to endeavour in some degree to stem, or at least set bounds to the torrent of relaxation, which threatens so great desolation. Even a concern for our own spiritual interest in the most important affair of our sanctification, especially a sincere spirit of penance, were we truly animated with it, would inspire us with an earnest desire of making the sacrifice of our fast entire. Shall we by failing in any circumstance, rob God of the honour we pretend to give him, and destroy, or at least, abate and depreciate the merit of our offering.

Anciently the ecclesiastical law of fasting did not except children that were ten years of age, as cardinal Humbert testifies. The statutes of the church of Challon (59) declare, all who have passed the 18th year of their age, to be bound to keep the fasting-days commanded by the church, and those under that age who should seem to the priests able: And this is the maxim laid down by Alexander of Hales (60), and others among the first scholastick divines. But as youth, whilst in a state of growing, stand in need generally of taking nourishment more frequently in the day, the church thought proper afterward not to lay any under the obligation of this law, till they have completed thrice seven years, or the twenty-first year of their age, as St. Thomas Aquinas (61), and with him all pastors and divines teach. S. Thomas, however adds, that those that are younger, must begin to exercise themselves in fasting more or less according to their age and strength. Collet and others observe, that persons much under that age are usually bound by the law of nature sometimes to fast, this being with others a means to obtain the divine grace for subduing the passions, which if not restrained at that ages become most unruly. Whence S. Basil says: "Boys like green plants are watered with the dew of "fasting (62)." Some persons have imagined that old age exempts

(59) Apud Martenne Anecdot. T. iv. p. 775. (60) Alex. Halens. 4ta parte, qu. 28. T. iv. p. 275. (61) S. Tho. ib. art. 4. (62) S. Basil. Or. 2.

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exempts all persons from the obligation of the ecclesiastical law of fasting, who have completed the sixtieth year. But this is certainly a mistake: No such decree was ever made. On the contrary, S. Thomas Aquinas, and the most judicious and learned Theologians, down to our time, declare that only sickness and weakness of constitution in old age, can be a just plea for a dispensation. Doctor Navarr, a very learned and eminent canonist, having confirmed this decision, says: "Now in the eightieth year of my age, I fast as "easily as I did in my sixtieth or even fiftieth (63)."

Dispensations, by which persons are disengaged and set free from the obligation of this law, are sometimes necessary. For these three general reasons are assigned: 1. Incapacity, as in children and persons very sick. 2. Necessity, as hard labour. 3. Some greater good, as assiduous attendance on the sick, much preaching, &c. S. Gregory the great, being informed that Marinian, archbishop of Ravenna, was seized with a vomiting of blood, wrote to him (64). "I not only "exhort, but I expressly forbid you to fast; physicians de- "claring that fasting is very contrary to your disorder. I "only allow you to fast five days in the year, on the prin- "cipal solemnities." In another letter, he allows him to fast one or two days a week, his health being something better (65). For the dispensation, recourse, if it can be done, especially where the necessity is not evident, is to be had to the proper pastor of the church, who has jurisdiction and authority to grant it; and sometimes, the judgment of a conscientious physician is necessary or advisable. Every slight disorder, or corporal uneasiness, or little pain, is not a just reason. For such cases, fasting is often the best cure. At least, mortification being the very end of fasting, some such inconvenience is often its natural effect; little head-achs, pains in the stomach, or such like complaints, often arising from too long a disuse of fasting, and a change of the manner of living; or from vapours, or a prior habit, or repletion (m). Where there is a real necessity, often a partial

(63) Nav. Manual. c. 21. n. 16. (64) S. Gr. M. l. xi. ep. 33. ed. nov. (65) ib. ep. 40.

(m) In the Greek church, no sickness is looked upon as a sufficient reason for a dispensation to eat flesh in Lent. "Non permititur cui- "quam, etiamsi extremum agat Spiritum, in magnâ Quadrageſimâ car- "nibus vesci: Vidimus enim hoc diversis temporibus Synodice petitum "esse, & non esse Concessum," says Balsamon quoted by Thomassin, *De vet. & novâ Eccles. dis.* pars 1. l. ii. c. 83. n. 15. In the Western church, dispensations are allowed when judged necessary in sickness, as practice shews, and is declared in the 8th council of Toledo. (cap. 9.) and by Innocent III. in Cap. *Consilium de Observ. Jejuniorum.*

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partial indulgence is ſufficient. He who lies under a neceſſity of uſing broth, may, perhaps, ſtill abſtain from fleſh-meat; or he who eats fleſh, may be ſtill able to faſt, or take only one meal in the day, &c. The neceſſity of diſpenſing with abſtinence, at leaſt, for the uſe of fleſh-meat, is certainly much rarer than many ſeem to imagine. It is often the beſt phyſic, and the ſafeſt means of reſtoring health. In moſt diſtempers, and in convaleſcents, ſtuffing is moſt to be feared, not wholeſome abſtinence (66).

Under the title of hard labour, we are not to compriſe barbers, taylors, jewellers, writers, compoſers of types in a printing-office, &c. But ſuch only with whoſe work faſting is incompatible, in which great regard is to be had to their ſtrength or weakneſs of their conſtitution, and their manner of living. This in ſome poor countrymen is a perpetual Lent, as Collet remarks; alſo in all thoſe whoſe poverty does not afford them means of procuring themſelves one competent meal in the day. By hard labour, which excuſes from faſting, though not from abſtinence, is underſtood that of countrymen, ſtone-cutters, porters, coachmen, &c. alſo ſoldiers in camp, or expoſed to daily occaſions of fighting; travellers on foot, twelve or fifteen miles a day, ſays Collet, but not in a coach, or on horſeback, unleſs the journey be long, or the horſe or vehicle, as a waggon, be by their rough motion very fatiguing. The work or journey ought to be, in ſome degree neceſſary, not barely for recreation, or what could be conveniently deferred to ſome other day.

Attendance on the ſick night and day, preaching long, or often in the day, &c. may alſo excuſe from faſting.

In this law of the univerſal church, by the conceſſion of the church, the biſhop can grant a general diſpenſation to his dioceſe in caſe of a public neceſſity, and the curate of a pariſh to particular perſons in his pariſh. In England, in our preſent ſituation, every confeſſor only to his own penitents. If the cauſe be frivolous and ſuch as cannot be reaſonably judged competent, the diſpenſation is here not only ſinful, but alſo null, not only by the general rule, becauſe it is not a diſpenſation, but an unreaſonable diſſipation: But alſo becauſe it is given in a law made by a ſuperiour authority and by virtue of a commiſſion which implies the condition of

(66) See Hecquet, *Traité de Diſpenſes du Carême.* Paul Zacchias, firſt phyſician at Rome under Innocent X. l. v. tit. 5. qu. 5. no. 5. p. 280. in Quæſt. Medico-legalibus, l. v. tit. 1. *In multis*, 9.

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a juſt cauſe, or what is prudently judged a neceſſity. Biſhops are bound to be particularly watchful in maintaining the moſt ſalutary and holy diſcipline of the church, of which they are appointed guardians. It is therefore their duty to be very wary, very quick-ſighted, and ſtrenuous in oppoſing vigorouſly every incroachment, and careful not to grant eaſily or frequently ſuch diſpenſations as tend to enervate the diſcipline of church-faſts, or of penance, than which nothing is of greater importance in the church for the ſalvation of her children.

The faithful, though they uſe ſafely and without ſcruple juſt diſpenſations, muſt, on their ſide, be careful in aſking them never to alledge any falſe motive, nor exaggerate any real one: In both caſes the diſpenſation, though granted, is null, and obreptitious. It is ſubreptitious and equally null, if any thing eſſential which ought to have been mentioned, was ſuppreſſed. Such methods no way avoid, but aggravate the guilt of the tranſgreſſion, and only elude the law by mocking God, and impoſing on the paſtors of his church. Many who alledge the motive of their health for an excuſe from faſting, would find, if they had courage to make trial, that it would re-eſtabliſh their broken conſtitution, and that ſenſuality and want of reſolution is the general cauſe of the outcry of thoſe whoſe complaints are loudeſt. "Believe "me, my ſon," ſaid an ancient hermit amongſt the fathers of the deſerts, "we are as ſtrong in body as they who "run in the Olympic games: It is the ſoul that is feeble and "wants courage (67)." The learned abbot Fleury juſtly ridicules thoſe who alledge that our conſtitutions are altered ſince the primitive ages of the church, ſhewing, that from long before that time, the age of man was limited to threeſcore and ten or four-ſcore years (68), as at preſent: That in Egypt, Syria, &c. men were then enfeebled by their exceſſes, and thoſe kind of debauches which tend moſt to the ruin of health, and which ſtill make ſo many of the Eaſtern people grow old long before their time; yet out of theſe moſt corrupted countries came the greateſt faſters, and theſe perſons prolonged the terms of their lives beyond other men: That the ancient rule of faſting continued more than a thouſand years after the apoſtles, even in our colder Weſtern regions, down to the time of S. Bernard (69), we may add, that many of the moſt tender conſtitutions, and out of our own

(67) Prat. Spirit. c. 168. (68) Pſ. xc. 10. (69) Fleury Mœurs des Chretiens, n. 8.

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own families, in the moſt auſtere monaſteries, are ſenſible examples under our own eyes, how groundleſs and idle theſe pretences are.

In the Eaſtern countries, whole nations of Chriſtians have not entirely degenerated from the primitive auſterity in their faſts. Cardinal Humbert accuſed the Greeks after their ſchiſmatical ſeparation from the Latins, that ſome amongſt them drank and eat ſome fruit and ſallad after the meal in Lent (70); and that ſome among them did this at any hour. But this reproach regards only ſome looſe livers in that degenerate age, not the timorous and conſcientious among the Greeks, or the little collation which ſome among them had then began to introduce, whilſt it was ſtill unknown in the Latin church. Balſamon, patriarch of Antioch, in the decline of the twelfth century, the moſt learned canoniſt, mentions that a very moderate ſecond refection or collation was allowed but only to thoſe, who by the weakneſs of their conſtitution found a particular neceſſity of it. Tournefort in his accurate voyage into the Levant, gives an account of the Greek monks of S. Baſil, who all make a vow of perpetual abſtinence, and live upon ſome ſorts of fiſh, pulſe, olives and dried figs, and whoſe refectory is not in the leaſt better furniſhed than that of La Trappe, except as to the allowance of wine, but who loſe all other advantages of their ſtate, by wanting ſubmiſſion and humility. After which he ſays (71), "Even the laity among the Greeks keep four "Lents: The firſt of two months and ends at Eaſter, and "is called the great Lent, or Eaſter Lent. In the firſt week, "which is rather preparatory, they are allowed to eat cheeſe, "milk, fiſh and eggs, all which they are forbidden during "the following weeks. They feed wholly upon bread, "pulſe, honey and ſhell-fiſh; as the red naker, common "oiſters, muſcles, periwincles, and another ſort called "goat's-eyes; alſo ſome other fiſh which are believed to be "without blood, namely the polypus and cuttle-fiſh." They drink wine, which was forbid them, and alſo oil, in the time of S. Chryſoſtom (72). But they eat fiſh on Palm Sunday and on the feaſt of the Annunciation, provided it does not fall in Holy Week. Their *ſecond Lent* is that of Advent,

(70) Card. Humbert. contra Nicetam. T. iv. p. 321. See alſo Alexander of Haleſon, for this abuſe of ſome among the Greeks. (71) M. Tournefort, ep. 3. T. 1. p. 115. 116. See alſo Bailet, Hiſt. du Carême § 4. ch. 21. p. 55. (72) S. Chryſ. Hom. ii. in Gen. & Hom. vi. ad Pop. Antioch.

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which lasts forty days. In this they eat fish, except on Wednesdays and Fridays; some abstain from it also on Mondays. Their *third Lent* bears the name of SS. Peter and Paul, at whose festival it ends, begun from Whitsuntide. During this Lent, it is lawful to eat fish, but nothing made of milk. In their last Lent, called *of the Virgin Mary*, because it begins on the first of August, and ends on the feast of the Assumption, they are confined to the use of shell-fish and pulse, other fish being forbid them, except on the day of our Saviour's transfiguration, the 6th of August. During all these Lents, the monks live upon nothing but pulse and dried fruits, and drink wine. The rest of the year, the Greeks fast every Wednesday and Friday, and have some other particular fasting-days. A regular observation of their appointed fasts still holds its ground, even in places where through a deplorable degeneracy and ignorance, their religion hardly consists in any thing more.

The Armenians, the most religious of all the Oriental nations, go beyond all the rest in the severity of their fasts; of which M. Tournefort gives the following account (73). "They fast like the Monks of La Trappe. They fare very "hard two days every week, Wednesday and Friday. The "Lents of the Greeks are times of plenty and good cheer "in comparison of those of the Armenians. Besides the "extraordinary Lent, they are not permitted through the "whole to eat any thing but roots, nor so much of them as "is required to satisfy the apetite. The use of shell-fish, "oil and wine is forbidden them, except on Holy Saturday, "on which day they begin again to eat butter, cheese and "eggs. Besides the great Lent, they have four others in "the year, consisting each of eight days; instituted to prepare for the four great feasts of the Nativity, Ascension, "Annunciation and S. George. These Lents are as rigorously observed as the great one. They must not so "much as speak of eggs, fish, oil, or butter. Some take no "manner of nourishment for three days together." Tavernier, a Calvinist, whose exactness in his travels no one calls in question, speaks of the fasts of the Armenians, as follows (74). "They have six months and three days in a year, "wherein they keep Lent, or particular fasts. During all "that time they feed only upon bread and some few herbs. "As for the poor labouring people, they only feed upon "pulse

(73) T. iii. p. 246. ep. 7. (74) Tavernier, Persian Travels, b. iv. ch. 10. p. 170. Chardin. T. ii. p. 232.

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" pulſe boiled in water and ſalt: For during their chief " Lent, they are never allowed any more than others to eat " either butter or oil; nay, though they are dying, it is not " lawful for them to eat fleſh upon days wherein that diet is " forbidden. They may only eat wall-nuts, or ſmall nuts, " almonds, or piſtaches, or ſome ſuch other fruit that affords " no oil; and they may pound them, and put them among " their pulſe or their herbs, and boil them with their rice. " Their archbiſhops always live only upon pulſe (n)."

Even the devil, the ape of religion, in laying ſnares to draw ſouls into perdition by ſpiritual blindneſs, infidelity and ſuperſtition, engages many Mahometan derviſes, and even whole nations to practiſe the moſt auſtere perpetual faſts and abſtinence (75); whoſe example, whilſt we deplore their blindneſs, muſt convince us how idle and groundleſs our plea is for a total incapacity of performing the leaſt faſts: Faſts which not only religion commands, but even our corporal health frequently recommends.

When real neceſſity and a legal juſt diſpenſation exempt us from the obſervance of this holy law, we ought to make uſe of this indulgence with confuſion and regret. If we conſider the advantages of joining the whole body of God's ſervants on earth in this great ſacrifice, and holy ſpiritual warfare, we ſhall look upon our excluſion and inability as a real misfortune, and ſubject of humiliation, and a kind of excommunication. S. Gregory the great, who ſtruggled many years with a very weak conſtitution and frequent infirmities, once finding himſelf ſo ill on Holy Saturday as to fear he ſhould be obliged to break the faſt by taking ſome refreſhment before evening, called a holy Monk, named Eluterius, out of his hermitage, and intreated him by his prayers to obtain of God ſtrength for him to continue the faſt of that day to the end; and to his great joy he was enabled to perform it (76). Such diſpoſitions cannot fail to ſanctify a ſpirit of compunction, and draw down an abundant ſhare of thoſe graces which this general ſacrifice of the church moves Almighty God to beſtow. For he conſiders good works as done in the will when perfect; but all who cannot faſt, ought to endeavour to ſupply this by ſome other penitential works, longer prayers, greater fervour in their patience and reſignation, more abundant alms, and the like.

S. Chryſ-

(75) Groſſe. (76) Paul. Diac. in Vitâ S. Greg. M. & ipſe S. Greg. l. iii. Dial. c. 34.

(n) On the Faſts of the Neſtorians and other Oriental Chriſtians; ſee Le Brun, *Sur les Liturgies*. T. iii. p. 576. Baillet, &c.

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S. Chryſoſtom taking notice that among his flock at Conſtantinople, ſeveral on the ninth or tenth day of Lent, finding themſelves too weak to keep the whole rigour of the faſt, took their dinner before the hour of the ſermon in the afternoon, ſays; "If by reaſon of the weakneſs of thy "body, thou canſt not continue all the day faſting, no wiſe "man will reprove thee for it: For we ſerve a gentle and "merciful Lord, who expects nothing of us beyond our "ſtrength (77)." He adds, "that only the lazy and diſſolute, not thoſe who cannot faſt, are blameable; and that "other wider doors of confidence toward God may be "opened, than by mere abſtinence from food. He therefore who takes ſome food," ſays he, "being unable to "faſt, let him give larger alms; let him ſend up more fervent prayers, let him be more forward, and ſhew greater "alacrity, in hearing the word of God. In theſe things "his bodily infirmity can be no hindrance to him. Let "him be reconciled to his enemies, drive all remembrance "of injuries out of his heart and the like, and he hath kept "the true faſt which the Lord requires: For he commands "us to abſtain from food for the ſake of theſe things, and "that we ſhould check the wantonneſs of the fleſh, and "make it obedient and tractable to fulfil his commandments. Wherefore I beſeech you who can faſt, that you "increaſe and make more fervent this your pious forwardneſs. For the more the outward man decays, the more "your inward man is renewed and ſtrengthened. Faſting "brings under the body, and bridles its diſorderly motion: "It alſo makes the ſoul more clear and bright: It likewiſe "gives it wings, and makes it light and ready to ſoar aloft. "As to thoſe who are not able to faſt, not he who eats and "drinks moderately, but he who is ſlothful, diſſolute, and "ſenſual, is unworthy this auditory. According to the "oracle of the Apoſtle: He that eateth, eateth to the Lord; "and he that eateth not, to the Lord he eateth not, and "giveth God thanks. In like manner, let him that faſteth give thanks to God, who gives him ſtrength able to "ſupport the labour of faſting: And he that faſteth not, "let him give thanks that this hinders him not from purſuing the means of his ſalvation, if he will give attention "to it." Long before S. Chryſoſtom, S. Cyril of Jeruſalem, lays down the ſame maxims, and forbids, in the words of S. Paul, thoſe who faſt to cenſure or deſpiſe thoſe, who by

(77) S. Chryſ. Hom. x. in Gen.

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by the weakneſs of their conſtitution, are not able to abſtain from food (78). Indeed the law of nature ſhews diſpenſations to be neceſſary in certain caſes which could never be meant to fall under the law, and were exceptions tacitly implied in it, as Pope Symmachus juſtly reaſons (79). But as the 8th council of Toledo in 653 obſerves, (80) for the validity of theſe diſpenſations, two conditions are required: 1ſt, That they be granted by legal authority: 2dly, That there be an inevitable neceſſity for granting them. Such diſpenſations, were formerly never granted on account of age or ſickneſs for eating fleſh, but only for taking more than one meal on a faſting day; for a neceſſity of breaking the faſt is more frequent than of the abſtinence. In the reign of Juſtinian, in an extreme ſcarcity of pulſe, or lenten proviſions, leave was firſt given to eat fleſh; but whatever they had to ſuffer, ſcarce any one would make uſe of it. And how ſeldom they were formerly granted in compariſon of our times, appears by the recourſe which the archbiſhops had to the popes, to obtain them in favour of the greateſt kings, when judged neceſſary for their health. See Innocent III. (o) Boniface VIII. when he granted this diſpenſation to

(78) S. Cyr. Hieros. Cat. iv. p. 65. (79) Symmachus, ep. 12. ad Avic. T. iv. Conc. Labb. p. 1312. (80) Conc. Tolet. 8. Can. 9. T. vi. Conc. p. 407.

(o) Decretal. l. iii. Cap. *Conſilium de Jejun.* n. 46. p. 1397, where the Archbiſhop of Prague addreſſes himſelf to Innocent III. for certain ſick perſons who deſired leave to eat fleſh, which he durſt not take upon him to grant without conſulting the Pope.—Wenceſlas King of Bohemia, aſked Boniface VIII. leave to eat fleſh on faſting-days for an habitual grievous indiſpoſition, under which he could not bear fiſh or any faſting-day diet. The Pope commiſſioned the Ciſtercian Abbot of Ceſelt, and another Monk of that order, to examine into the truth of the allegations, and upon their information, by a brief, gave him leave on the following conditions: 1ſt, That he ſhould never eat fleſh-meat on Fridays or Saturdays. 2d, That he ſhould never eat it in public, but privately and alone in ſecret. 3d, And this only in caſe he had not bound himſelf by vow to abſtain. See *Rainald.* ad An. 1297. n. 52. *in Contin. Annal. Baronii.* Clement VI. in 1351, by two briefs in 1351, granted a diſpenſation to John, King of France, and his Queen, to eat fleſh on faſting-days during his wars, if they were in places where fiſh could not be procured, excepting all Lent, all Fridays, and the Vigils of Chriſtmas, Whitſuntide, the Aſſumption, the feaſt of S. John Baptiſt, of the Apoſtles, and of All Saints, and requiring that his confeſſor ſhould be judge of the neceſſity, and this only during the war. By another brief, dated the ſame year, he allows them to be diſpenſed with not only from the abſtinence, but alſo from the faſt, when their confeſſor and phyſician ſhould judge it neceſſary. See Dacherius Spicileg. T. iv. p. 276. Gregory XI. in 1376, granted leave to the confeſſor

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King Wenceſlas, then ſick, and other Popes in the firſt diſpenſations for eating fleſh meat on faſting-days on account of health, require, beſides the condition of neceſſity, that the perſons eat it firſt with great ſobriety (i. e.) plain meats, not delicacies, only of one or two kinds, and with great moderation. 2dly, That they eat it privately and alone, not at a public or common table. This is often a dangerous occaſion of ſcandal, and contributes very much to induce others to aſk, and flatter themſelves they want the like indulgence, to the total relaxation of the holy law of faſting, and the ruin of eccleſiaſtical diſcipline. It is a farther curb, if they who enjoy ſuch a privilege or diſpenſation, be ſtill laid under ſome reſtraints, by being obliged to eat alone. Pope Benedict XIV. by a decree addreſſed to the whole church, in 1741 (81), ſtrictly commands that all, who upon any juſt neceſſity, are diſpenſed with to eat fleſh, or other forbidden food, on any faſting-day, be only allowed to eat it in private, and by themſelves. 2dly, That thoſe who have leave to eat fleſh, abſtain from all fiſh, which he declares to be forbidden food to them. 3dly, That on faſting days, fleſh and fiſh be never both ſerved up at the ſame table. 4thly, That all banqueting, and all entertainments be abſolutely forbid on theſe days; which ſeveral canons through every age of the church ſince the primitive times, have continually repeated, and the very nature of a faſt or abſtinence inculcates. When the Archbiſhop of Compoſtella conſulted Benedict XIV. what was meant by banquets and entertainments

(81) See his Bullarium.

feſſor of Charles King of France, and his Queen Joan, to eat butter, cheeſe, milk and eggs, on faſting-days, if he judged it neceſſary. *(Dacher. ib.)* Sixtus IV. in 1483, gave leave to James King of Scotland, to eat fleſh on faſting-days, provided his confeſſor ſhould judge it neceſſary. *(Rainald* ad An. 1484. n. 6.) Julius II. in 1505, gave leave to John King of Denmark, and his Queen Chriſtiana, to eat butter, cheeſe, milk, eggs or fleſh-meat in Lent, when their confeſſor and phyſician judged it neceſſary. *(Rainald* ad An. 1505. n. 39.) Thus were thoſe diſpenſations granted more and more eaſily. Clement VII. by a famous reſcript to the Emperor Charles V. even forbad him to faſt or abſtain on days commanded by the church, alledging that by ſo doing he had impaired his health, and found by experience, that faſting was incompatible with his great fatigues, conſidering the weakneſs of his conſtitution. Whether the reaſon alledged was true or no; the diſpenſation was grounded on a preſumed neceſſity. See *Rainald* ad An. 1524. n. 98. and De L'Iſle, p. 365. Leo X. had granted ſuch a general diſpenſation to Cardinal Ximenes in his old age, and Clement VII. gave leave to Henry King of Navarre, and his Queen Margaret, to eat fleſh in Lent, 1553. See *Rainald* ad Ann. 1553. n. 35.

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ments which he declared to be forbidden on faſting-days, which ſome Caſuiſts reſtrained to public banquets given on ſolemn and extraordinary occaſions, the Pope anſwered with ſurpriſe, that the words of his decree, as thoſe of the canons on this head, were too expreſs to leave room for any doubt or cavil; whence he repeated that all manner of banquets though given privately and to private friends, are here forbidden. This, however, we are not to underſtand of an ordinary familiar dinner to which particular perſons are invited according to the rules of civil ſociety, charity and hoſpitality.

It was formerly the cuſtom to grant diſpenſations for not faſting in caſes of neceſſity, by way of permutation, ſubſtituting in lieu of the faſting ſome other good works, as certain alms-deeds or prayers. Works thus enjoined would have the additional advantage of obedience, and perſons who are not able to faſt, would ſtill contribute their mite in the univerſal penitential ſacrifice of the church at this holy time, and ſhare in its benefit. This, many zealous paſtors ſtill do on proper occaſions; and it ſeems indiſpenſable in doubtful caſes where the competence of the neceſſity is not ſufficiently evident: "Nam cum ii qui nihil omittunt de humiliatione "Jejunii, ſub ſterili fatigatione deſudent, niſi ſe Eleemoſy-"narum qua poſſunt, erogatione ſanctificent; dignum eſt "ut in alimoniam Pauperum abundantior ſit eorum Largitio, "quorum ad abſtinendum minor eſt Fortitudo." S. Leo, Serm. 85. c. 3.

Perſons who are unable to faſt, or even to abſtain, ought nevertheleſs out of their own devotion, with a truly penitential ſpirit, and an holy zeal to glorify God, promote their own ſanctification, and make themſelves an acceptable Holocauſt to God, endeavour to make up this omiſſion by other means. Even they who faſt, ought to conſider that the more indulgent the church is become in this law, the more are we obliged to practiſe other ſelf-denials, to ſtudy to make the interior faſt from our own will more perfect, and by every other means to regain what we loſe in this important article of our penance. For notwithſtanding the relaxations of the law in our degenerate times, we have all of us ſins to expiate, ſpiritual diſeaſes to cure, enemies to arm ourſelves againſt, and temptations to fear, which call upon us to have recourſe to the neceſſary preſervatives. Pardon for ſins, and a reconciliation with God, are not become eaſier in our time than they were in the firſt ages of the church. There

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can be no prescription against the rights of God's justice; and if we desire to be re-instated in his favour, we must endeavour to give our penance every necessary part or ingredient which is requir'd to engage the divine mercy and acceptance. A true spirit of penance will put us upon our guard against the seduction of the flesh, in abating too easily the mortification of our exterior fast, by which we are bound to afflict and humble the flesh. It will make us in earnest to redeem what through our weakness and inability is wanting in the severity of our fast, by those privations which make part of the general fast, by which we are bound continually to watch over and curb our senses and will. Such as are dispensed with from the fast on account of their youth, of sickness, or hard labour, must seriously consider that they have passions to curb, and sins to satisfy for; consequently are bound to take part as much as they can in the general penance of the church: For those who bring what lies in them will share in the blessings which Heaven is open at this time to shower down upon all who dispose their souls to receive them. But those who do nothing, who bring forth no worthy fruits of penance, deprive themselves of the immense spiritual advantages of this holy time, and resist the calls of God and his church, and neglect an essential duty on which their salvation depends. Even persons of the weakest constitutions can without hurting their health, make a less and more frugal meal, eat meats more simply dressed, use no savoury sauces, make it a law never to drink out of meals, nor any thing strong, deny themselves many conveniencies and niceties, refrain from superfluities, content themselves at night with a coarse and small collation, &c. The liberty which many who are dispensed with as to the fast, take of living without any rule, and depriving themselves of nothing, is a formal opposition to the spirit of the church and its holy law. Those who labour under some painful sickness, or whose poverty and hard labour render their whole life a perpetual Lent, must endeavour to sanctify their pains by perfect resignation, and a sincere penitential spirit with such little additional voluntary sacrifices as these will suggest according to their circumstances, and they cannot fail to reap the most plentiful harvest of divine graces in proportion to the fervour of their desires. A Protestant learned bishop, after having strongly exhorted all who are able to keep the fast of Lent, recommends to those who are excused from fasting,

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fasting, to repair this loss by other means in the manner following (82):

"Let every one of us lay aside all this Lent, all fine "cloaths, and our usual attire; for that is still the custom of "mourners in all places. And let us retire ourselves, as "much as is possible (for so mourners also do), making no "visits, nor willingly receiving any, if nothing but civility "oblige us to it.

"Let the time be spent in this retirement, in reading and "prayer; in examining our consciences, and bewailing our "offences; in taking a view of our own miseries, and those "of all mankind, and imploring the divine mercy; in lay-"ing to heart the wants and sufferings of our Christian bre-"thren; in meditating on Christ's sufferings, and such like "spiritual exercises; which we are too apt to neglect in a "croud of business and company.

"Let the consideration of these miseries move us to af-"flict ourselves with fasting; or, if that cannot be, with a "spare diet.

"Let the rich especially, and those who live deliciously, "deny their appetites, keep a slender table, and punish their "excesses with harder fare.

"Drink no wine, nor strong liquors without necessity; "make no feasts, nor accept of invitations to any.

"Give alms liberally; frequent public prayers; and there "let us humble ourselves before God, and blush to lift up "our eyes unto Heaven.

"Yea, let us pray *with all prayer and supplication in the "spirit* (83) i. e. address ourselves to God in all sorts of "holy thoughts and devout affections; and that with great "fervour, and ardent desires; with tears and knocking our "breasts, and bended knees (as Theophylact expounds the "words of the Apostle), beseeching him by his cross and "passion to deliver us.

"Tremble to think that you have often prayed that God "*would pitifully behold the sorrows of your heart*, when per-"haps you felt no sorrow there; and now, let it be testified "by all the sorrowful actions here mentioned.

"Forbear music, dancing, and all such like pleasures

"Let those that have been slothful content themselves with "less sleep, that they may have more time for prayer and "heavenly thoughts.

"They

(82) Dr. Simon Patrick, Bishop of Ely, "Tr. of Repentance and "Fasting; especially of the Lent Fast," Part iii. ch. 20. in the Con-"clusion, p. 206. (83) Ephes. vi. 8.

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" They who have been too voluptuous, will do well to " lie hard.

" Finally, let there be a general abſtinence from all man- " ner of recreations, unleſs the preſervation of health make " them neceſſary, and then uſe them privately.

" Leave the play-houſes quite empty, and make the " churches full. Go to no public ſhews, nor meetings; but " ſpend the time when you come from church, in ſetting all " things right at home. S. Chryſoſtom frequently beſeeches " his hearers, that when they come home, they would ſpend " their time in ruminating upon what they had been taught, " and conferring one with another about it; and ſo free " themſelves from all bad deſires, and flee the ſnares of the " devil. For when the devil, ſaith he, ſees our minds ſol- " licitous about ſpiritual matters, and perpetually converſant " in them, he dares not approach us; but flees away before " the face of a more powerful ſpirit working in us.

" Now all this doth not come up to the primitive ſtrict- " neſs, but it is a mortification of ſenſual nature, which de- " lights in company, merry-meetings, feaſts, jollity, ſport " and plays, laughter and all manner of pleaſure, which we " ought to lay aſide at this ſeaſon, that we may fulfil the " apoſtolical precept (84). Be afflicted, and mourn and " weep: Let your laughter be turned into mourning, and " your joy to heavineſs. Humble yourſelves in the ſight of " the Lord, and he ſhall lift you up."

CHAP. V.

On the CONDITIONS *which muſt accompany our* FASTS.

FASTING ought never to go alone: It muſt always be joined, as much as poſſible, with alms-deeds and prayer, and all other good works. Nothing more powerfully moves God to beſtow the treaſures of his grace abundantly on us, than if, for his ſake, and to imitate his goodneſs and beneficence, we liberally open our hands, and give generouſly a ſhare of the temporal goods we have received from his bounty, to thoſe who ſtand in need of them. Eſpecially when we ſue to him for mercy, we muſt ſhew mercy ourſelves to our fellow creatures, and compaſſionately relieve their corporal wants. This even is the law which Almighty God lays down for his own conduct, and the condition upon

(84) James iv. 9, 10.

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on which he offers us his mercy and graces. Nay, it is unbecoming to addreſs ourſelves to God for mercy, without fulfilling it on our ſide. The angel, who appeared to Cornelius on a faſting day, teſtified how acceptable his prayers and alms were to God, by which he deſerved, by a miracle, to be brought to the knowledge of Chriſt and his holy faith, and to be the firſt fruits of the Gentiles in his church, to open the door to all foreign nations, who were not of the race of the ancient choſen people of God (85). Tobie, in the inſtructions which he gave his ſon, enlarges moſt of all upon alms-deeds (86). And the angel who conducted young Tobie into Media, after his return, teaches them that alms ought to go together with faſting and prayer. "Prayer is good "with faſting and alms, for alms delivereth from death, "and ſhall purge away all ſin (87)." The prophet Iſaiah (88) gives his approbation only to ſuch a faſt; and the church recommends the conſtant practice in Lent, by repeating his words in her daily office at that holy time. "Break thy "bread to the hungry, and bring the needy and ſtrangers in- "to thy houſe: When thou ſhalt ſee one naked cover him, "and deſpiſe not thy own fleſh."

Hermas, who wrote ſoon after the Apoſtles time (89), ſays, that whatever is ſpared on faſting days is to be given to the poor; adding, "If thou fulfilleſt thy faſt in the manner "which I command thee, thy victim ſhall be acceptable to "the Lord, and thy faſt ſhall be entered in the book of "life." This maxim of giving to the poor the meat that is retrenched, or money that is ſaved by the faſt, is repeated by all the ancient fathers and councils down to the 12th century and lower, till delicacies and luxury tainted the tables, and encreaſed their expence on faſting days. The fathers even declare

(85) Acts x. 30, 31. (86) Tob. iv. 7, 8, 9, 10, 11. (87) Tob. xii. 7, 8. (88) Iſa. lviii. 7. (89) Hermas Paſtor. l. iii, Similit 5. ed. Cotel. T. i. p. 205. Origen, hom. 4. in div. in cap. 6. Matt. T. ii. p. 283. S. Ambroſ. Serm. 25. (de Quadrag. 9.) n. 6. T. ii. p. 426. in App. idem Serm. 29. (in Quadrag. 13.) p. 431. S. Aug. in Pſ. xlii. n. 8. T. iv. p. 370. & Serm. 151. n. 7. T. v. p. 715. Serm. 210. n. 12. ib. p. 932. Conſtit. Apoſt. l. 5. c. 20. T. 1. ed. Cotel. p. 323. (where it is made a precept of ſtanding law.) S. Chryſ. hom. 8. in Gen. n. 6. T. 4. p. 63. S. Leo Serm. 12. de Jejunio decimi Menſis T. 1. p. 126. Serm. 14. de Jejun. c. 2. p. 128, &c. S. Cæſar. Arelat. hom. 2. Bibl. Patr. T. viii. p. 820. S. Greg. M. l. i. in Evang. hom. 16. n. 6. T. i. p. 1495. Theodulphus Epiſc. Aurelian. Capitul. 38. T. vii. Conc. p. 1146. Ratherius epiſc. Veron. 10. Sæculo. Serm. 1 de Quadrag. n. 7. T. ii. Spicil. p. 283. S. Carolus Borrom. Conc. 2. Mediol. Part. ii. cap. 7. T. xv. Conc. &c.

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declare, that fasting avails little without alms, where persons have abilities. "If you fast without giving alms, it is not "to be reputed a fast," says S. Chrysostom, (90). S. Cæsarius of Arles says: "Fasting without alms is not available, unless a person be so poor as to have nothing to "give, in whom the good will is sufficient (91)." And the learned and pious Theodulphus, bishop of Orleans, writes, "Fasting is of little advantage, if it is not commended "and supported by prayer, watching, and alms-deeds (92)." A little before, in his 36th Capitular, he describes the manner of fasting in Lent. After saying, that they who eat at none, or take any thing before evening, are by no means to be thought to fast, he adds, "Let all hear mass, and assist "at vespers (at sun-set), after which hour let them give their "alms and then eat. If any one cannot go to vespers, let "him make his prayer at the evening hour, and then take "his refection." Those who are able to do less in fasting are bound to make up this deficiency by doubling their alms, according to S. Leo (93), and other fathers; which rule all Christians are bound more particularly to observe, since the great relaxation of discipline in this duty.

A second, and of all others the most essential concomitant virtue of fasting, is devout and humble prayer, the principal and most powerful arms of holy penance: In the first place, a constant attendance, if possible, upon the public office of the church, which is much longer than usual at this holy season, and pathetically adapted to the most perfect dispositions of the heart, necessary for the sanctification of the fast. Compunction and penance ought to have the principal share in our devotions at this season. More time than usual ought also to be reserved for pious reading, self-examination, consideration on the duties of our state, and holy meditation, of which the sufferings of Christ ought to be a main object, with a particular attention to our own most pressing spiritual necessities, our ruling and most dangerous passions, and the virtues we chiefly stand in need of. It is an excellent practice to propose to ourselves every Lent the attainment of some particular virtue, in the most perfect degree, and the complete victory over some vice. Fasting and prayer are mutually supports to each other. Prayer entertains the spirit of compunction, and animates and enables the soul to bear chear-

(90) S. Chrys. hom. 77. in Matt. n. 6. p. 749. T. vii. ed. Ben. (91) S. Cæsar. Arelat. hom. 2. Bibl. Patr. T. viii. p. 820. (92) Theodulph. Aurel. Capitul. 43. T. vii. Conc. Labb. (93) S. Leo, Serm. 85. de Jejun. Septimi Mensis c. 3. p. 349.

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chearfully the severities of the fast; it is a spiritual nourishment, which gives vigour and strength to fasting. On the other side, fasting fits the soul for the exercises of prayer, by disengaging her attention from earthly things, and the gratification of sense, and slavery of the body; by giving her wings to soar up to Heaven; by rendering the mind free and active, and its sight clear and lively; and by subduing the body: For the lighter this is made, the more is the vigour of the soul encreased. Moreover, the soul, when afflicted by the chastisement of the flesh, pours forth herself more earnestly in humble compunction and prayer, and more ardently entreats God to look on her miseries, with a sense of which she is most feelingly penetrated by the voluntary affliction of the flesh.

It is easy to infer from this condition, that a close recollection and retirement, as far as every one's circumstances will allow, ought to be the care of every good Christian during the Lent fast. And this the example of Christ, our divine model, during his forty days fast in the wilderness, also the example of all the saints, and the spirit of the church strongly inculcate. Christ hid himself in the desert, to shew what ought to be, in some degree, the life of every one who calls himself his disciple and imitator, by sequestering himself in some measure from the world, as far as his obligations and circumstances will permit, at certain seasons of penance and prayer. Every one may contrive to find some little more leisure than usual, to apply his whole attention to prayer and spiritual things, especially on Sundays, and for some little times of silence, during some part of his work, at least, to turn his heart to God by devout aspirations, &c. Solitude is the asylum of innocence, where virtue seeks to shelter itself from the contagion of the world, and where grace is most easily recovered and strengthened: It is the terrestrial paradise, where souls freely converse with God, and breathe the pure air of Heaven: It is the region which all ought to covet in times of penance and prayer, as much as is compatible with their obligations in the world. Those holy monks and hermits, who lived always sequestered from commerce with the world, rather like angels than men, in Lent chose some more remote wilderness or cave, which was still more inaccessible to the distraction of visitants; witness S. Simeon Stylites, S. Euthymius, S. Cuthbert, and others, mentioned by Bede; and innumerable others, both in the East and the West, down to our times: Witness also the

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rules of all religious orders more or leſs; even the preſent reformed congregations of Cluny, Monte Caſſino, S. Vanne, S. Maur, &c. Hence an ancient pious father, author of a ſermon aſcribed to S. Ambroſe (94), exhorts thoſe who live in cities, in Lent to inhabit deſerts in mind and deſire, which advice S. Charles Borromœo vehemently repeats (95).

Under the alms are compriſed all works of mercy, and of every other virtue, as the fathers often inculcate: And under prayer all the exerciſes of religion and piety; and in the firſt place frequent confeſſion, and alſo communion, if the penitent be diſpoſed. One of the ends propoſed by the church in the inſtitution of Lent, is the preparation of our ſouls to approach the holy communion at Eaſter, with the greateſt purity and the moſt ſolemn devotion (96). But frequent communion in Lent was part of this preparation. In the Greek church indeed, it is the cuſtom in Lent only to ſay maſs on Saturdays, Sundays, and the feaſt of the Annunciation (97). On other days they ſay only ſome of the prayers of the maſs, without the conſecration, and receive the Euchariſt that was conſecrated on the Sunday, and reſerved for this purpoſe. This is called *Miſſa Præſanctificatorum* (a), and is uſed by the Latins only on Good Friday (b). The omiſſion of maſs, from the beginning of their Lent, our Shrove Monday, till Holy Saturday, except on feſtivals, is looked upon by the Greeks as the greateſt mark of ſorrow, compunction and penance; and all the laity, except public penitents, have been accuſtomed to communicate on feſtivals, and every Saturday and Sunday (98). Some among the Greeks, eſpecially Nicetas, the Schiſmatic Monk, have pretended, that to ſay maſs in the morning on a faſting day is contrary to the faſt, which cardinal Humbert juſtly refutes (99); but repulſes the ſlanders of a foul-mouthed adverſary with too great warmth.

In

(94) S. Ambr. Serm. 23. (in Quadrag. 7.) n. 7. T. ii. in Append. p. 422. (95) Act. Ecc. Mediol. Par. 3. i. Conc. 5. T. i. p. 174, &c. (96) S. Chryſ. Or. *in eos qui Paſcha jejunant, contra Judæos.* n. 4. T. 1. p. 611, &c. (97) Conc. Quini-ſext. five in Trullo. can. 52. T. 6. Conc. p. 1165. (98) On the *Miſſa Præſanctif.* See Goar. *Euchol. Græcor.* p. 187. Leo Allatius, *De Miſſa Præſanctif.* p. 1531. Le Brun *Cerem. de la Meſſe*, T. 2. p. 375. and above all, Thomaſſin, Tr. du Jeune, part 2. ch. 23. p. 479. & De L'Iſle l. 6. ch. 1. p. 470. (99) Card. Humbert, *contra Nicetam.* p. 318. &c.

(a) The *Dry Maſs*, which S. Lewis cauſed to be ſaid on ſhipboard, and ſome others imitated, differed, by having neither conſecration nor communion. Urban VIII. would not allow it to be any where revived or practiſed. See Mairi, Hierolex. V. *Miſſa ſicca.* p. 366.

(b) Τῶν προηγιασμένων.

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In the Weſtern church, Maſs has been always ſaid every day, and frequent, nay daily communion, ſtrongly recommended in Lent. Tertullian proves that the prayer of ſacrifice is not contrary to the faſt; neither is the holy communion of the Lord's body, becauſe *it unites us more to God* (100). Maſs was ſaid on faſting days after the afternoon ſermon, hymns and prayers towards evening. S. Ambroſe vehemently exhorts all to attend theſe offices every day in Lent, and "eat the body of the Lord Jeſus, in whom is forgiveneſs of "ſins, the ſupplication of divine reconciliation, and of eter-"nal protection. When the enemy ſhall ſee the dwelling "(of thy heart) filled with the brightneſs of the heavenly "preſence, and ſhut againſt his ſnares through Chriſt, he "will flee, and thou ſhalt paſs the whole night without hurt: "Thou wilt not forget on thy bed that Lord to whom thou "madeſt the tender of thy prayer in the evening, and who "fed thee in thy hunger with the banquet of his body (101)." S. Maximus, in a ſermon, by ſome aſcribed to S. Ambroſe, ſays, "We want in Lent that food which gives life, nou-"riſhes the ſoul, introduces Chriſt, and ſhuts out the enemy "(102)." The ancient author of another ſermon, under the name of S. Ambroſe, ſays, "I put you in mind that in "Lent you offer and communicate every day, or at leaſt "every Lord's Day (103);" Theodulphus of Orleans, when the faithful were much fallen from the fervour of the primitive ages, required that all ſhould make their confeſſion the week before Lent (104), ſhould hear Maſs and Veſpers every day in Lent, and give their alms before their refection (105), ſhould receive the ſacrament of the body and blood of the Lord every Sunday in Lent, on Maundy Thurſday, Good Friday, and Holy Saturday; on Eaſter Day, and every day during the Octave (106). The Emperor Lewis Debonnair, in his laſt ſickneſs, during the forty days of Lent, made his confeſſion, and received the communion every day (107). Pope Nicholas, in his anſwer to the Bulgarians (108), writes as follows upon this ſubject: "You inquire if you ought to "receive the communion of the body and blood of our "Lord, in Lent every day: that you do ſo, we humbly

(100) Tertul. *de Orat. Dom.* c. 14. p. 135, 136. (101) S. Ambr. in Pſ. 118. Serm. 8. n. 48. T. i. p. 1073. (102) S. Ambr. Serm. 27. (in Quadrag. 11.) n. 5. T. ii. Append. p. 429. (103) Ib. Serm. 25. (in Quadr. 9.) n. 6. p. 426. (104) Cap. 36. T. vii. Conc. p. 1145. (105) Ib. c. 36. p. 1146. (106) c. 41. ib. (107) See Vita Lud. pii in Spicil. Duchenne T. ii. p. 318. (108) Nich. 1 Reſp. ad Conſult. Bulgar. c. ix. T. viii. Conc. p. 520.

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"pray the Lord, and moſt earneſtly exhort you; if "your heart be diſengaged from ſin, &c. But it is only in "Lent that we ought to communicate every day; though "we ſhould at all times attend the prayers and ſacrifices of "the faithful." By this anſwer it is clear that it was then the cuſtom at Rome at leaſt for all the faithful, to communicate every day in Lent. The learned, pious, and juſtly famous William, Biſhop of Paris, in his ſynodal confeſſions, orders that all go to confeſſion before Palm Sunday, on pain of not being admitted to the communion till after Low Sunday, and being forbid to eat fleſh till their communion. Stephen Poncher, another biſhop of Paris, in 1500, commands the ſame under pain of being forbid till their communion, the uſe alſo of eggs and cheeſe, and if they perſiſt obſtinate, likewiſe interdicted the entrance of the church (109). S. Charles Borromœo, that zealous reviver of ancient diſcipline, orders the curates to preſs all the people to communicate in Lent, if they cannot oftner, at leaſt every Sunday in Lent, and all the Sundays of Advent. He again exhorts the laity to approach the holy ſacraments every Sunday in Lent, if they cannot every day (110), &c.

It is a counſel repeated by the fathers, councils and Theologians, that married perſons paſs Lent, all other faſting days, holidays, and vigils, in continence (111), provided it be done by mutual conſent, as is related of S. Lewis and his Queen

(109) Synodicon. Paris. An. 1502. p. 179. (110) Synodus 4. Mediol. Tit. de Euch. p. 110. Act. Eccl. Mediol. pars. i. p. 110. col. 2. (111) Syn. 5. Mediol. ib. p. 174. col. 2. S. Paul favours this, 1 Cor. vii. 5. The fathers are expreſs, Origen hom. 10. in Levit. T. ii. ed. Ben. p. 246. S. Baſil. hom. 1. de Jejun. n. 9. T. ii. p. 9. S. Greg. Naz. Or. 40. T. i. p. 649. S. Chryſ. hom. 51. alias 52. in Matt. n. 5. T. vii. ed. Ben. p. 727. Balſamon, Juris Orient. p. 386. Alſo the Latins, Ambroſiaſter in c. 7. ep. 1. ad Cor. T. ii. p. 132. & Ambr. in ſeveral ſermons. S. Jerom. l. i. adv. Jovin. p. 150, 162. T. iv. S. Aug. Serm. 206. (in Quadr. 2.) n. 3. T. v. p. 922. Serm. 207. (in Quadr. 3.) n. 2. p. 923. Serm. 209. (in Quadr. 5.) n. 3. p. 927. &c. S. Cæſar. Serm. 10. inter Op. S. Aug. n. 5. T. v. Append. p. 22. S. Sligius, hom. 16. T. xii. Bibl. Patr. p. 321. S. Greg. M. l. ii. ep. 94. T. ii. p. 1160. S. Theod. Cantuar. ep. Capitul. n. 33. T. ix. Spicil. p. 55. Concilia Hiberniæ ap. Dachery T. ix. Spicil. p. 42. Greg. Turon. l. 2. de Mirac. S. Martini c. 24. p. 1953. Theodulph. Aurel. Capit. 43. T. vii. Conc. Herard. Archep. Turon. Capit. 62. Nicolaus I. ad Conſulta Bulgar. Cap. 9. T. viii. Conc. Ratherius ep. Veron. Epiſt. Synodal. T. ii. Spicil. p. 264. Gerſon Compend. Theol. de Sept. Sacram. T. 1. p. 292. See Fagnanus in l. iii. Decretal. de Feriis c. 4. n. 10. p. 89. Nat. Alexander, de L'Iſle, Thomaſſin, &c.

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Queen (112). S. Charles Borromœo (113), and the Roman or Trent catechiſm, order it to be ſtrongly recommended. But this at preſent can only be looked upon as a counſel, not as a precept.

Plays, and all ſtage entertainments are moſt ſtrictly forbid in Lent by the fathers and councils (114). The Emperor Juſtinian enacted a law to forbid any theatrical exhibitions ever to be tolerated in Lent, or on Sundays or Holydays (115).

Diligent attendance on ſermons, catechiſm, and all ſpiritual inſtructions, has always been looked upon as one of the great duties of Chriſtians at this holy time. S. Baſil preſſed his flock never to defraud themſelves of their ſpiritual nouriſhment, by any one being abſent, without neceſſity, from the ſermon which was made them twice every day, morning and afternoon (116). S. Auſtin and other fathers frequently mention that they preached every day in Lent, and often twice a day, &c.

CHAP. VI.

On the interior diſpoſitions neceſſary to ſanctify our FASTS.

FASTING is ſanctified by the interior diſpoſitions of the ſoul, with which it is undertaken and performed. From theſe it receives its name, whether of a virtue or a vice; from theſe it principally derives the degree of its merit or acceptance with God, and firſt of all from the intention. The faſt of Mahometan derviſes is ſuperſtition: The faſt of the Indian Brachmans, and of the deluded Banians, is Idolatry: That of the Phariſee was fooliſh vanity and hypocriſy: That of the covetous man, who grudges himſelf his daily food, is baſe avarice: And the faſt of him, who out of love to his belly, prepares himſelf by faſting for a banquet, is no better than gluttony. A motive of obedience, religion, and penance, gives a faſt the dignity and happy advantages of all theſe virtues. We muſt faſt in obedience to the law of God and his church; alſo to fit our ſouls

(112) Gaudefrid. de Bello-Loco ap. Ducheſne T. v. p. 448. (113) S. Car. Conc. Mediol. 5. Conſtitut. 3. T. xv. Con. p. 574, 575, &c. (114) S. Chryſ. hom. 6. de Poenit. n. 1. T. 2. p. 317. Photius, Nomocan. Tit. vii. cap. 1. T. 2. p. 919. Nicolaus I. ad Cons. Bulgar. cap. 47. p. 533. S. Carol. Borr. Acta Eccl. Mediol. Part. iii. Edict. de Quadrag. T. 1. p. 361. (115) Photius Nomocan. tit. 7. cap. 1. (116) S. Baſ. hom. 2. de Jejun. n. 8. T. ii. p. 26.

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for the duties of prayer and heavenly contemplation; to consecrate our bodies pure victims of love, adoration, and praise to God, in order to glorify him by them; to subdue our flesh and bring it into subjection, and punish sin in it, which we have so often made the instrument of offending him by all its senses. And in proportion to our fervour in each of these holy dispositions, shall we stamp these virtues upon our fast: But it is a perfect spirit of penance which must particularly characterize our fast in this penitential season. Our confessions, prayers, sacrifices, alms, fasts, and other works, which compose the external part of our penance, derive their virtue from the interior spirit of penance, with which they are accompanied. The first degree of this spirit of penance, and the first condition required for the sanctification of our fast is, that we fast from, and utterly renounce all sin, and study perfectly to die to the inordinate love of ourselves, the poisonous source of all our irregular passions and spiritual disorders. The Pharisees fasted austerely; but their fasts, infected with the hypocrisy, with the pride and corruption of their hearts, only furnished new matter for their more severe condemnation, as the threats denounced against them by the most merciful Redeemer of the world demonstrate (117). The Jews had fasted and afflicted themselves under the weight of their temporal calamities, when they complained that God had no regard to their supplications. To whom he answered by his prophet (118), with this severe but just reproach: "Because in the day of your fast is found your "own will." You fast; and being blinded by pride and covetousness, you injure charity by your unjust law-suits; you contend with your neighbours for trifles; you oppress those whose burdens you ought yourselves to bear; you harbour unjust suspicions; you slander and backbite; you entertain hatred, anger, and revenge; you abandon your hearts to the pursuit of your irregular appetites; live slaves to intemperance, lust, enmities, strife, ambition, and pride. "Is "this the fast which I have chosen?" saith the Lord. "Thou fastest, and art angry," says S. Jerom, "what "kind of fast can that be (119)?" In another place he calls such fasts the martyrdom of vanity, not of virtue; and cries out, "Let the foolish philosophers of Paganism boast of "such martyrs. But God declares, My spirit rests upon no "one

(117) S. Chrys. Or. 3. in eos qui Pascha jejunant, contra Judeos. T. i. p. 611. &c. (118) Isa. lviii. 5. See S. Aug. Serm. 206. (in Quadr. 2.) n. 9. T. v. p. 922. ed. Ben. & Serm. 207. (in Quadr. 3.) n. 2. p. 923. (119) S. Hier. ep. ad Eustochium p. 46.

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"one but upon him who is humble and meek (120)." And S. Leo, speaking on this subject, cries out, "What does it "avail the soul to act as if she commands the body as mis- "tress and queen, if all this while she is a slave in the heart? "Whilst the body fasts from food, the soul must fast from "vices, and govern her affections and appetites by the sway "of her authority and dominion (121)." This the fathers call the spiritual fast (122); the general, the essential, and indispensable fast of our whole lives, of all times, and of all ages; but which requires a redoubling of our care and watchfulness in the penitential season of Lent. And "In this ob- "ligation there is no excuse, where the whole depends upon "our will alone," says S. Austin (a). Therefore the eyes, the feet, the hands, all our senses and faculties must fast, or be carefully restrained from all sin or dangerous occasion of evil: Above all, our heart must fast by the strict government of all its affections, and curb of all its vices and passions. In this holy time we must study to live in the greatest purity of heart, and in all our senses and actions, by the most careful and constant watchfulness over them. That idle curiosity, which gives a boundless range to our faculties, and exposes us through them to continual snares on every side, must be curbed, and confined to what belongs to duty, and what will improve the mind and the heart in the knowledge and love of God and all virtue; or at least to things serious and useful, which may be referred and made conducive to these ends. Our imagination and thoughts must be kept under rule by sober recollection, and not suffered to rove upon objects which flatter covetousness, vanity, pride, or other inordinate passions, or which entertain the mind in habitual indolence, sloth and dissipation. Our will, in the first place, must be vigorously curbed in its desires and appetites: Must be kept in subjection, and bent to a pliableness and ready obedience, which may be the death or crucifixion of self and all stubbornes, the offspring of pride, and the root of all inordinate passions and vices. Not only the powers of our souls, but our senses must also be guarded by laying a general restraint in some degree upon them. Our eyes must be taught not to wander without rule or order; not to steal unbridled

(120) S. Hieron. ep. ad Paulam. T. iv. p. 56. ed. Ben. (121) S. Leo, Serm. 18. de Jejun. cap. 2. (122) Cassian, l. 5. Instit. c. 23. & Collat. 21. c. 22. & 25. &c.

(a) *In hoc excusatio nulla est, ubi Voluntas sola tota Facultas est.* S. Aug. Serm. 219. n. 12. T. v. p. 932.

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unbridled glances, and throw off that subordination which ought continually to hold them steadily under the direction and command of the will, and of reason. The general sense of the touch must not be flattered by softness and delicacies, and so of the rest. If they are taught during these forty days to bear the yoke of a just restraint, they will be inured to this happy subjection, which will give us a victory over ourselves, and the mastery of our passions, easily to be strenghtened through the remaining course of our lives. In this an eye must be had to our ruling passions, and most dangerous inclinations and failings, whether anger, vanity, sloth, intemperance, or any other vice. This the fathers never cease to inculcate at this time. "By fasting," says S. Chrysostom (123), "I mean abstinence from all sin, which is "the end of abstinence from food. Therefore we fast from "meat and drink, that we may curb the lusts of the flesh; "and make the horse more easily to obey his rider. "He who fasts, ought above all things to refrain from an"ger, to learn meekness and gentleness, to have a contrite "heart; to repel all irregular desires, to have before him "continually the eye of his neighbour. A faster ought to "be humble, mild, lowly, a contemner of the glory of this "life, &c." In another sermon (124), he presses the same obligation with great earnestness; that this must be done so strenuously that a man may acquire habits of these virtues before the conclusion of Lent. And in the beginning of Lent (125), he represents how this season prepares the mind to be a fit soil to receive the divine doctrine, just as a field when the weeds are killed, is disposed for the seed. "Fast"ing, (says he) brings tranquillity of soul, &c. There is "no tumult to-day, no noise, no chopping of meat, no "running about of cooks. All these things being removed, "this city is become like a grave, sober and chaste matron "or mistress of a family. Upon which when I cast mine "eyes, and observe what a sudden change there is in it, "from what it was yesterday, I am amazed at the force of "fasting. For having made an entrance into every man's "soul, it hath purified the heart, and transformed the mind "and thoughts of magistrates and private persons, rich and "poor, Greeks and Barbarians. Even he who wears the "diadem, like all the rest hath bowed his soul to this obe"dience.

(123) S. Chrys. Rom. 8. in Gen. (124) Idem Hom. 15. in Gen. (125) Hom. 2. in Gen.

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" dience. And to-day there is no difference between the " table of the rich and the poor; but every where a ſpare " diet, free from luxury and vanity. Every one comes to- " day with more pleaſure to a ſlender table, than yeſterday " he came to one furniſhed with all dainties, and where the " moſt generous wines were not wanting."

A ſecond part of interior penance is ſelf-examination, which exerciſes a double function. 1ſt. The review of our conſciences. 2d. The conſideration of all our duties. By the firſt we call ourſelves to an account, by taking a cloſe view of all our actions, and of all the corrupt inclinations of our hearts, in order to diſcover our moſt hidden ſins. Though this is the duty of a Chriſtian at all times, in Lent we ought to give it more time and care, uſing more than ordinary diligence in our evening examination, and conſecrating to it ſome little time, on one or two days a week, to inquire into the ſtate of our ſouls this preſent year, chiefly on thoſe commandments and obligations which we are moſt in danger of tranſgreſſing; taking theſe ſingly, or one at a time. Half an hour at a time may be uſually ſufficient, or leſs; for great care muſt be taken not to fall into ſcrupuloſity, and to perplex our minds and conſciences: Of which if there appears any danger, this examination ought to be made very ſhort, or entirely forbid us. It ought never to be begun without imploring the light of divine grace, and an earneſt deſire to diſcover and lay open impartially all the wounds of our ſouls, not ſparing ourſelves, that by our repentance, God may be moved mercifully to ſpare us. We muſt examine what were the principal occaſions which betrayed us into ſin, in order to ſhun them: We muſt mount up to the ſources or ruling paſſions, which are the ſprings of the moſt fatal diſorders in our affections. Without this precaution our hearts will eaſily remain enſlaved to many hidden vices, and our repentance itſelf be very defective. How groſsly does ſelf-love blind and deceive the generality of men in their favourite vices and paſſions? How grievouſly do they often delude themſelves even in their repentance itſelf, in ſparing, out of a perverſe fondneſs, their moſt dangerous enemies? At leaſt, how ſeldom do penitents probe their ſpiritual wounds to the bottom, by neglecting which their cure is only palliative, and their evil habits of anger, jealouſy, vanity, pride, detraction, or other vices, continually break out again, and only die with them. Alas! how juſtly does St. Bernard complain: " Often under the exterior weeds of penance, a

" man

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" man is a slave of self-will; and by covetousness, vanity,
" or ambition, an idolater of the mammon, false glory or
" honours of the world. Which danger, if we would
" shun, we must lay the axe to the root of the trees, and not
" content ourselves with lopping the branches (126)."

The second branch of self-examination is the *Consideration* of our respective duties, and the manner in which we are obliged to acquit ourselves of them. To this we may allot half an hour every Sunday and Holiday in Lent, reducing all our respective obligations to certain general heads; As, 1. Publick prayer, and the office of the church. 2. Private prayer, what weekly, and what every day; also the manner of performing it. 3. Holy meditation or reading, sermons, catechism, and keeping Sundays and Holydays. 4. Evening self-examination, general and particular, the sacrament of penance, and fasting. 5. The holy communion, and hearing Mass. 6. The regulation of our ordinary actions in order to perform them well; our rising, meals, conversation, recreations, sickness, &c. 7. The particular duties of our state and calling reduced to certain principal heads, to be considered apart. 8. Our duties towards those of our family, parents, children, wife, servants, masters, domestic companions, &c. 9. Our general duties to all neighbours, of justice, charity, or civil society, spiritual and corporal works of mercy; what company we ought to keep or shun; yet so as not to be wanting in charity, or respect for all, and the like. We must consider how often each duty ought to be performed, and in what manner; make such resolutions, and lay out our lives in such a manner, as to give all due perfection to every action, and consequently to our whole lives; recommending these purposes to God, in order to beg his grace, and during the year from time to time, as once a week, calling them over, and considering whether we square our actions by these rules.

Compunction of heart, or sorrow for sin committed, with a firm resolution of not sinning for the time to come, is another part of interior penance; or rather the soul and essence of all true penance, and the crown of all its works, which without this are a body without life, a phantom, or shadow, and appearance without the reality or substance. Fasting was practised both by the Jews and Pagans, as a demonstration of grief, and an outward act of mourning, either on temporal

(126) S. Bernard, Serm. 2. in Assumpt. B. Mariæ V. n. 6.

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temporal or ſpiritual occaſions; as when David grieved for the ſickneſs of his child (127). The ſame is to be ſaid of other marks of affliction among them, as rending their garments, falling on the ground, and ſitting on, or covering their head with duſt and aſhes (128). The Greeks and Romans uſed the ſame marks of affliction, upon the loſs of a dear friend, or upon any other grievous misfortune. But Chriſtians, as Fleury obſerves (129), applying theſe marks of ſorrow only to ſpiritual things, uſed them as exterior demonſtrations of that ſorrow which worketh out ſalvation, that is, of compunction for ſins. Faſting amongſt the Jews was ſo naturally underſtood to expreſs ſorrow and affliction of ſoul, that theſe terms were uſed promiſcuouſly. Whence the great faſt of expiation, is called "A day of afflicting their ſouls (130)." And faſting, both in the old and new ſcripture, is uſually joined expreſsly, and always underſtood, at leaſt, to be attended with mourning and bitter ſorrow, and its other cuſtomary demonſtrations (131). Faſting, therefore, without ſorrow, is mere hypocriſy. And the ſinner who can call to mind the evil he has done, without being touched with grief, can have no ſenſe of his offences, no diſpoſitions of penitence. As no greater calamity can befall a man than ſin, he who has committed ſo enormous an evil, ought to conceive the deepeſt grief; which he will naturally expreſs by the ſtrongeſt tokens of ſorrow. It is not fit for ſo grievous an offender to look up to God, whoſe authority he has affronted, without tears in his eyes, and a moſt ſorrowful countenance; nor to appear but in the moſt mournful poſture and habit, with the moſt bitter expreſſions of grief and inward anguiſh, knowing that he deſerves to be condemned to bewail his ſin unprofitably in hell, where there is nothing "but weeping, and wailing, and gnaſhing of teeth (132)." This God himſelf requires. By the Prophet Joel he calls upon ſinners (133): "Be ye converted to me in your whole "heart, in faſting, and in weeping, and in mourning." And by the Apoſtle S. James: "Be afflicted, and mourn "and weep. Let your laughter be turned into mourning, "and your joy into ſorrow. Be ye humble in the ſight of "the

(127) 2 Kings xii. 16. See Leo of Juda. (128) Job, i. 20. 21, 22, 23. Gen. xxxvii. 34, 35. 2 Kings (or Sam.) xxi. 10, &c. (129) *Mœurs des Chret.* art. 9. p. 80. (130) Lev. xvi. 29, 31. Iſa. lviii. 5. (131) Num. xxx. 14. 2 Kings, or Sam. xii. 16. Pſ. xxxiv. 16. Dan. ix. 3. Joel. ii. 12. 13. 2 Mac. xiii. 13. James iv. 9 10. See Biſhop Patrick on *Repentance and Faſting*, ch. 3. p. 10. (132) Ib. ch. 3. p. 15. (133) Joel, ii. 12.

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" the Lord, and He shall exalt you (134)." But what God regards in the penitent is the change of the heart, and the sincerity of its sorrow; not the bare protestations or tokens, though these naturally flow from it, and contribute to entertain and increase it. Hence God declares again by Joel (135): " Rend your hearts, and not your garments; and be ye " converted to the Lord your God." And by Ezekiel: " Make to yourselves a new heart, and a new spirit (136)." It is to this sincere conversion of the heart, that God invites all sinners, especially at the holy time of Lent. Now the church in mourning herself for them, addresses to them, in his name, his tender invitations and promises, and thunders out his threats: Now she daily raises her voice louder and louder to rouze them from their lethargy: Now all her devout children, in fasting, and in penitential weeds, pray and weep for them, to engage God to shew them mercy, and by their tears and example to move them to weep and mourn for themselves. The trumpet has now sounded in Sion, proclaiming the tender of the divine mercy. The thunder of God's vengeance rolls over their guilty heads, ready, if they persist rebellious to his voice, to break upon them, and destroy them. They stand upon the very brink of eternity; and death, with the most dreadful horrors of hell, is even now at their gates. This summons is, perhaps, the last that will be made them. " Yet forty days, and " Niniveh shall be destroyed (137)." This threat announced by a prophet, converted at once a proud great city, reaking in the abominations and filth of voluptuousness and pride. The church, by her ministers, now repeats the same to us in the name of God, and by his authority and commission. By forty days we may understand the short precarious remainder of our lives; or especially, this present Lent, or even the beginning of it. For what right have we to imagine, that if we are deaf to this merciful call, God, who has already spared us preferably to thousands, whom he has cut off in the mean time in their sins, will not, in his just judgments, suddenly snap in two the thin thread of our life, to punish our presumption, and daring wilful impenitence; or by a still more terrible judgment, withdraw his most powerful graces, be silent to us, and abandon us to a reprobate sense, to a state of spiritual blindness and insensibility, in which miserable souls live only to sin, and accumulate instead

(134) James iv. 9. 10. (135) Joel, ii. 13. (136) Ezech. xviii. 31. (137) Jon. iii.

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ſtead of one many hells for a dreadful eternity? We hope we have done penance. But has it produced worthy fruits? Is it ſuch as can give us any reaſonable hopes, that by it we ſhall be ſo happy as to find mercy? If we ſeem to have long ſince broke the bonds of ſin, have we faithfully executed all the conditions of our penance? Our fervour ſhould have been as great as that of a David or Magdalen, and if we had received the like aſſurances of pardon, we ſhould ſtill be bound by the laws of the love and gratitude we owe to God, and the conditions of penitence itſelf, never to forget that we have ſinned, and never to put an end to our tears and penance, but continually to increaſe them, as this will prove the fervour of our progreſs in the divine love ſo long as we live. Moreover our daily infidelities, our failings in our ordinary actions, which after all our reſolutions and endeavours are ſtill full of ſloth and imperfections, fly in our faces, and reproach us that we are not yet perfectly converted to God: Our ſelf-love, by which we ſeek ourſelves even in our exerciſes of religion; our inordinate attachments to a thouſand objects of ſenſe, on every ſide of us; the ſpirit of the world, which diſcovers itſelf in all our affections and actions, cry out to us, that we have not yet entered ſeriouſly upon the great work of our converſion; are yet far from having made to God an *entire* and *perfect* ſacrifice of our hearts, and from having corrected all our ſpiritual diſorders. Now is the time for us to enter thoroughly into ourſelves; to deſtroy, and do away, by the divine grace now abundantly offered, the very laſt remains and traces of all the ſins and worldly luſts of our whole lives paſt: To break aſunder all the bands of inordinate affections, which captivate our hearts to creatures, and attach us to any thing which is not God, or which is not loved, or feared in and for him alone: To purge our hearts of all ſelf-love, that bane of all true virtue, and to put the finiſhing ſtroke to the great work of our converſion, which out of ſloth and ſpiritual blindneſs, we have hitherto left ſo very imperfect. It is a great work we have here upon our hands. We are totally to diveſt ourſelves of the Old Man, and to put on the New; to become crucified to ourſelves, and the World, and to form Chriſt, or his perfect Spirit of Humility, Meekneſs, Charity, and all other Virtues in our Hearts, by which we may bear his divine Image, and be made heavenly, that no Obſtacle may remain in us to the perfect Reign of his Grace and Love, and to our being admitted at the Hour of our Death into the Choirs

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Choirs of Angels and Saints in the Kingdom of God, where nothing can make its appearance but what is ſpotleſs, perfect, and entirely holy. At Eaſter we muſt be found a new pure paſte; muſt be clothed with the ſpotleſs nuptial robe of Sanctity, adorned with the variety of all Virtues, repreſented by the "diverſe Colours" wherewith the raiment of the King's daughter is embroidered (138), that we may be worthy, by the divine Mercy, to take our place amongſt the ſons of God at his divine table. Thus both the juſt and the ſinner ſtand in need of penance. The church preſſes all perſons at this time chearfully to enter the ranks of her penitents, and by their fervour and conſtancy to cancel their debts, purge their ſouls, die to their inordinate appetites, ſanctify their lives, and advance with large ſtrides to perfection in all virtue. She diſplays before our eyes the joys of Heaven, and the terrors of the divine judgments: Encourages us by the example of Magdalen, and ſo many other fervent penitents: She allures us by tender careſſes, and affrights us with the threats of the divine vengeance juſt ready to be executed upon impenitent ſinners. As many voices as the Apoſtle made uſe of to his dear children in the church of Corinth, ſo many does our tender mother the church, now make uſe of to draw our ſouls to God. But how often ſoever ſhe changes her voice, and varies her exhortations, it is always to cry out to us: "Be converted to the Lord with "your whole heart." To touch our hearts more powerfully, it is by the adorable blood and cruel torments of our dying Redeemer, that ſhe conjures us to conſider what we owe to God and ourſelves; the things which are for our eternal peace, whilſt mercy is ſtill offered to us, whilſt yet we have time, which ſhortly will be no more. Rather it is Chriſt himſelf, who by the mouth of his miniſters thus calls upon us from his croſs, and by his ſacred wounds and moſt precious death. Ah! on this day of his mercy let us liſten to his voice, and no longer harden our hearts (b). This ſummons of the divine mercy, may be the laſt we ſhall receive: Nay, this Lent, even this day, may be the laſt of our lives. We have no manner of ſecurity that the thin thread upon which our life hangs, may not be broken any moment. Every minute may be the laſt of our lives. There is yet a greater danger behind. Thoſe who deſpiſe the greateſt offers of God's

(138) Pſ. xliv. Hebr. xlv. 14.

(b) Pſ. xciv. *Hodie ſi vocem ejus audieritis, nolite obdurare Corda veſtra.*

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God's mercy, and receive his grace in vain or without fruit, provoke him to withdraw the like powerful means and opportunities, to be deaf in his turn to incorrigible ſinners, upon whom he has tried ſuch ſpecial graces without ſucceſs. The diſeaſe of ſuch as deſpiſe the remedy is deſperate. We muſt lay hold of the divine mercy when it is graciouſly offered.

"Behold now the acceptable time: behold now the days "of ſalvation (139)." This life is certainly the utmoſt period to which our day of grace can poſſibly be extended. From the words of S. Paul, and thoſe of Iſaiah, which he quotes, it is plain that even in life, God hath diſpoſed certain ſeaſons of greater favour and grace, which we cannot promiſe ourſelves the return of at pleaſure, and which it infinitely concerns us to make the beſt advantage of. Such is the preſent moſt ſolemn holy ſeaſon. Now we particularly commemorate the ſufferings of Chriſt, and his wounds plead loudly in our favour. Now the whole church in one common prayer and penance, unites her ſupplications, faſts, watchings, and tears in imploring mercy for us. Our bleſſed Redeemer ſays, where two or three are gathered together in his name, there he is in the midſt of them. If the prayers of one ſmall aſſembly of ſervants of God offer an agreeable violence to him, and compel him to ſhew mercy; what ſhall we ſay of the joint ſuffrages and affliction of his whole church together beſieging him, as it were, to diſarm his juſtice? Will not theſe cries more forcibly engage his compaſſion than the prayers of Moſes did by which the Lord was appeaſed, when he was bent upon deſtroying the people for their idolatry. Whilſt heaven is open to ſhower down the moſt abundant graces, and God is particularly inclined to ſhew mercy; whilſt all the ſaints are interceding for us night and day with ſo great earneſtneſs, what graces, what mercy may we not hope for, if we open our hearts to receive them? The prieſts now mourn at the foot of the altar, and offer the ſpotleſs victim of propitiation for the ſins of the whole world. They interrupt not their cries to God for mercy in the moſt melting ſtrains of the Prophets, repeating with groans and tears, "Spare, O Lord, ſpare thy people; and "give not thine inheritance to be trodden under foot." All holy religious perſons of both ſexes, thoſe angels of the earth, at this time redouble their ardour in their ſolitudes, ſetting no bounds to their auſterities, and pouring forth their tears and prayers

(139) 2 Cor. vi. 2.

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prayers to God night and day, to move him to be propitious to them and to all sinners. All devout Christians in the world join them to the best of their power in these penitential exercises and dispositions: are assiduous at church, hearing the word of God, and attend the public supplications and duties of religion; macerate their flesh with fasting and other severities; employ much time at home, if their circumstances allow them, in the exercises of holy compunction, prayer, and devout meditation or reading; and are careful in offering to God their labour and ordinary actions in a spirit of penance, and with great fervour. God seeing now his church in mourning, both priests and people weeping before him, is easily moved to compassion on those who humble themselves in his presence, and deprecate his anger. Let us lay hold on this acceptable time, and conjure the sovereign Judge whom we have offended, by the tender bowels of his mercy, to save and lift us up.

Some think the term of this fast long. But were it shorter, how could a penitent reap the advantages proposed in it? How could such a change of heart as constitutes the very essence of a conversion, be wrought in sinners, according to the ordinary course of things, and the general rules of Providence in the dispensation of his graces? Again, how could a solid proof of such a change be given? What opportunity would many find of doing condign penance; or of grounding their souls in the habits of their happy change, in the practice of any one virtue, or in any victory over the least passion or vice? A penitential course of this continuance, is an excellent and wholesome means of healing our spiritual disorders, and promoting the great work of our perfect sanctification. Our domestic enemy is subdued by the maceration of the flesh. How strong soever a fortress is, it will be easily reduced, if you can find the means of cutting off its provisions. How deeply soever vice has taken root in the soul, its strength will be weakened, and at length reduced by holy fasting, compunction, watchfulness and prayer. The soul which was worldly, is thus disengaged from its ties. He that was enslaved to his own will, and to the gratification of his senses, by an habitual practice of retrenchments and self-denial, learns to die to himself; to become meek, humble, spiritual, and heavenly; to relish only spiritual things, and to find no true delight but in conversing with heaven. God also on his side, is liberal in bestowing his choicest graces, on those who with fervour make their application to

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him at this holy time. His treasures are immense; and his mercy and beneficence can never be stinted in liberality. For as his bounty can never be drained, so neither can we set bounds to his gifts or mercy. The more we crave, and open our hearts to receive, the more will he be pleased in enriching our souls. What encouragement to fervour in exerting our utmost endeavours in all the means of our sanctification, which this holy season affords? Amongst fervent penitents, no complaints are heard of the severity of the fast. Nothing is perceived, but an holy emulation to outdo each other. The term appears to them short. They find no severity in any austerities, because they have before their eyes the grace of pardon, by which they are rescued from the torments of hell, the victory over their passions, by which they are restored to the liberty of the saints, and the crown of immortal glory, which is the recompence of their conflict.

To run this career with fervour it behoves us above all things to begin well, to set out animated with the most perfect dispositions of penitence and holy zeal; to extinguish in our hearts the reign of sin; consecrate our souls to God without reserve, and establish in them the most perfect reign of his grace and love. We must accompany Jesus in spirit into the desert, and as much as possible in his dispositions of burning zeal and divine love, and of hatred of all sin: we must unite our fasts and prayers with his, begging to find acceptance only through him: we must be faithful in every duty of this time, in every means of making our sacrifice entire, that no condition be wanting for the perfect sanctification of our souls. This grace we must ask of God with great earnestness in the beginning, and in our daily supplications during the Lent; for which we may say the prose: *Veni sancte Spiritus*, the *Miserere* psalm, with the *Our Father* and *Hail Mary*; invoking also the intercession of our guardian angel, patrons, and all the blessed angels and saints.

If we faithfully acquit ourselves of these duties, we shall happily celebrate the great feast of Easter with our divine Saviour, raised from the death of sin, victorious over our passions, pure in heart, clean in mind and body, clothed with the bright and shining robe of virtue, loaded with the fruits of justice, penance, humility, meekness, charity and patience; we shall share in the triumph and joy of his resurrection; shall reap its glorious fruits in our souls, and formed

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formed upon its model in the newneſs of life, and the renovation of our interior man, ſhall advance daily in this path after him till we enter with him, and through him, into his glorious immortality.

CHAP. VII.

On Ash-Wednesday.

THE firſt day of Lent, called by the Fathers "the "head of the faſt (a)," was always kept by the church with great devotion and ſolemnity, whether, according to the diſcipline of different ages and places, Lent was of ſix, ſeven, or eight weeks.

It was the ordinary time for ſinners entering a courſe of public canonical penance, into which they were initiated by the prayers of the Biſhop with his clergy, and the impoſition of his hands, when he laid aſhes on the heads of the penitents. This is the origin of the ceremony of putting aſhes on our foreheads on this day, as an emblem and exterior mark of the interior conſecration of our hearts to the exerciſes of penance. It is not a ſuperſtitious practice, but an holy ceremony uſed by the church from its moſt early times, and recommended by the example of the patriarchs and prophets recorded in the holy ſcriptures (1). The ancients in the Eaſtern countries expreſſed deep grief and mourning in extraordinary calamities by rending their garments, putting on ſackcloth, lying on the ground, ſtrowing aſhes or duſt on their head, forbearing food and the like. Thus the friends of Job ſeeing his affliction, "lifted up their voice and wept, "and rent every man his garment, and ſprinkled duſt upon "their heads, and ſat down with him upon the ground in "ſilence (2)." Nor are there wanting numerous examples of this cuſtom among other nations, as well as among the Jews and Arabians.

The ſervants of God uſed theſe ſigns chiefly as emblems of repentance, or declarations of their ſorrow for ſin, the greateſt of all evils, and which calls for the deepeſt affliction. Holy Job, when he humbled himſelf before God for his too peremptory vindication of his own innocence, did it in the ſame manner that he had bewailed his affliction, ſaying: "I re-

(1) See Catech. Monteſpel. Bp. Patrick *on Repentance and the Lent Faſt*, ch. 3. p. 24. (2) Job, i. 11, 12, 13.

(a) *Caput Jejunii.*

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"I reprehend myself, and do penance in dust and ashes (3)." It is recorded of Joshua and the ancients of Israel, "That "they cast dust upon their heads (4)," doing penance in order to appease the Lord, incensed at the sacrilegious robbery committed by Achan at the taking of Jericho. The prophets often call upon the Israelites to put on sackcloth, and to bewail themselves in ashes, when they exhort them to mourn for their sins, and seek to recover the divine favour by an hearty repentance (5). This, Jeremie advised the city of Jerusalem and the princes of Juda to do when Nabuchadonozor laid waste their country for their sins. "Sprin-"kle yourselves with ashes," says he (6). This was practised by Judith, Esther, Mardocai, and Judas the Maccabee. Our Saviour mentions it as an emblem of penance, when he says of the inhabitants of Tyre and Sidon, that if he had wrought his miracles among them, "they would have done "penance in sackcloth and ashes (7)." Penitents among the primitive Christians, were initiated and distinguished by this sign: whence they are called by Tertullian, "Men covered "with sackcloth, and marked with ashes (b)." This epithet belonged to all Christians, because, as the same author expresses it, "A Christian is one born to penance." It is not therefore an idle ceremony, but a token or mark that we are consecrated to the practice of severe penance for our sins. To receive this ceremony without the spirit and sentiments of penitence is no better than gross hypocrisy, disobedience and mockery.

Dust and ashes are likewise a memorial or emblem of death, and are here employed to put us in mind of our mortality, as appears from the words with which the priest accompanies this ceremony. "Remember, man, that dust "thou art, and into dust thou shalt return." A Christian religious life is defined by S. Basil, a constant meditation on death. The whole life of a Christian being nothing else but a preparation for that great tremendous passage, he ought never to lose sight of it in any action or undertaking. No consideration can more powerfully disengage our hearts from the world and vices, or excite us to fervent virtue, especially to the serious practice of penance, than that of death, its inevitable certainty, the absolute uncertainty of the time, and of the circumstances, and the infinite consequences of this

(3) Job, xlii. 6. (4) Jos. vii. 7. (5) Bp. Patrick, *&c. cit.* p. 15. (6) Jer. xxv. 34. (7) Matt. ii. 21.
(b) *Conciliati & concinerati.*

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moſt tremendous moment. Hence the church particularly recommends it to us at this ſolemn holy time, to engage us to examine ſeriouſly the ſtate of our own ſouls, and as the firſt ſtep to make us enter in earneſt upon a new life. The four laſt things, other general and particular motives of virtue, (eſpecially of thoſe virtues which our circumſtances principally oblige us to ſtudy to improve our ſouls in at this time), and the ſufferings of Chriſt, ought to be the moſt familiar ſubjects of our devout meditations during the courſe of Lent.

CHAP. VIII.

On the ancient Diſcipline of the CHURCH, *relating to the Penitential* CANONS.

ALMIGHTY God is pleaſed to promiſe pardon even for ſins, into which, by a perfidious and ungrateful relapſe, Chriſtians fall after baptiſm, if they return to him by ſincere penitence. But he requires as an eſſential ingredient or condition of this penance, a reſolution or ſincere diſpoſition to undertake or bear ſome ſatisfactory, painful atonement, as ſome ſmall voluntary chaſtiſement of ſin, and a preſervative againſt the facility of relapſes, to which too eaſy conditions, might, by a dangerous abuſe, have proved an encouragement or occaſion. The ſorrow of penitence is neceſſarily afflictive, and is every where ſpoke of as ſuch. The ſtings which the penitent feels from the conſciouſneſs of his baſe ingratitude and perfidiouſneſs, the ſhame of his enormous guilt, and the ſharp grief wherewith his heart is wounded for having ſinned againſt an infinite and moſt gracious God, work in him ſuch a deteſtation of his criminal diſobedience, as incline him to afflict and puniſh himſelf, and revenge the cauſe of his injured God upon his own body, in order to deprecate the anger and prevent the dreadful effects of the juſtice of God. S. Paul mentions this diſpoſition as the natural effect of a ſincere ſorrow for ſin, and zeal to remove it. "The ſorrow that "is according to God worketh penance ſtedfaſt unto ſalva- "tion. For behold, this ſelf-ſame thing that ye were made "ſorrowful according to God, how great carefulneſs doth "work in you; yea, indignation; yea, fear; yea, deſire; "yea, zeal; yea, revenge (1)," in inflicting puniſhments ſuitable

(1) 2 Cor. vii. 11.

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suitable to the offence. They mourned and afflicted themselves for the sin of the incestuous man, and engaged him to humble himself with weeping, fasting, and other severities, because he had not before exercised this holy revenge upon himself. This is agreeable to what the Apostle said in his first Epistle, that "if we judged ourselves, we should not be judged of the Lord (2)." Where, speaking of the judgments of sickness, weakness, and death, which God had inflicted on several among them, he mentions the way to prevent his judgments being exercised upon them, by afflicting and chastising themselves, by fasting, mourning, and bewailing their sins, and thus being the avengers of their own crimes. These voluntary chastisements of our sins, with a change of life, are called by S. John Baptist the *meet*, or *worthy fruits of penance* (3), as S. Chrysostom excellently expounds his words. After whom S. Gregory the Great writes as follows: "It is one thing *to bring forth fruit*; another *to bring forth worthy fruit*. For he who hath not committed unlawful things, may justly use those which are lawful; but he who hath done unlawful things, ought to deny himself even those which are lawful, in proportion to the unlawful which he hath given himself the liberty to enjoy. For the same fruits of repentance are not required of those who have offended little, and of those who have offended much (4)." In the same sense Tertullian laid down the great law to be observed in doing penance. "If thy neighbour ask thee Why thou art so afflicted, tell him, I have sinned against God; I am in danger of perishing eternally: therefore I hold down my head in shame and confusion; I macerate and excruciate myself, that God, whom I have injured by my sins, may be reconciled to me, &c. (5)." Likewise S. Cyprian (6), "Let the penance bear a just proportion to the sin," &c. And S. Ambrose, or whoever is the author of the famous Treatise or Exhortation of Penance, *to the Lapsed Virgin*: "According to the weight of the guilt ought to be the measure of the penance. Thou must not repent in words only, but in deeds, which may be thus done. If thou settest before thine eyes from what a sublime dignity thou art fallen; and believest thyself to be upon the brink of utter darkness, where there is endless weeping and wailing,

(2) 1 Cor. xi. 31.
(3) S. Luke, iii. 3. (4) S. Greg. in hom. 20. in Evang.
(5) Tert. l. de Poenit. c. 11. (6) S. Cypr. l. de Lapsis.

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" wailing, and gnashing of teeth. When thou hast repre-
" sented this to thyself by faith, then (since the soul that sins
" is sentenced to hell-fire, and there is no remedy after bap-
" tism but that of repentance), be glad to endure any afflic-
" tion, any labour, any hard treatment of thyself, if so
" thou mayst but escape eternal torments. Be thou thy-
" self, if I may advise thee, the most severe judge of thine
" own offence. If the sinner would not spare himself, God
" would spare him. If he would put himself to short pain
" in this life, he might escape eternal torment in that to
" come. A deep wound must be searched to the bottom,
" and requires a sharp and long cure. A heinous sin ne-
" cessarily requires a severe satisfaction." This is the lan-
guage of all the ancient fathers, who perpetually entertain penitents on humiliations, confession, weeping, mourning, affliction, and neglect of their body, long prayers, fasting, alms, lying on the ground, wearing sackcloth, forbearing all assemblies of mirth, or worldly pleasures and the like: and repeat to them continually that great maxim, That the less they spare themselves the more will God spare them. S. Paul followed this rule, with regard to the incestuous Corinthian (7), though being informed of his fervour, and moved by the prayers of the whole church of Corinth, he relaxed his penance, and gave him a full pardon *in Christ*, by a plenary indulgence (8). However no general canons of discipline were framed by the Apostles, to define by any settled rules the measure of the penal injunctions to be laid on penitents, as appears from the History of the young Man, who having been a captain of robbers, upon his repentance was admitted to a reconciliation by S. John Evangelist (9), though doubtless not without undergoing a suitable penance. In the second century, rules and canons were laid down to settle this important point of discipline according to the standing maxims of the church, with regard to the obligation all sinners lie under of doing penance. This discipline of the Canonical Penance was in force in all parts, both of the Eastern and Western churches in the second century, and is treated of at large in whole volumes by Tertullian, the oldest Latin ecclesiastical writer; by S. Cyprian, and others. We have extant the *canonical* Epistle of S. Gregory Thaumaturgus, in the East, drawn up in the year 250, so called because in it he prescribes canons, or rules for prescribing a proportioned penance for different kinds of sins; and the four different

(7) 1 Cor. v. 3. (8) 2 Cor. viii. (9) Euf. Hist. Eccl.

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different ſtages to be obſerved in the courſe of this penance, are laid down. We have alſo, in that and the following century, the like Canonical Epiſtles of S. Dionyſius and S. Peter of Alexandria, S. Baſil, S. Gregory of Nyſſa, and the penitential Canons of many councils (10). In England, S. Theodorus, Archbiſhop of Canterbury, and Egbert, Archbiſhop of York, publiſhed long *Penitentials* for the ſame purpoſe: though the penitential canons of ſeveral other Engliſh Saxon Biſhops and churches have been inſerted among them in all the preſent editions, ſo that it is often a hard matter to determine which are to be aſcribed to them. Out of theſe collections every Biſhop ſelected thoſe which made the rules for his dioceſe.

This ſevere diſcipline, though with ſome mitigations in ſeveral places, maintained its ground, both in the Latin and Greek church, for the ſpace of twelve hundred years. Humbert, the fifth general of the Dominicans, in 1277, mentions the ſolemn impoſition of canonical penance, as practiſed when he wrote (11). Hildebert, the learned and pious Biſhop of Mans, afterwards Archbiſhop of Tours, who died in 1134, ſpeaks of the ceremony of expelling penitent ſinners out of the church on the firſt day of Lent, as among the Hebrews the unclean were driven out of the camp of the people of God. We have a pathetic and beautiful ſermon, which he addreſſed to ſuch ſinners, before they were turned out of the church, on that occaſion (12). In memory of this ancient diſcipline it is ſtill the cuſtom in the cathedral church at Mans for certain voluntary penitents to preſent themſelves on Aſh-Wedneſday, to be then expelled, and again reconciled on Maundy Thurſday (13).

Penitents before Lent confeſſed their ſins to the Biſhop, or ſome of the prieſts approved by him for this function.

At Conſtantinople this confeſſion was only made to the great penitentiary, till that office being aboliſhed by Nectarius, upon account of a public ſcandal which had happened, every one was at liberty to make their confeſſion to what approved prieſt they pleaſed (14). Nevertheleſs, the laws of canonical obedience ſtill ſubſiſted (15), though with ſome inſenſible

(10) See theſe Canonical Epiſtles of the Greek church, publiſhed by Bp. Beveridge, in his *Canones Eccleſiæ Græcæ.* T. ii.

(11) Humbert, Serm. xlvi. (12) See inter *Opera Hildeberti*, ed. Ben. Serm. 18. p. 297. & Hiſt. Literaire de la France, T. ii. p. 277.

(13) Hiſt. Liter. ib. T. ii. p. 371. (14) Orig. hom. 2. in Pſ. xxxvii. n. 6. T. ii. p. 688. (15) Socrates, Hiſt. l. 5. Sozom.

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insensible abatement in their severity. If the priest who received the confession, found any case to require canonical penance, the penitent was remitted to the Bishop, or his great penitentiary, who enjoined the term and conditions according to the prescription of the canons, took down their names in writing, and ordered them to present themselves at church on the first day of Lent. They accordingly appeared at the church door, barefooted, in a mean and torn garment, such was then the dress used for mourning. Being entered the church, they presented themselves to the Bishop, or his penitentiary in his place, with their heads hanging down, their eyes often streaming with tears, and with all the outward expressions of guilt, and demonstrations of a sorrowful and dejected mind, and prostrating upon the ground, begged to be admitted to penance and absolution. They received from the hands of the Bishop ashes to strew on their heads, and sackcloth to cover their bodies, and remained lying upon the ground, while the Bishop, clergy, and people kneeling, recited several penitential psalms, and long prayers over them, for the remission of their sins. The Bishop and priests laid hands upon them, to ratify their dedication of themselves to penance. Then the Bishop made them a pathetic exhortation, and in the close gave them to understand, that as God drove Adam out of Paradise for his transgression, so was he going to drive them out of the church, for a time, bidding them to be of good courage, and labour strenuously in doing due penance, in hope of the divine mercy. Then he actually pushed them from him, and bad the inferior ministers expel them out of the church. The clergy following them to the door; repeated this responsory to them: "In the sweat of thy face shalt thou eat thy "bread. For dust thou art, and unto dust thou shalt "return (16)." Those who were guilty of public scandalous sins, were ordered to make the exomologesis (b), or public confession of them (17): but not of all secret sins, as Morinus evidently mistakes, this depending upon the discretion

(16) Gratian. Dist. 50. cap. 64. Vetus Penitentiale Roman. Burchard. Petit. Not. in Poenitent. S. Theod. Cantuar. p. 21. to p. 79. Bona Rerum Liturg. l. ii. n. 7. 16, &c.

(b) This Greek word, which signifies *Confession*, is often used both by the Greek and Latin Fathers for the whole laborious course of penance.

(17) See many examples in Morinus, l. ii. de Pœnit. c. 9. 10. & Witasse p. 590, 591.

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cretion of the prieſt according to circumſtances. Such an action would have been often ſcandalous, and ſometimes dangerous to the penitent, and againſt the law of nature itſelf. That it was not neceſſarily or always done, is clear, from what Morinus himſelf takes notice of, and proves beyond contradiction (18), *viz.* that many innocent of any crime, out of devotion voluntarily ſubjected themſelves to a courſe of penance, ſuch as the canons preſcribed for ſinners.

This alſo appears from the canon of S. Baſil's canonical epiſtle to S. Amphilochius (19), in which he ſays: "It is "forbid by the Fathers for an adultreſs to be diſcovered by "her penance, leſt it ſhould be an occaſion of her death (c)." Nay, to avoid giving any ſuſpicion to a jealous huſband, though ſhe paſſed the regular term of penance, ſhe did not go through the different ſtages preſcribed for that crime, but remained always among the *Conſiſtentes*, as Balſamon explains this canon (20). S. Baſil lays down the ſame rule for wilful

(18) ib. l. v. c. 7. n. 7. (19) S. Baſ. ep. Can. ad Amph. Can. 34. T. ii. p. 771. (20) Not. ib.

(c) Adultery by the *Lex Julia de Adulteriis*, enacted by Auguſtus, was puniſhed with *Relegation* or baniſhment, without forfeiture of privileges, not with death as ſome moderns have falſely underſtood it, whom Cujas refutes *in lib. ſingul. Papin. de Adulteriis*, ad l. ii. & *Obſerv.* l. vi. c. 1. & l. xx. c. 18.—Selden thinks adultery was not made capital before Juſtinian, (*Uxor.* Hebr. l. 3. c. 12.) but is miſtaken. Conſtantine the Great ordered both parties if convicted, to be puniſhed with death. (*Cod. Theodoſ.* l. ix. tit. 40. *de Pœnis*, l. 1.) which is ſtill more evident in the laws of his ſons, Conſtans, (*Cod. Theod.* l. ii. Tit. 36. *Quorum apellat.* l. 4. & Gothofred. Not. ib.) and Conſtantius. Nay Conſtans orders adulterers like parricides to be ſowed in a ſack, with a dog, a cock, a ſerpent and an ape, and drowned in the ſea, or in a river. But this was ſoon brought back to beheading, as Conſtantine had enacted: for under Valentinian I. in 368, Cethegus, a ſenator, was beheaded for adultery by the law, *Quamvis* (*Cod. de Adult.*) as Ammianus Marcellinus mentions, (l. xxviii. c. 1.) Majorian in the Weſt, in 460, mitigated this ſeverity by reſtoring the old law, which inflicted only relegation. In the Eaſt, Juſtinian leaves the law of Conſtantine for beheading, in force; as he declares (*Novell* 134. c. 10. *Authent.* Coll. 9. Tit. 17.) but reſtrains this to the man, and all who knowingly aid and aſſiſt him to commit the crime. For he commands the woman to be ſcourged and ſent into a monaſtery. Poſterior Emperors in the Eaſt, changed the puniſhment of death for adultery into baſtinading, and cutting off the noſe, which was confirmed by Leo the philoſopher, l. lx. Tit. 37. leg. 73. Harmenopulus, (l. 6. Tit. 2. n. 20. and n. 14.) who wrote his προχειρον νομων 250 years after the Baſilicon. See the Conſtitution of Leo Phil. Conſt. 32. *ad Calcem Corporis & Juris civilis.*

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wilful murder (21), when some indiscreetly obliged all sinners to make a public confession of secret sins. S. Leo condemns their presumption, which he calls unjust, and contrary to the Apostolic rule, since it is enough to discover the guilt of consciences in secret confession to the priests alone (22). Yet, for the greater humiliation of the penitent, where no inconvenience or scandal was to be apprehended, the priests sometimes enjoined the public confession of certain secret sins; otherwise Origen could not say: "Look carefully about to whom thou oughtest to confess thy sin. Know first the abilities of thy physician. Whatever he shall say or advise, follow it. If he should see such to be the nature of thy disease, that it ought to be manifested in the assembly of the whole church for the cure and the edification of others, this is to be done with great deliberation, and by the advice of a skilful physician (23)." This also is manifest from S. Austin (24) and others. Those always did their penance privately, who by performing it publickly in all its parts, would have given occasion to strong suspicions, especially where crimes would have given scandal, or exposed the penitents to danger of their lives. But, as Fleury observes (25), to see Christians fasting, praying, and prostrating themselves on the earth purely out of devotion, was then so common a sight, that no one formed any suspicion from it, nor thought of inquiring into the particular occasions. All during the whole term of their penance, lay on the bare floor, and fasted on bread and water often in the week according to their strength and the priest's injunctions, refraining from all worldly diversions, and all entertainments and feasting, abstained from bathing, lived retired in painful laborious exercises, and assiduous humble prayer. On Sundays and at all religious assemblies they only made their appearance before the church door in their penitential weeds, to throw themselves at the feet of the faithful who were entering the church, to beg their prayers; some were admitted within the church before the holy mysteries or canon of the Mass, to make their prostrations, and receive the imposition of hands of the Bishop and clergy, and attend to the prayers which these recited over them. They were obliged, if able, to

(21) ib. Can. 56. p. 755. See also his Regula brev. Interr. 229.
(22) S. Leo. ep. 136. fol. 28. c. 2. p. 719.
(23) Orig. Hom. 2. in Ps. xxxvii. n. 6. T. ii. p. 688.
(24) St. Aug. Serm. 351. fol. Hom. 50. inter. 50. T. v. p. 1359.
(25) Mœurs des Chr. §. 36. p. 153.

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to be very liberal in their alms (26), and fervent in all good works. Some canons in certain churches, command penitents to cut off their hair, or ſhave their heads, as another indication of their ſorrow and mourning. Women were enjoined to wear a penitential veil, and either to cut off their hair, or appear with it diſhevelled and hanging looſe about their ſhoulders (27). S. Jerom deſcribing the penance of Fabiola ſays, "ſhe ſtood in the rank of the penitents, the "Biſhop, Prieſts and people weeping with her, ſhe appear-"ing with her hair diſhevelled, her face, hands and neck, "dirty (28)." For not only the penitents took ſhame to themſelves, and expreſſed their ſorrow with tears and all other demonſtrations, but the whole church, with a compaſſionate fellow-feeling, ſhared in their grief, ſuffering with their ſuffering fellow-members, and weeping and mourning with them. Socrates repreſents to us in what manner this was done at Rome, ſaying, that not only the penitents proſtrated themſelves upon the ground with lamentation and wailing; but that the Biſhop meeting them in their proper ſtation or rank, fell to the earth likewiſe with tears, whilſt all the congregation wept with them. Then the Biſhop roſe up, and raiſed the penitents, and made the uſual prayers for them, and ſo diſmiſſed them from the church before the oblation of the holy myſteries was begun (29). No perſon, how great ſoever in the world, was exempt from the common rules of doing penance. The example of Theodoſius, one of the greateſt princes that ever wore the imperial diadem, is an inſtance: Fabiola, one of the moſt illuſtrious and richeſt young ladies in Rome, having been divorced from her debauched huſband on account of his repeated adulteries, took a ſecond huſband, imagining that not condemned by the goſpel which was allowed by the imperial laws; but being ſoon inſtructed in the obligation of the holy Chriſtian law on this head, ſhe renounced her unlawful ſecond marriage, and for her fault ſubjected herſelf at the gate of the Lateran baſilic in the ſight of all Rome, to the ſevere diſcipline of canonical penance, with that compunction and fervour of which S. Jerom has left us a moving deſcription drawn with his maſterly pen (30). The firſt day

(26) S. Cypr. de Lapſis, p. 135. (27) Conc. Agathen. can. 15. Conc. Toletan. 3. Can. 12. S. Optat. l. 2. p. 59. & 61. S. Ambr. ad Virgin. Lapſ. c. 8. &c.

(28) St. Hier. ep. 30. in Epit. Fabiolæ.

(29) Socrates Hiſt. l. vii. c. 16. (30) St. Hier. ep. ad Oceanum de Epitaphio Fabiolæ, p. 657.

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day of Lent was the ordinary time for entering upon a courſe of canonical penance: but it might be impoſed in any other ſeaſon. S. Ambroſe put the Emperor Theodoſius under this diſcipline at Chriſtmaſs. The times aſſigned for the courſe of each penitent were longer or ſhorter, according to the enormity of their ſins, and the different uſages of churches. Thoſe penitential canons which are ſtill extant, differ conſiderably from one another; but the more ancient are generally the more ſevere. S. Baſil (31) allots two years for theft, ſeven for fornication, eleven for perjury, fifteen for adultery, twenty for murder, and the whole life for apoſtacy.

The term of canonical penance was uſually divided into four different ſtages, according to which there were in the church four different orders of penitents, called *the weepers*, *the hearers*, *the proſtrators*, and *the co-ſtanders*, or thoſe that prayed in the church *ſtanding* (d).

As to the weepers, S. Gregory Thaumaturgus ſays (32) "The place of the mourners is without the gate of the "church, where the ſinner muſt ſtand, and beg the prayers of the faithful as they enter." And S. Baſil (33) "The "firſt year they are to weep before the gate of the church." They were to come to the door of the church, at the hours of prayer, to ſtand there clothed with ſackcloth, to have aſhes on their heads, and not to cut their hair. In this poſture they endeavoured to excite the divine compaſſion, by their humiliations and tears, and employing alſo the interceſſion of the faithful, they beſought all who entered the church to have pity on them, and to pray for them. Accordingly they did ſo; and the whole church in her public offices, and in the Maſs always prayed for penitents in particular, as ſhe ſtill doth in the time of Lent. Penitents in this firſt ſtage are often mentioned as ſtanding in the open air: they were however allowed to ſtand in the porch which was covered, though without the door. But there were ſome who for more enormous crimes were forbid to take ſhelter in the porch, or even to enter the courts or yard belong-

(31) S. Baſil ep. 3. Canon ad S. Amphil. can. 56. 58. 59. 61. 64. 73.

(d) Called in Greek προσκλαίοντες, ἀκροώμενοι ὑποπίπτοντες, and συνεστῶτες. By the Latins, *Flentes*, *Audientes*, *Proſtrati*, and *Conſiſtentes*.

(32) Can. ii. (33) Can. 32. ſee can. 56. 57. 58. 59. 60. 64. 66. 75. p. 324. 1 Greg. Thaum. c. 1.

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longing to the church (e). These were called *Hyemantes*, or exposed to the severity of the winter and other seasons. Thus the ancient council of Ancyra in 315 (34), speaking of those who have committed uncleanness with beasts, or who by scandal have drawn others into sin, or spiritual lepers infecting others with the contagion of hell, orders them to pray with those who are banished at a distance from the church, and pray exposed to the inclemency of the weather (f). This denotes an extraordinary punishment. Beveridge and Dodwel explain it of being ranked among the demoniacs, and those that were mad, which certainly was a great severity. But those that were mad, were ordinarily incapable of prayer; and a passage in Tertullian leads us to understand this term of a class of penitents in the first rank. For speaking of the degrees and malignancy of heinous offences, and the discipline of the church in chastising them, he says, there are some impious furies of lust, far transgressing all the laws of nature, which are monsters rather than vices, for which sinners were expelled not only from the doors of the church, but from all covered places belonging to it (35).

The second class of penitents was that of the *hearers*. After having passed through the first ranks, and finished the term prescribed them among the weepers, with edification and fervour, they were received by the Bishop, or penitentiary, into the second order, which was the first of those who had the privilege of entering the church. These were allowed

(e) Atriæ.

(34) Conc. T. i. p. 1455. Can. 17.

(f) *Hyemantes*, in Greek χειμαζόμενοι. Some understand this of demoniacs, who are so called by many modern Greeks and Translators, and in the title of the prayer for Energumens in the present Greek Euchologium (Goar. p. 724). And thus is the term expounded by Bp. Beveridge (Not. in Can. ii. Conc. Nicæn. n. 4. p. 72.) And Dodwel (Diss. 1. in Cypr. p. 4.) gives this sense to the word *Clidomeni* in St. Cyprian's Epistles, which he thinks contracted from Clydonizomeni χειμαζόμενοι of the same import with χλυδωνιζόμενοι, and used by S. Amphilochius and S. Chrysostom for persons distracted or possessed with an evil spirit, whom the Latins called *Maniaci* and *Lymphatici*. To be ranked with these was a great punishment. But it is clear from Tertullian (*de Pudic.* c. 4.) that this name was given to a particular class of penitents among the *Weepers*, or in the first rank, who were not suffered to enter the very courts or yard before the church. See this proved by Albaspinæus Observ. in Can. 17. Conc. Ancyr. Card. Bona Rerum Liturg. l. i. c. 17. n. 5. Suicerus, *Thesaur. Eccles.* v. χειμαζόμενοι T. ii. p. 1507. 1508.

(35) Tert. l. de Pudicitia, c. 4.

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lowed to ſtay to hear the inſtructions and ſermon; but were obliged to depart before any of the prayers were begun, with the reſt, (catechumens, and others) who went by the general name of *hearers*. They ſtood near the door, or in the loweſt part of the church. S. Gregory Thaumaturgus aſſigns them their ſtation (36) in the *Narthex* (called ſometimes in Latin *Veſtibulum*, i. e. an inner porch, or the loweſt part of the church (g). Here they ſtood with the catechumens of the loweſt rank, and were diſmiſſed with them before any prayers begun. S. Baſil ſays (37), they were hearers only, and not permitted to be preſent at any part of the public office. Hence in the Apoſtolic Conſtitutions, among the ceremonies of the public office it is mentioned, that the deacon always proclaimed as ſoon as the ſermon was ended: "Let none of the hearers, let none of the unbelievers be preſent (h)."

The third rank of penitents was that of the *kneelers*, or *proſtrators*, who ſtayed in the church whilſt certain prayers were ſaid for them, but remained all the time on their knees, or proſtrate. They alſo received the impoſition of hands from the Biſhop and prieſts (38). The forms of ſeveral of theſe prayers are recorded in the Apoſtolic Conſtitutions (39). The ſtation of theſe penitents was towards the upper end of the *Narthex* (40); and they went out with the catechumens of the ſecond rank.

The fourth claſs of penitents were the *conſiſtents*, or *coſtanders*, who joined the faithful in prayer to the end, and ſtood up with the reſt on Sundays, &c. but were not allowed to make their offering, or communicate (41).

S. Baſil orders for wilful murder, four years among the weepers, then five among the hearers, afterward ſeven among the proſtrators, and laſtly, four more among the coſtanders. For adultery, four in the firſt claſs, five in the ſecond, four in the third, and five in the laſt. For fornication,

(36) Can. 12.

(g) Churches often had only two parts, the ſanctuary or chancel for the prieſts and clergy, and the court or *Atrium* for the laity, as Morinus obſerves (l. vi. c. 1. *de Pœnit.*) Then the lower part of this court or nave was called narthex.

(h) *Nequis Audientium, Nequis Infidelium*, Conſtit. l. viii. cap. 5.

(37) S. Baſ. ib. Can. 75. See S. Greg. Nyſſen. Can. 3.

(38) Conc. Laodic. Can 19. S. Chryſ. hom. 18. in 2 Cor. & hom. 71. in Matt. &c. (39) Conſt. Apoſt. l. viii. c. 8. & 9.

(40) S. Greg. Thaum. Can. 11. (41) Con. Ancyr. Can. 19. Conc. Nic. Can. 11. 12. Conc. Ancyr. Can. 4. 5.

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cation, seven years, viz. two in the first, two in the second, two in the third, and one in the last, or that of the costanders. For theft, two years; for perjury ten years; plundering the graves of the dead ten years; for incest, the same as for murder; for divination, ten years; for apostacy, the whole life among the weepers, to be allowed to receive the communion only at the article of death. He allows some mitigation in favour of those who sinned only by compulsion, or grievous fear, and of those who were their own accusers. S. Gregory of Nyssa, orders for simple fornication, nine years; for adultery, that term doubled; for murder, twenty-seven; for apostacy, the whole life, &c. S. Peter of Alexandria prescribes only forty days for those who yielded under the severity of torments, and speedily returned to God with perfect compunction.

When sinners had given proofs of the sincerity of their conversion, and gone through the stages of penance, according to the rules of discipline established in the church, they received a reconciliatory absolution. They were brought to the altar in sackcloth, the habit in which they had performed their penance, and there bathed in tears after solemn prayers, were absolved by the Bishop (42). This was sometimes performed at the bottom of the chancel near the pulpit, in the view of all the people (43). Absolution was always given in a solemn form of words, with imposition of hands by the Bishop (44), or penitentiary, and other priests. Maundy Thursday was the ordinary day for the penitents to receive this solemn absolution (45), whence it is still pronounced by the Bishop with great ceremony at the altar on this day at Paris, and in many other places. Though this was sometimes done on Wednesday (46), Good Friday, or some other day in Holy-Week, or at some other time. The Archdeacon having represented to the Bishop that this being a proper time for clemency, it was reasonable to bring back the strayed sheep into the fold. The archpriest also interceded for the penitents, and gave his testimonial that they were duly disposed, and worthy to be reconciled. For to him it belonged to examine them during the time of their penance.

(42) Conc. Tol. i. Can. 2. S. Optat. l. ii. p. 57. S. Hier. Dial. contra Lucifer. c. 2. (43) Conc. Carthag. 3. Can. 32. Cod. Afric. Can. 43. Set Albaspinæus, Not. in Conc. Carth. 3. Can. 32.

(44) S. Cypr. ep. 12. alias 17, ad Plebem, p. 39. S. Optat. l. ii. c. 20. p. 44. Constit. Apostol. l. ii. c. 18. (45) S. Innoc. I. ep. i. ad Decent. c. 7. S. Hier. ep. ad Ocean. in Epitaph. Fabiolæ, &c.

(46) S. Ambros. ep. 33. ad Marcellin. Soror. &c.

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penance. Then the Biſhop made them a ſuitable exhortation, putting them in mind of the mercies of God, and of that newneſs of life in which they were obliged to live for the time to come, requiring them in token of their ſincere reſolution, promiſe and engagement ſo to do, to hold up their hands (47). When they had thus renewed their purpoſes, and the declaration of their contrition for their ſins which they had confeſſed, the Biſhop pronounced the ſentence of abſolution. Then they put off their penitential weeds, ſhaved, trimmed, and dreſſed themſelves, and joined the reſt of the faithful in all exerciſes of devotion, and received with them the holy communion (48).

The ſeverity of this diſcipline of canonical penance, began to ſuffer ſome mitigations from the 7th century, as appears from the penitential of St. Theodorus of Canterbury (49). In the 11th century they began to be frequently redeemed, and the auſterities commuted for other leſs painful good works, eſpecially for long and auſtere pilgrimages to Jeruſalem, the tombs of the Apoſtles, &c. for engaging to ſerve in the Cruſades, &c. and afterwards for other more eaſy practices of piety, &c. (50).

Biſhops had always been accuſtomed to relax the ſeverity of this diſcipline, by granting indulgences on certain extraordinary occaſions, as when the penitent ſhewed an extraordinary fervour (51), at the joint prayers of the whole church (52), upon the breaking out of any perſecution, when the faithful ſtood in particular need of the ſacraments for courage and grace to ſtand their ground (53); alſo at the interceſſion of martyrs and confeſſors, though St. Cyprian found himſelf often obliged to refuſe ſuch petitions, when there was no ſufficient cauſe for granting the indulgence deſired, and when they would have only tended to enervate the diſcipline of penance, and would not have ſatisfied the divine juſtice, or given a peace conformably to the divine laws, and which would have been ratified in heaven.

In

(47) S. Elig. hom. 8. & 11. (48) See Fleury ch. 36. p. 224.
(49) See Morinus de Pœnit. l. vi. c. 27. & Petit. in S. Theodor. Cant. T. ii. (50) See Morin. l. x. c. 16, 17, 18, 19, 20, 21.
(51) Conc. Nicæn. Can. 12. Conc. Ancr. Can. 5. 22. 25. Conc. Ilerd. (of Lerida) Can. 5. Conc. Calced. Can. 16. S. Baſil M. Can. 74. S. Greg. Nyſſ. ep. Cap. ad Letoi, &c. (52) 2 Cor. ii. 7. 10. S. Aug. (53) S. Cypr. ep. 54. ad Corn. l. de Lapſis, p. 128. ep. 10. al. 16. ad Cler, p. 37. ep. 11. al. 15. ad Martyr. p. 34.

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In danger of death, abſolution was given to penitents; but if they recovered, they performed the entire courſe preſcribed by the canons.

Idolatry, murder, and fornication were chaſtiſed with particular ſeverity, and on that account are called the Canonical crimes. But under theſe general heads were compriſed all other ſins which belonged to each ſpecies. As under the firſt, divination, and the various kinds of ſuperſtition: under the ſecond, all grievous perſonal injuries againſt others, according to the judgment of the biſhop or prieſt: under the laſt, every ſin of impurity. Many are diſtinctly ſpecified in ſeveral penitential canons. In churches, and in caſes where the canons did not deſcend to particulars, the determination of the term and manner of the penance depended upon the diſcretion of the Biſhop, who had an eye to the deciſion of the canons with reſpect to the capital ſins of that ſpecies. St. John Climacus inſiſts on the extraordinary enormity of ſins of impurity from the ſeverity with which the canons rank them with idolatry and murder (54). In preſcribing the penance, a regard was had not only to the enormity of the ſin, but alſo to the difficulty of the cure, the penance being both a remedy and a chaſtiſement.

Beſides the three chiefeſt canonical crimes, other ſins were ſubjected to canonical penance, as appears from the antient canons, eſpecially thoſe which are diffuſive, and deſcend to a detail (55). Though all the tables of canons left many things to the deciſion of the Biſhops, giving only rules which might ſerve to direct them.

Antony Arnaud (56), the judicious and learned F. Le Brun (57), and ſome others are perſuaded, that all mortal ſins were ſubjected to a canonical courſe of penance, though ſome only of three days; conſequently that no one in a ſtate of mortal ſin was ever allowed to aſſiſt at Maſs. This they infer from a paſſage of St. Dionyſius the Areopagite, or whoever was author of the book "on the Celeſtial Hierarchie," who ſays: "That demoniacs who by their corporal poſſeſſion, are in ſome degree under the power of the devil in their corporal organs, are not ſuffered to aſſiſt at the divine myſteries; and much more all thoſe, who by being in a ſtate of ſin, are ſpiritually and much worſe enſlaved

(54) S. Joan. Clim. gr. 75. Bibl. Patr. T. vi. par. 2. p. 269 & 305.
(55) See the Collections of ancient penitential Canons made by S. Charles Borromeo, Sylvius, the Author of *La Pratique de Verdun.*
(56) *L. ſur la frequente Communion.* (57) Explic. des Liturgies.

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" enslaved under his tyranny." But others think (58), that " for some mortal sins, absolution was given without any " canonical course of public penance. For St. Gregory of " Nyssa (59), wonders how covetousness had been passed over by the Fathers, without any legal regulation of canonical penance. And St. Basil writes (60): " He who has " taken usury, if he gives his unjust gain to the poor, and is " cured of that vice, may be admitted to the priesthood." He therefore did not undergo public canonical penance. The council of Nice admitted the Novatians (61), and the council of Laodicea all heretics without canonical public penance (62). In this case indeed, it was presumed that many had been only *material* heretics, that their hearts had already been in their dispositions sincerely open to conviction, and that their errors had not sprung from obstinacy, malice, envy, pride, covetousness, libertinism, human respect, sloth, or other passions: in short had not been wilful and obstinate, so as to have incurred any mortal guilt before God (63). As to the authors and ringleaders whose conduct had been so obnoxious as to carry guilt on their foreheads, it was esteemed a great part of their satisfaction, if, by their humility, labours and penance, they brought back to the truth those whom they had seduced.

Secret sins were subjected to this canonical penance, tho' not ordinarily, as has been said, to any public confession. For the canons make no distinction of public and secret sins. St. Basil shews adultery, though secret, to have been liable to the same penitential term, as if it had been public (64). And it appears evident of other sins from the same Father (65), from the council of Elvire (66), St. Gregory of Nyssa (67), St. Gregory Thaumatargus (68), St. Ambrose (69), St. Augustin (70), &c. And is proved by the learned French Bishop Aubepine, or Albaspinæus (71), Morinus (72), Natalis Alexander (73), Petavius, and the venerable servants of

(58) 60. Nat. Alexander Sæc. 3. diss. 6. T. iii. p. 637.
(59) S. Gr. Nyss. Can. 6. T. i. p. 953. (60) S. Basil. Can. 14. T. ii. p. 765. (61) Con. Nic. I. Can. 8. (62) Can. 7.
(63) S. Aug. ep. ad Glor. Eleus. (64) S. Bas. ep. 3. Canon.
(65) S. Bas. Can. 61. (66) Con. Eliber. Can. 76. (67) Nyss. Can. 4. (68) S. Greg. Thaum. Can. 18. T. ii. ed. Bever.
(69) S. Ambr. l. i. de Pœnit. c. 16. (70) S. Aug. Serm. 351. ol. 50. inter. 50. (71) Albasp. Not. in Can. 32. Conc. 3. Carthag. (72) Morin. de Pœnit. l. ii. c. 5. l. v. c. 9. l. x. c. 27.
(73) Nat. Alex. Diss. 6. qu. 2. in Sæc. 3. Hist. Eccles. See also Witasse de Pœnit. p. 708. contra Jac. Petit. Diss. 2. in S. Theodor. Cantuar. T. ii. p. 61. & Sirmund. in Hist. Pœnit. publicæ.

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of God, the Cardinals Bellarmine and Baronius. But the fervour of Chriſtians being much abated in the Eaſt, and probably no one undertaking ſuch courſes of auſterities out of voluntary devotion, ſo that a canonical penitential courſe ſeemed a public confeſſion in general of ſome grievous ſin; this diſcipline began to be chiefly reſtrained to public ſins in the ſeventh century, which mitigation ſeems to have been brought by St. Theodorus of Canterbury, from the Greek church into England: from which time, in moſt churches only private penances were ordinarily enjoined for ſecret ſins, but proportioned to that which was public, preſcribed by the canons. Among the Greeks, even to this day, though ignorance and degeneracy of manners have entirely diſfigured their diſcipline, it is the cuſtom for prieſts to order ſinners for certain caſes to refrain for a certain time from approaching the holy communion, doubtleſs for the practice of penitential auſterities (74). St. Charles Borromæo exhorts confeſſors to have an eye to the penitential canons in preſcribing penances in confeſſion, for which reaſon he publiſhed an abſtract of many ſuch canons (75), a compilation from the ancient penitentials.

Public penance was, as all agree, a perpetual irregularity, or bar to the perſon being ever admitted to holy orders. Whence ſome, who think all mortal ſins were ſubjected to canonical penance, ſay that no one who was conſcious of having ever forfeited his baptiſmal innocence by mortal ſin, could ever be promoted to holy orders; on which ſee the rigorous diſſertation of Cardinal D'Aguirre. A biſhop, prieſt or deacon, who fell into any ſin for which canonical penance was preſcribed, was depoſed, and irregular for his whole life: nor could this irregularity be ever diſpenſed with, or the perſon be ever rehabilitated for the exerciſe of any ſacred functions of his ſtate (76). This depoſition and irregularity being itſelf a perpetual penance, no biſhop or prieſt could be compelled to undergo the canonical penance (i).

(74) See Goar in Eucholog. (75) S. Car. Borr. Inſtruct. Confeſſar.

(76) See this demonſtrated by Morinus (l. iv. c. 14. l. v. c. 11.) Lupus (T. iv. Scholior. in Can. 6. Apoſtolicorum, p. 590.) and above all Cardinal D'Aguirre (Diſſert. 10. p. 28, 32, 58, 74, 76.)

(i) Morinus l. iv. c. 22.) and Witaſſe (T. ii. de Pœnit. p. 628.) imagine this exemption of the higher clergy from public penance, to have only been introduced in the fourth century, and that for the three firſt centuries biſhops and prieſts underwent it like others, beſides their degradation. But S. Optatus and S. Leo call this exemption, the perpetual and conſtant cuſtom of the church. The example of Natalis, a

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And the contrary practice of the Donatiſts was ſeverely reprehended by St. Optatus (77) and the whole Catholic church, as abſolutely contrary to her general and perpetual diſcipline.

Public canonical penance could never be given more than once, as all monuments of eccleſiaſtical antiquity proclaim (78). The reaſon which the Fathers alledge was, leſt a facility might prove an encouragement to relapſing ſinners, and leſt it ſhould open a door to falſe or imperfect converſions, of which eaſy relapſes are a ſign.

But thoſe who having once done penance, had the misfortune to relapſe, were not abandoned to deſpair. On the contrary they were ſtrenuouſly encouraged to place a firm hope in the divine mercy, and to continue in the moſt fervent practice of penance to their death. As for leaving them abandoned to deſpair, St. Auguſtine ſays (79), "Who "amongſt us ever fell into ſuch a phrenzy? May God "preſerve all from ſuch a barbarous and ſacrilegious mad-"neſs." Pope Siricius explains the diſcipline of the church with regard to them in the following decree: "As to theſe, "becauſe they are no more allowed the ſuffrage of canoni-"cal penance, we decree, that they join the faithful within "the church in prayer only, and that they aſſiſt, though "undeſerving, at the celebration of the myſteries. But "that they live for ever baniſhed from the Lord's table, that "by this puniſhment at leaſt they may be ſtirred up to deep "compunction, and puniſh themſelves for their ſins, and "give example to others. Yet when they begin to depart "going to the Lord, we order that by all means they be "ſtrengthened with his viaticum by the grace of commu-"nion (80)."

From this decree it is clear, that by the moſt approved diſcipline of the church, it was always commanded that no perſon at the article of death ſhould be deprived of the benefit of abſolution, and even of the holy communion, if he aſked

Biſhop (Euſeb. l. v. Hiſt. c. ult.) and ſome others only ſhew that ſome voluntarily ſubjected themſelves to that law, or they are to be underſtood of private penance.

(77) S. Optat. l. i. n. 24. l. ii. n. 26. S. Leo ep. 2. (ol. 92.) p. 407. S. Aug. l. i. de Baptiſmo contra Donatiſtas, c. 1.

(78) See Tertullian l. de Pœnit. c. 5. S. Ambroſ. l. ii. de Pœn. c. x. S. Aug. ep. 153. ol. 54, &c. (79) S. Aug. ep. 153. T. ii. p. 526.

(80) Siricius, ep. 1. ad Himerium, T. ii. Conc. p. 1019.

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asked it with signs of a sincere conversion to God (k): which is confirmed by the first general council of Nice, in the following words: "Concerning those who are at the "article of death, the ancient and exact law shall be ob- "served, that no one be deprived of the last, and most ne- "cessary viaticum. In general, to every one in his last "passage, the Bishop shall give it, after having tried him "by examining his dispositions (81)." Hence Pope Innocent I. (82) declares, with regard to those who pretended that absolution is not to be given to certain penitents in their last passage: "We tremble with horror to think that any "one can be capable of so great hardness and impiety. "What is this but to add death to death, and barbarously "to murder his soul which is departing unabsolved." Which words are inserted in the canon law.

Though the severity of this discipline of canonical penance be now disused, still sin is the same, and the nature, law,

(81) Conc. Nicen. 1. Can. 13. T. ii. Conc. p. 42. See Conc. Carthag. 4. can. 78. T. ii. Conc. p. 1205. Conc. Araus. 1. Can. 3. T. iii. 3. Conc. p. 1448. S. Nyssen. ep. Canonic. ad Letoium, Can. 2. &c.

(82) Ep. 2. Conc. T. ii. p. 1619. & Cap. *Agnovimus* Causa 27. de Pœnit.

(k) St. Cyprian, indeed (ep. 52. ad Antonian. Fello 55, p. 248). forbids those to receive the communion and peace who did not ask it before their last sickness, giving this reason: "Because the fear of death "extorts this desire, not sincere repentance. Nor does he deserve to "receive this comfort in death, who did not think in the time of his "health, that he was to die." But he seems only to speak of the canonical absolution from public penance, such as Deacons could give by a special commission, or he must be understood of the holy Eucharist. The same seems to be the meaning of the ancient Council of Elvire in Spain (Can. 1, 2, 3, 11, 12, 66, 73.) which forbids those who had lapsed into idolatry or incest; and to informers and slanderers, and bauds or procurers to be admitted to communion, even at their death. If absolution was meant, it could only be for a terror to others, not to encourage despair. But even the refusal of the holy Eucharist at death, if the dying person gave marks of repentance, was contrary to the general and most approved discipline. Such certainly was the inhuman law of state in France (never approved by the clergy) by which criminals condemned to death were denied the benefit of confession and absolution, till at the request of the clergy it was abolished by Charles VI. in 1396. The custom still subsists in that kingdom of refusing the holy Eucharist or viaticum to criminals, who are to be hanged, out of a false pretence of respect for so great a sacrament: a pretence which the church has never authorized, and it is to be wished, the practice was abolished out of Christian charity, and holy zeal. Though the church might establish such a custom for certain extraordinary cases, "not in despair "of pardon, but out of zeal for maintaining the vigour of discipline:" to use the words of St. Austin (Ep. 185. ol. 50. ad Bonifac.)

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and conditions of penance, are the same. For we cannot have received a new gospel, or have learned another road to heaven: we have received no new nor more easy means of appeasing the divine justice which we have provoked by our sins. We must then study in the rules of this ancient discipline, to proportion our remedies to the depth of our wounds: not to spare ourselves in the practice of necessary mortification; and especially to excite in our hearts the most perfect spirit of compunction, and consecrate this time to tears and assiduous prayer. To stir up these dispositions in our hearts, the church, by the ashes we receive, puts us in mind of death, which lies in wait like a thief to surprise us when we least expect it. Also by this ceremony we are solemnly dedicated to the practice of penance, and bear its badge as if we were clad with sack-cloth. With what fervour ought we to run its career, uniting in spirit our weak endeavours with the sufferings of our divine Redeemer, and carrying the ensigns of his cross and precious wounds in the mortification of our flesh, that dying to the old man, we may be transformed into his image, and renewed by and through him. A Christian must be all fire, and full of zeal to sound and cleanse all the corruption of his heart, to repair by works of penance, all the remains of sin, and all the havock it has made in his soul, to destroy its empire there, to weaken concupiscence, subdue the passions, and form in his heart the true spirit of Christ, by all virtues of which he is the perfect model, especially humility, meekness, charity, mercy, the spirit of prayer and holy zeal. Not only the load of our own debts, and the necessity we lie under of subduing our passions, call upon us to do penance: but the sins of the whole world, and the chastisements which hang over it, increase our obligation. Fellow-members must feel each others miseries and dangers, and look upon themselves as charged with each others burthens. For Achan's sacrilege the whole people did penance. Every one must be penetrated with a feeling compassion for the disorders of the world; must weep, sigh and humble himself for them, making up with all the faithful one body, of which Jesus Christ is the head; he must look upon every one's wounds as his own, and take part in them, and implore the divine mercy for all. These sighs and groans, this compassion are a duty so inseparable from Lent, as to make a part of all the prayers and offices of the church. How many sinners have been rescued from eternal perdition, how many public calamities

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calamities averted by the prayers and fasts of the church? Men, certainly, had never greater reason to dread the weight of the divine anger than in the present age. The evils under which the world groans, and the scourges with which God afflicts Christendom on every side, ought to excite us to deprecate his judgment and just vengeance, and labour by our tears and fasts to appease his anger. Not to insist on the temporal calamities, though even these are the chastisements of sin, and manifestations of the divine indignation, can we behold without floods of tears the spiritual blindness and miseries which overspread the face of the universe, and seem to prepare the way to that great defection from the faith of which Christ said: "When the Son of "man shall come, do you think he shall find faith upon "earth?" The frightful growth of impiety, irreligion, and downright infidelity; the overflowings of vice which has opened its very floodgates, and publicly set up its standard both in the cities and in the country, so as to leave little traces of virtue in the lives of the generality of Christians, and to banish the holy maxims of the gospel out of their hearts, substituting in their room those of the world which it so severely condemns. If we have any zeal for the divine honour which we see every day so outrageously injured; or if we have any love of the spiritual beauty, or any joy in the exaltation of the church of Christ, any bowels of affection for our neighbour, and desire of his salvation, why do we not clothe ourselves in sack-cloth, cover our heads with ashes, and in tears, watching and fasting implore the mercy of God, who in his indignation has abandoned so many Christian souls a prey to their lusts and pride, and made them a laughing-stock to devils? Moses was so moved to see the anger of God kindled against his people, that he prayed even to see himself blotted out of the book of those who were to enter the promised land, provided God would spare them. St. Paul prayed to be himself an anathema, if that could have been a means of procuring the salvation of his brethren, the Jews. The saints, whose lives were so innocent and so holy, imputed to their own faults and sloth, a share of the public guilt which armed the anger of heaven against mankind, and set no bounds to their fervour in doing penance in order to move God to mercy: and shall we, who have so great reason to fear that God's anger is kindled against the world in part, on account of our sins, remain hardened and insensible amidst the arrows of divine vengeance? Shall we

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see so many souls perish without using our utmost endeavours to engage the divine mercy to rescue and save them, and to avert those judgments in which we deserve to be involved with them?

CHAP. IX.

On the FIRST SUNDAY *in* LENT.

ON this day the church sets before our eyes the holy retirement and fast of Christ in the wilderness, to put us in mind of our obligation of striving to form our interior dispositions and spirit upon this divine model, and though we cannot fast as he fasted for us, that we may imitate him as we are able, and according to our strength, to use the words of St. Gregory Nazianzen.

Our divine Redeemer entered upon this extraordinary fast immediately after his baptism, to shew us with what care we are bound to preserve and strengthen the treasure of grace after we have received it. He fasted and prayed before he was tempted, to teach us how we are to arm ourselves against the assaults of the enemy; it was before he produced himself to the world, in his public ministry, that he made this wonderful retreat, setting us an example also in what manner we ought earnestly to sue for the divine blessing before we undertake any considerable enterprise, and to proportion our preparation and endeavours to the importance of the work. The exercises he recommends to us in the desert, are chiefly holy retirement, mortification, penance, and prayer.

Immediately after his baptism, before he was tempted, and before he manifested himself to the world by his preaching and miracles, he withdrew into the wilderness. By flying from the world we shun many dangerous occasions of sin, of vanity, and loss of time, to which its slavery unavoidably exposes us. Entire solitude is indeed a state to which very few are called, and in which others, for want of necessary fervour, would often find the most dangerous occasions of sloth, and become their own worst tempters. But every Christian is bound with great watchfulness to shun the dangerous amusements of the world, its poisonous pleasures and entertainments, its sloth and idleness, the hurry of its constant dissipation, its vanities, and the company, or familiar converse with those who are intoxicated with its spirit and false maxims of ambition, pride, revenge, jealousy, envy, cove-

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covetousness, intemperance, and sensuality; who walk enemies of the cross of Christ, strangers to the spirit of his holy gospel. These are the rocks which every one in the world must keep at a distance from, being careful, whilst he fails in no duty of charity and civil society to any one, not to cultivate an intimacy but with the small number, and only with such whose conversation and example breathe an air of piety, religion, and the gospel, and which is most pure and free from the baneful contagion of vice in all its shapes. He must be employed in regular, serious, and rational occupations, and reserve to himself hours for retirement, and Christian devotions and considerations. Thus far Christian solitude is the first part of penance, and belongs to our general and most indispensable obligation of shunning the vanities and dangers of the world, which we solemnly renounced in our baptismal engagements. From time to time, especially in the holy season of Lent, we ought to embrace a closer retirement, if our circumstances will permit, in order to enter seriously into ourselves, and disengage our hearts more and more from the world.

This general retirement, and habitual spirit of recollection, as also set hours or times of closer solitude, are not only a duty of penance, for the sequestration of our hearts from sin and the world, but they are also a necessary preparation for the essential and great duty of prayer. A Christian life is a life of prayer; and in it certain intervals ought to be dedicated entirely to this heavenly exercise. Now solitude removes the impediments, and disposes the heart to purity, recollection, and fervour in devotion. In solitude souls are disengaged from the world, which is sure, more or less, to entangle and defile the affections. The Jews in Egypt were forbid by God to offer him a sacrifice amidst the abominations of a land overrun with idolatry and vice; and were commanded to go three days march into the wilderness, and there to offer him pure Holocausts. It is in holy retirement that souls pour forth their purest affections before their Creator; and are reciprocally disposed to listen to his voice, whilst he speaks more freely *to their hearts* by his interior inspirations, visits them with his most abundant graces, and feeds them with his heavenly consolations. The children of Israel were only favoured with manna, the bread of heaven (1), whilst they were in the desert: it failed them as soon as they tasted the fruits of the country (2). And God himself declares

(1) Exod. xvi. 31. (2) Jos. v. 12.

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declares that her first draws a chosen soul into retirement, before he makes her hear his voice, and relish the sweetness of his divine word in her heart (3), "I will lead her into the "wilderness, and will speak to her heart."

The very noise of the world deafens her to his holy calls; and renders her incapable either of attending to them, or of raising her thoughts and affections entirely to heaven, and occupying them with due application of all her powers on God alone. He who would see and hear much of worldly things can never preserve his mind free from a tumult of distracting thoughts. If we desire to obtain that blessed cleanness of heart, by which men are disposed for the grace, by which they will be raised to see God, and enjoy his communications in this life; or if we desire to live united in spirit to him, we must retire with Jesus into solitude, as far as may suit the circumstances of our state. We must fly too great an hurry of company and visits; not be curious in inquiring after news, and listening to reports; nor desirous to extend an idle acquaintance. Neither must we seek to fill our ears with hearing, nor our eyes with beholding objects of worldly vanity. Ah! with what empty follies and trifles do men distract their minds, and disturb the peace of their souls! It was from the school of the Holy Ghost that the holy Fathers learned their love for holy retirement, to teach us the obligation of flying superfluous distraction, and buried themselves in deserts to be farther removed from the occasions. The Christian solitude is more that of the heart than that of the body; its end being to depart from the world in spirit, and to be joined with God. He who is engaged in the world, must study in it to cultivate this interior solitude, by not setting his heart on the vanities of the world, not being involved in its superfluous cares, or in the concerns of others; not prying into, nor judging their actions; in a word, shunning whatever can draw his soul from the closest union with God.

The end, nay the very soul of Christian retirement, is devout prayer. We may contemplate our Divine Leader and Captain, sometimes standing, sometimes kneeling, sometimes prostrate on the ground, pouring forth his soul in profoundly adoring his heavenly Father, in praising him, in thanking him for all his mercies, and in deprecating with floods of tears his anger kindled against sinners; and intreating him to shew us mercy, and receive us into favour. The angels

(3) Osee, ii. 14.

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angels attended (4), to shew that in prayer the heavenly spirits accompany us, and carry up our petitions, or recommend them to God. Jesus continued frequently to retire from the company of men into the mountains to pray, and often passed whole nights in prayer, teaching us by his example, besides our daily devotions, and our constant attention to God, to set apart certain seasons, to dedicate ourselves entirely to the holy exercise of prayer: a duty in which St. Paul supposes no Christian can fail. Such a season is particularly the holy time of Lent, in which we strive to imitate our divine Redeemer, according to our strength, in his prayer and fasting of forty days (5).

Jesus is our model in his practice of mortification. Near that part of the river Jordan where he was baptized, there lies a wild frightful desert, called the wilderness of the forty days fast, because, according to the tradition of the country, Christ made choice of that place for his retreat. Out of devotion many hermits retired into the same in succeeding ages; several ruins of whose cells and huts are still to be seen in the rocks and mountains there. Our travellers describe this desert as the most dreary, dry, barren, and dismal place that can be imagined; full of high rocky mountains, so torn and disordered as to seem as if the earth had suffered in that spot some great convulsion, in which its very bowels were turned outward, says Mr. Maundrelle. The frightful precipices, and broken cliffs, fill the beholders with horror and amazement. These desolate hills, this most comfortless and abandoned place, was the theatre of the conflict of the Son of God with Satan, of his penance and tears for us, and of the heavenly delights which he tasted in heavenly contemplation and prayer. Here he spent forty days without any earthly comfort, or enjoying any other earthly company than that of wild beasts (6). All this time he macerated his most holy virginal body with a continual fast, without eating or drinking (7). He would chastise in his most pure and adorable flesh the guilt of the intemperance of Adam, and of all our sensualities and lusts; would obtain for us victorious graces, and teach us by fasting to obtain them, in order to subdue our criminal flesh, which by our rebellion against God has revolted, and is become our domestic, most treacherous, and most dangerous enemy.

Jesus

(4) Mark, i. 13. (5) Matt. iv. 11. (6) Mark i. 13.
(7) Luke, iv. 2.

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Jesus was not content to institute and give a sovereign virtue and strength to the remedy: but seeing our souls sick to death, yet out of sloth, cowardice, and delicacy, unwilling to make use of the remedy, He, in his infinite mercy, prepared for us, was pleased to drink the cup himself, with all its bitterness, to the very dregs, to encourage us chearfully to take after him a dose so necessary for our cure. Are we not ready to die with shame and confusion at our base pusillanimity, in refusing to do any thing for ourselves, whilst we see our God and innocent Redeemer fast with so much rigour only for us, and to set us an example? If we look on the Holy of Holies, the Lord of all creatures, subjected to this voluntary chastisement for our sake, we shall certainly be animated with great zeal to undertake, and chearfully perform our duty, in the fast commanded by the church, after his example; and to walk, though at such a distance, in the steps of a Man-God, our gracious Saviour and great Leader and Captain.

The Evangelist tells us, that after his fast *he was hungry*. Violent hunger is so raging a pain that it has often driven men to the greatest extremities in a fast but of a few days. What then must have been the torment of this long fast of our Divine Redeemer, in a body so perfect, so sensible as his was? He was pleased miraculously to support its life, vigour, and strength, that it might be able to bear the full austerity of such an abstinence; yet he would not by a miracle abate the least part of its mortification and pain. Such, for our sake, was his love of the cross. Every thing must be made easy, nay amiable and delightful in such company, and after such an example.

CHAP. X.

On MID-LENT SUNDAY.

IT is called the Sunday *Lætare* from that first word of the introit of the Mass, which signifies *Rejoice*, being an invitation addressed to Sion or the church, and to every faithful soul. The church intermingles, in her penitential office of this season, frequent expressions of spiritual joy, for the incomprehensible mercy of our redemption, accomplished by the sufferings and death of Christ. The festival on which we commemorate them, being now at hand, she bids us to be comforted under spiritual miseries, and contemplate the graces

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graces which our Redeemer comes to beſtow on us (1). Can we conſider the immenſe love, goodneſs, mercy, wiſdom, and juſtice of God, diſplayed in this moſt adorable myſtery, the dreadful ſtate of evils from which we are reſcued by it, the honour to which we are raiſed, and the infinite advantages of which we are put in poſſeſſion by it, without tranſports of love, gratitude, and holy joy? Do we not wiſh we could fix our whole attention on this great myſtery, to contemplate and adore God in it without intermiſſion, for time and eternity? The church exhorts us to approach this great ſolemnity, penetrated with the moſt profound ſentiments of thankſgiving, praiſe, adoration, love, and the moſt perfect humiliation, annihilation, and ſacrifice of ourſelves, with which we ought to accompany our compunction, and our meditation on theſe great myſteries, eſpecially at this holy time.

CHAP. XI.

On PASSION SUNDAY.

THE whole Lent is conſecrated particularly to honour and commemorate the adorable ſufferings and death of our Divine Redeemer, which are indeed at all times, by his expreſs inſtitution and command, the daily great object in all our devotions, which can only be made acceptable through this great myſtery; and the Holy Maſs and Communion are nothing elſe but its unbloody exhibition. But the two laſt weeks of Lent, and particularly the latter, being the annual commemoration of theſe moſt adorable of all myſteries, the church makes them the entire object of her public office. To conform to her pious views, we muſt in them redouble our fervour, eſpecially in our ſpirit of holy mourning and penance, adapted to this ſeaſon. Before the firſt Veſpers of Paſſion Sunday, the Croſs, and all pictures and images in the churches are covered with purple, or at leaſt dark-coloured veils, on which no image ought to be repreſented (*1). By this nakedneſs in her ornaments the church appears more ſolemnly mournful. It is likewiſe repreſented, that Chriſt before his paſſion did not walk in public, but lay for ſome time hid for fear of his enemies, as we read in the Goſpel on Paſſion Sunday. The church alſo omits the *Gloria Patri*, and the

(1) See Gavant. Comm. in Rubricas Miſſalis, part. iv. tit. 6.
(*1) Gavant. in Miſſal. part. iv. tit. 7.

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the like doxologies, in many parts of her public office, to expreſs the exceſs of her mourning, and excite her children to attend on her ſolemn prayers in the moſt ſerious ſpirit of compunction, that, bowed down under the weight of our ſorrows and iniquities (2), we may offer to God the ſacrifice of our tears, which are as it were the blood of the heart, immolated by holy grief, and poured forth before God, according to the beautiful expreſſion of S. Auſtin. In proportion to the fervour of our penitence, will be the earneſtneſs of our deſires and endeavours to riſe from ſin, in which we ſhall ſpare no pains or care to deſtroy it in our hearts, and exert our ſtrength in our utmoſt efforts, in waging war againſt, and in ſubduing our irregular appetites, and in crying to God for mercy, in the words of the royal penitent and prophet (3). The ſoul which ſees herſelf the object of his anger, and conſiders, that though his very eſſence is goodneſs and mercy, and his divine heart nothing but love and charity itſelf, yet by ſin he is frozen toward her, and his omnipotence armed to take revenge on her rebellions, by which ſhe has provoked his indignation, muſt be alarmed and terrified. Therefore ſhe muſt be ſolicitous, eſpecially at this holy time, by every means which God in his infinite mercy has inſtituted, to engage him to re-inſtate her in his favour, and to enrich her with his moſt precious graces, through the mediatorſhip of Chriſt, and through his holy ſufferings and death, which the church now eſpecially commemorates, and by which pardon and all graces are purchaſed for us, and offered to us.

(2) Baruc ii. (3) Pſ. vi. & Pſ. xxxiv.

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THE SIXTH TREATISE.

ON

HOLY WEEK.

CHAP. I.

THE Greeks and Latins anciently called it the *Great Week*; the *Holy Week*; ſometimes the *Painful Week*, or the week of auſterities; alſo the week of ſorrows, the *days of the Croſs*, or *of ſufferings*. "We call it the Great "Week," ſays St. Chryſoſtom (1), "not that it conſiſts "of a greater number of days, or that days in it are lon-"ger; but on account of the great things which God hath "wrought in it. For on theſe days was the tyranny of the "devil overthrown, death diſarmed, ſin and its curſe taken "away, heaven opened and made acceſſible, and men made "fellows with the angels, &c." The faſt of this week was two ways more auſtere than in the reſt of Lent; 1ſt in the xerophagy (a), or living on dry meats, namely bread and ſalt with no other drink but water, which no one touched before evening: and this was an univerſal law, rigorouſly obſerved by all Chriſtians, as St. Epiphanius teſtifies. This Father confines the xerophagy to bread and ſalt; but it is expreſly mentioned in the Apoſtolic Conſtitutions, that with bread it was allowed to eat herbs or pulſe, which was not dreſſed by fire. The other additional auſterity conſiſted in the ſuperpoſition of the faſt, which was only of devotion according to every one's ſtrength and fervour. For the more zealous continued their faſt for ſeveral days together without any ſuſtenance; ſome paſſing over the whole ſix days in this manner without any abatement till cock-crowing on Eaſter-Sunday morning; others the two, three, or four laſt days (2). We are aſſured by St. Epiphanius quoted above (3), that

(1) S. Chryſ. in Pſ. cxlv. T. v. p. 526. ed. Ben. See alſo him Hom. xxx. in Gen. p. 294. T. iv. (2) S. Epiph. Expoſ. Fidei, n. 9 & 23. & hær. 29. Nazaræor. S. Dion. Alex. ep. Can. i. ap. Bevereg. Conſtit. Apoſt. l. v. c. 18. (3) Expoſ. Fidei, n. 9.

(a) ξηροφαγία.

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that in the fourth century, when he wrote, even those Christians who had least fervour and zeal, only eat bread with a little salt, and drank water once a day at evening, all Holy Week. The Greeks who never fast on other Saturdays in Lent, which they keep an inferiour kind of festival, observe a rigorous inviolable fast on Easter Eve. Great watchings in the night were also a duty of this week, especially on Easter Eve, and are mentioned by St. Chrysostom, and other Fathers.

More abundant alms ought always to accompany the austerer fasts of Holy Week, as the Fathers testify. "Many in "the Great Week," says St. Chrysostom (4), "prolong "their fasts (by superposition), increase their watchings, "and double their alms, to honour so holy a time." The nearer we approach to the solemnity of Christ's sufferings and resurrection, by which mysteries all the greatest blessings were poured forth upon men, the more are we obliged to shew all manner of acts of mercy and kindness toward our brethren.

The Christian Emperors anciently exercised this charity in granting a general release from prison to all debtors and criminals, certain more grievous crimes only excepted. This indulgence was extended to the whole Great Week before, and to the week following Easter-day, as is clear from the imperial laws still extant (5). Whence St. Ambrose said (6): "The holy days of the last week in Lent, are the time when "the bonds of debtors were to be loosed." And St. Chrysostom says (7): "That the Emperors set prisoners at liber- "ty on the Paschal solemnity, that they might imitate, as "far as in them lay, the example of our Lord, who at "this time delivered us from the bonds of our sins, and "made us capable of enjoying numberless blessings. For "we ought, as much as possible, to imitate his mercy and "kindness." And in another sermon spoken in the passion week (8), he says: "The imperial letters are sent forth, "commanding all prisoners to be loosed from their bonds, "&c."

Masters likewise, during these two weeks of the passion, and of the Pasche of the resurrection, often made free several

(4) S. Chrys. Hom. xl. n. 1. T. i. vet. ed. &c. (5) Cod. Theod. l. ix. tit. 38. *de Indulgent. Criminum*, leg. 3. and 4. (6) S. Ambr. ep. 33. vet. ed. (7) St. Chrys. hom. xxx. in Gen. T. ii. p. 427.
(8) Id. hom. in Ps. cxlv. T. iii. p. 823. quæ est Hom. 78, in Hebdomadam Magnam, T. v. ed. Savil. p. 541.

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ral of their ſlaves or ſervants bound for a term of years (9). Hence the imperial laws of Theodoſius which forbid all other judicial acts or legal proceſſes during theſe two weeks, allow whatever was done by way of charity for the manumiſſion of ſlaves, as moſt agreeable to this holy ſolemnity. "Let all "actions at law, whether publick or private, ceaſe in the "fifteen Paſchal days. Yet all men have liberty at this time to "grant freedom to their ſlaves, and whatever acts are neceſ-"ſary to be done at law for this purpoſe, are not prohibit-"ed." Theſe are the terms of the edict of that religious Emperor (10). This is the ſame exception which Conſtantine the Great had made with reſpect to the Lord's Day, on which he forbad all other proceedings at law (11).

By the abovementioned law, and others enacted by ſeveral of the firſt Chriſtian Emperors (12), the firſt of which was publiſhed by Conſtantine the Great (13), during the two Paſchal weeks, of the Croſs, and of the Reſurrection; in honour of thoſe great myſteries, all courts of law or the adminiſtration of juſtice, are commanded to be ſhut, and all judicial proceedings forbid and declared void, except acts of mercy.

Both theſe weeks being ſet apart for the moſt ſolemn offices of the church, ſermons, and both private and public devotions, all ſervants had a vacation from bodily labour all this time, that they might have leiſure and opportunity to attend the worſhip of God, and the concerns of their ſouls. In the Apoſtolic Conſtitutions, this law is mentioned in the following words (14). "In the Great Week (before Eaſter) "and the week following, let ſervants reſt from their la-"bour; becauſe the one is the time of our Lord's paſſion, "and the other of his reſurrection; and ſervants have need "to be inſtructed in the knowledge of theſe myſteries."

The exterior ſolemnity with which the church has ever obſerved this holy time, puts Chriſtians in mind of their obligation of redoubling their fervour in all the holy exerciſes of Lent, and in all works of piety and religion. No one can deſerve to bear the name of a Chriſtian, who is ſo ſlothful as to fail in this duty. By cloſing well the holy time of Lent,

(9) S. Greg. Nyſſ. hom. iii. de Reſurr. Chr. T. iii. p. 420.
(10) Cod. Juſtin. l. iii. tit. 12. de Feriis, leg. 8. (11) Cod. Theod. l. ii. tit. 8. de Feriis, leg. 1. See Bingham, l. xx. ch. 5. Sect. 7. & l. xxi. ch. 1. ſect. 29. (12) Cod. Theod. l. ii. tit. 8. de Feriis, leg. 2. S. Aug. Serm. 19. ex editis a Sirmondo, &c.
(13) Conſtant. M. apud Scaliger. de Emendat. Tempor. l. vii. p. 776. (14) Conſtit. Apoſt. l. viii. cap. 33.

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Lent, we shall reap abundant fruits of our penance, and of the sacred mysteries which we here commemorate. All who call themselves children of the church, strive to outdo themselves and each other on this great solemnity, as St. Bernard observes (15). The sentence which was passed in the old law against those who should neglect to sanctify the yearly great fast of the expiation (16), will be executed in a much more dreadful manner upon those pretended Christians, who let pass the commemoration of these most tender and adorable mysteries, without being touched with a due sense of compunction, gratitude, love and piety. St. Bernard, in a sermon made in the beginning of this Holy Week, stirs up his religious to fervour in the following words (17): "Be "attentive with all possible watchfulness, and with the whole "application of your souls, that the commemoration of "these great mysteries may not pass you in vain. God is "going to pour forth his most abundant blessings. Let "your hearts be penetrated with piety and devotion. Re"strain your senses under a strict discipline, cleanse your "consciences, purify and sanctify your affections, and pre"pare your souls to receive the excellent gifts, which will "be most plentifully conferred upon those who shall be dis"posed."

All the exercises of Lent must be now continued with redoubled fervour, to which we must excite ourselves by the most devout meditation on the Cross and Passion of our divine Redeemer. This must be the great and only object of our thoughts and devout entertainments at this time. The divine Jesus suffering, Jesus nailed to a cross, Jesus dying for our sins must always be present to our minds; our hearts must be continually occupied on Him. In his presence, and at the foot of his cross, we must perform all our religious and penitential exercises, by which we study to die to ourselves, that dying with him we may rise with him, conformed in our interior to his holy image.

CHAP. II.

On PALM-SUNDAY.

ON this day the church honours the triumphant entry of our divine Redeemer into Jerusalem, five days before his

(15) S. Bern. Serm. de Pass. Domini. (16) Leviticus xxiii. 27, 28, 29. (17) S. Bern. Serm. de Pass. Dom. seu 4 Major. Hebdom.

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his crucifixion (1). He was pleaſed, before the humiliation of his paſſion, to be acknowledged and received as the Meſſias, the Saviour of the world, and King of ſouls. This was a moſt ſacred and auguſt ceremony, a triumph truly great and glorious in the eyes of heaven, though humble in the ſight of men. The Son of God made man for the redemption of mankind, having finiſhed the courſe of his miniſtry, and preaching through the cities and country of Paleſtine, in order to conſummate his great ſacrifice at Jeruſalem, in the ſight of all the people aſſembled to keep the feaſt of the Paſſover, went up to that city on account of that feſtival, but to be offered himſelf the real victim for the ſins of the whole world, which the Paſchal Lamb, offered on that feaſt in the Jewiſh law, had prefigured. Burning with an eager deſire to accompliſh this great work, in order to reſcue our ſouls from the ſlavery of ſin and hell, and to eſtabliſh in them the reign of his grace and love, he chearfully went up to the theatre of his bloody conflict and victory. As an emblem of the firſt fruits of his conqueſt of ſouls he would make a public entry into the city, which was a kind of triumph; but ſuch a triumph as ſuited the ſpirit of humility, and contempt of the world, meekneſs and peace which he came to plant in the hearts of men, and which might heal the deep wound of their pride.

When he drew near to Jeruſalem, he ſtopped at the houſe of his devout friends, Lazarus, and his two ſiſters Mary and Martha, in the village of Bethania, almoſt two miles from the city. With this holy family he reſted the Sabbath-day, and on Sunday morning proceeded to the city. Being come near Bethphage, a village which was a kind of ſuburb of Jeruſalem, built on a part of Mount Olivet, he ſent two diſciples into the village, to bring an aſs for him to ride on. To ſhew that he knew all things, and was Lord of men and creatures, He ſaid to them: "You will find an aſs tied, and "a colt with her: looſe them, and bring them to me. And "if any man ſhall ſay any thing to you, ſay ye, the Lord "hath need of them, and he will let them go." The diſciples obeyed, found the aſs and fole as Jeſus had told them; and the owner upon hearing that Chriſt had occaſion for them, letting them go, they brought them to Jeſus. Our divine Redeemer and King, who had been always accuſtomed to perform his journeys and miſſions on foot, who when tired, had ſat down at a well, and aſked only a little water of

(1) Mat. xxi. Mark, xv. Luke, xix.

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a Samaritan woman to refresh himself, which yet he is not read to have drank; and who often had not a cover to shelter him from the weather, nor a place where to rest his head, on this occasion would make his entry mounted on an ass, on which no one had before sat. St. Mark and St. Luke mention only the foal, because that was the beast on which Jesus chiefly rode. This circumstance was foretold by the Prophet Zacharie (2), by which prediction it was a known characteristick action of the Messias. "Rejoice greatly, "O daughter of Sion: shout for joy, O daughter of Jerusa- "lem: behold thy King will come to thee, the just One "and the Saviour: He is poor, and riding upon an ass, "and upon a colt the foal of an ass," says the Prophet.

It was neither dishonourable nor unusual among the Jews, for persons even of the first distinction, to ride on asses (3), though mules and horses were preferred for that purpose. But a young ass not yet broke, and without any common covering for riding, according to the custom of that age, was certainly mean equipage for the Saviour of the world. But some of his disciples spread their own clothes on the ass on which he sat: others strewed their garments, and green boughs which they lopped from the trees, in the way where he was to pass. And crouds, consisting chiefly of the poor or the lower rank of the people, and of innocent children, walking before and behind him, with green boughs in their hands, magnified God with loud voices, and repeated the praises of Jesus whom they saluted and proclaimed the long expected Messiah, or Christ the Saviour of his people, repeating in joyful acclamations of praise and thanksgiving: "Ho- "sanna to the Son of David: blessed is he that cometh in the "name of the Lord: Hosanna in the Highest." The Hebrew word *Hosanna* is manifestly applied to Christ by the royal Prophet (4), as St. Jerom observes (5), who adds that its import is, *Lord, save!* where we are to understand, *Him* or *thy Christ!* The meaning therefore of this acclamation of joy and praise is, "Salvation and a prosperous reign to the Messiah" who is by excellence the Son of David promised by all the Prophets, *and who comes in the name of the Lord*, being the Shile, or He who is sent by him to save his people, and establish his kingdom or church.

How deplorable is the blindness of the wise ones, and the greatest part of the great ones of the world, who puffed up with

(2) Zach. ix. 9. (3) See Grot. Pole. Syn. Critic. Calmet in Comm. & in Diction. 10. ib. (4) Ps. cxviii. (5) S. Hier. l. iii. in Matt. c. 21. p. 69. T. iv. ed. Ben.

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with self-sufficiency cannot discern the divine truth, and suffer the prize to be borne away by the little ones, who walking in simplicity and humility open their eyes to the divine light, and their hearts to all the motions of grace. Of the number of these blind proud ones, were those Pharisees who swelled with indignation and jealousy upon seeing the triumphant reception of our blessed Saviour, and hearing the praises which the multitude gave to God and his Christ, complained to Jesus himself, that he did not rebuke the people and stop their mouths. Christ meekly shewed them how acceptable to God the zeal and devotion of this people was, and how indispensable the obligation is of rendering to God the homage of our praise and thanksgiving for his incomprehensible mercies, especially for his having sent his Son to be the propitiation of our sins, making them this answer: "If "these should hold their peace, the stones would cry out "(6)." It is easy to God to raise children of Abraham out of stones; and this he would do rather than due praise should not be given him. By the choice which Christ made of the poor, and of children to sing his praises, we learn that the simplicity of humble hearts, teeming with sentiments of thanksgiving, love and praise, is the most essential of all conditions to render our homages acceptable to him. Can any Christian be found so ungrateful, and so insensible as to neglect this duty? The Prophets, the heralds of heaven, announce to us who he is who comes, what is the end of his coming, namely to redeem and raise us to glory; how adorable, and how amiable he is in his appearance among us, and how infinite are the treasures of his mercy and graces. Isaiah cries out: "Say to the daughter of Sion: "Behold, thy Saviour comes (7)." And Zachary quoted by St. Matthew (8): "Tell ye the daughter of Sion: be-"hold thy King cometh unto thee, meek, and sitting upon "an ass, and a colt the sole of an ass under the yoke." Are we able to contain ourselves in raptures of astonishment and holy joy, when we hear these invitations, and contemplate this great mystery? Do we not break forth into the most inflamed canticles of spiritual jubilee, praise, adoration, love, and thanksgiving, with the most perfect oblation and consecration of ourselves to our most amiable Saviour and God, desiring and purposing to remain ever his irrevocable and universal holocaust of thanksgiving, love and praise, in time and eternity. Prostrate in spirit before him, we

(6) St. Luke xix. 40. (7) Isa. lxii. 11. (8) Matt. xxi. 5.

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ought to ſummon the whole creation to join us in praiſing him, and in magnifying his mercy for ever and ever. For this we may recite with the moſt ardent devotion the canticle of the Three Children, or ſome of the laſt pſalms of the Pſalter or of Lauds; or the *Te Deum*, or ſome of the doxologies of the church for this day; or the hymn "Gloria, "Laus, et honor, tibi ſit Rex, Chriſte, Redemptor," &c.

In imitation of thoſe devout Jews who ſtrewed green olive and palm-tree branches, on the road before Chriſt as he rode, we bear palms, or other green boughs or ſprigs, ſuch as the climate affords in the ſeaſon. Theſe are bleſſed, becauſe the church maketh uſe of nothing in her ceremonies which is not firſt bleſſed: Which cuſtom is confirmed by the moſt ancient rituals, and derived from apoſtolic tradition. Theſe branches the faithful receive from the prieſt, kiſſing out of reſpect firſt the prieſt's hand, then the palm, according to the general rubrick, when we receive any thing in church from the prieſt; as in preſenting any thing to him the thing preſented is firſt kiſſed, then the hand of the prieſt. We hold the palms in our right hand at the proceſſion, and whilſt the paſſion and the laſt goſpel are ſaid, to imitate the zeal of theſe pious Jews, in praiſing and glorifying our divine Redeemer and adorable Victim, ſo much more worthy our beſt homages the more he humbles himſelf for us. The people ſpread their garments in his way: Let us proſtrate our hearts before him by repeated acts of adoration. Let us adore him triumphing over the devil and ſin, by his death on the croſs, and make him triumph in our hearts, by ſubjecting them entirely to his divine reign and love.

The proceſſion is inſtituted that we may be excited by this ceremony to attend in ſpirit, and honour Chriſt in his triumphal entry, when he marched up to Jeruſalem to enter upon his paſſion: Doxologies are ſung in honour of our high Prieſt and Redeemer, with an hymn of praiſe. This laſt is ſung by two or four precentors, who go before the proceſſion into the church, and ſhut the door. Theſe repreſent the heavenly ſpirits celebrating the triumph of Chriſt on earth. The choir, ſtanding without the church door, and anſwering to the hymn, repreſents the church on earth joining the celeſtial choirs in paying their homages to Chriſt. After the hymn the ſub-deacon knocks at the door, by ſtriking it with the ſtaff of the croſs, which he carries at the head of the choir in the proceſſion; and the door being opened, the choir enters, and the precentors mingle in it. This ceremony ſignifies

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nifies that Chriſt, by his death and victory, removed the veil of the ſanctuary, and admitted the people into it; that is, he opened the gates of Heaven to men, deſtroyed the partition-wall, and made men on earth one body with the holy angels, uniting the church triumphant and militant.

Whilſt we make our divine Redeemer a tender of our homages, and acknowledge him our Lord, our King, and our God, we muſt earneſtly intreat him to take entire poſſeſſion of our hearts, ſubduing all our appetites and powers to his holy reign, baniſhing all rebellions, ſcandals, and whatever can in the leaſt oppoſe his moſt holy will, that it alone, or his grace and love, may reign ſovereignly and without controul, in all our affections, faculties and ſenſes; and that by bearing his marks, by his ſpirit engraved on them, and ſhewn forth in them, and by them, in all our deſires, thoughts, actions, and words, we may be for ever more his. This we muſt aſk of him by the moſt earneſt and importunate intreaties, conjuring him to hear us in this requeſt, by all the motives of his infinitely tender mercy, eſpecially by the titles of redemption and conqueſt, that we whom he came from Heaven to ſeek, and for whoſe ſalvation he has done and ſuffered ſo much, may not, through our ſloth and malice, make void in us all his deſigns of love and mercy, and the great work of his incarnation and ſufferings. Our prayer we muſt put up with many tears, or at leaſt with ſpiritual tears or an earneſt deſire of them, with an humble compunction for our hardneſs of heart, which under all our ſpiritual miſeries yields none, to bear our divine Redeemer company in the floods of tears and blood which he ſhed, and in his loud cry and groans to his father for us. Our petitions ought to be laid before the throne of the divine mercy, with thoſe inexpreſſible ſighs and groanings, and thoſe earneſt deſires which the Holy Ghoſt raiſes in hearts which he animates with his holy ſpirit of prayer, with a feeling of the weight of their own miſeries, and with a ſenſe of God's gracious mercy and goodneſs. To aſk ſuch a mercy remiſsly, is to ſlight it, and to betray a want of a ſenſe of our extreme neceſſities, or of the ineſtimable value of the grace of our redemption.

Our homages of praiſe, and our ſupplications, muſt not conſiſt merely in words, or exterior expreſſions and ceremonies, which would be mockery and hypocriſy: They muſt be the work of the heart, and of an heart penetrated with the deepeſt ſentiments. Theſe muſt be ſincere and ſolid,

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lid, such as are only produced by an heart truly dead to vice, to the world, and to inordinate self-love, and perfectly converted to God. Passing tender motions of piety do not suffice, though they often impose upon the world, and upon pretended converts themselves. But God is the *Searcher of reins and hearts* to the bottom, and is not to be deceived by flattering lips and appearances.

It was a most bitter and sorrowful reflection to our divine Redeemer, in his triumphant entry itself, to foresee, that far the greatest part of those who hailed him with their acclamations and praises, would, by the influence of their rulers, in five days, change them into curses and blasphemies, and instead of Hosannas, would cry out: "Crucify him! "crucify him!" Who can court or rely upon so false and treacherous a world? Let all our confidence be placed in God alone, our unshaken and eternal support. Who also does not fear the insincerity and the fickleness of his own heart? God alone is our strength. By watchfulness and prayer we must preserve, and always improve in our hearts the treasure of his grace, by which alone we shall be able to maintain our ground, grow daily in his saving knowledge and love, and attain to the crown of salvation and eternal life. The palms which we carry in the procession this day, are not only ensigns of the part we take in the triumphal reception of Christ, and marks, protestations, and expressions of our spiritual joy, love, and praise; but, as it appears from the prayers of the church in blessing them, they are also to be looked upon by us as emblems, both of the crowns of our victories over our spiritual enemies, and 2dly, of the fruit of good works. The slothful and cowards cannot be entitled to these crowns, the recompence of victories, to which they cannot pretend (10). We must strenuously exercise ourselves in this warfare, by penance, mortification, watchfulness, and humble and assiduous prayer; and must animate ourselves continually, under the shield of the divine Protection, to fight a good fight, and resist even to blood. During the procession of this day, we must arm ourselves with this resolution, and earnestly beg this grace of being victorious over all vice and enemies; also that we may bear the fruit of all virtues and good works, fearing the dreadful curse of the barren fig-tree, for having so long in vain *cumbered the ground* (11), and that which God pronounced by

(10) Apoc. xi. 3. 21. (11) Luke xiii.

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by the mouth of the Baptiſt: "Every tree that bringeth not "forth good fruit, ſhall be cut down, and caſt into the fire "(12)." Every grace in our heart is a ſeed ſown by the hand of God in its proper ſoil; muſt ever grow, and puſh out new branches, flowers, and fruit of good works; which if it ceaſes to do, it neceſſarily decays and dies. Hence the Royal Prophet compares the juſt man to a tree planted in a fruitful ſoil, well watered, and loaded continually with new fruit (13).

The church reads this day the hiſtory of our Lord's paſſion, not only to ſhew it muſt be the principal object of our devotion this whole week, but alſo to teach us to accompany even our joy with a ſpirit of compunction, and the meditation on the croſs, as S. Bernard takes notice (14).

CHAP. III.

On the Office of the TENEBRÆ.

SO long as Chriſtians ſpent the greateſt part of the nights during holy week, eſpecially the four laſt days, in *general* watchings in the churches, this office was ſaid at midnight: which practice was ſtill continued within the laſt ſix hundred years, or in the twelfth century, as is manifeſt from the old Roman order, and the comments of Mabillon and Martenne. It is the matins of the office of Thurſday anticipated the evening foregoing. It is called the office of *Tenebræ*, from that Latin word which ſignifies *darkneſs*; for toward the end, all the lights are extinguiſhed, both to expreſs the deepeſt mourning, and in memory of the darkneſs which covered the whole earth at our Lord's crucifixion.

The noiſe which is made in the end, by beating a little the deſks or books, and the ground, with the hands and feet, repreſents the earth-quake, and the ſplitting of the rocks, in the convulſive agonies, which even inanimate nature felt at the death of the Son of God. For the offices during theſe three days are a kind of funeral obſequies, which the church pays to her divine Spouſe and Redeemer.

In a triangular candleſtick, placed on the left, or epiſtle ſide of the altar, are ſet fifteen candles, ſeven on each ſide, and one on the top. The candles on each ſide are put out, one after every pſalm, beginning from the loweſt toward the goſpel

(12) Matt. iii. 10. (13) Pſ. i. 3. (14) S. Bern. Serm. 1. & 2. in Dom. Palmar.

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goſpel ſide, then on the oppoſite. After theſe fourteen, the white candle on the top being left burning, whilſt the *benedictus* is ſung, the ſix candles on the altar are put out, one after each verſe. At the beginning of the verſe, after the *benedictus*, the white candle is taken down from the top of the triangular candleſtick, and hid under the altar, whilſt the *Miſerere* pſalm, and the prayer are recited; after which it is brought out again. Theſe candles are not to be white, or made of blanched wax, but of common or yellow wax, as the ancient Roman *Ceremonial of biſhops* preſcribes; becauſe ſuch are uſed by the church in times of penance or mourning, whenever ſhe makes uſe of purple or black ornaments. But the candle placed on the top of the triangular candleſtick is in moſt dioceſes white, becauſe it repreſents Chriſt himſelf. This number of candles, and this manner of placing them, and gradually extinguiſhing them, is a very ancient rite, and occurs in a manuſcript copy of the old *Roman Order* (of the divine office) of the ſeventh century, publiſhed by Mabillon (1). The ſolemn rites uſed by the church, eſpecially on great feſtivals, are of primitive antiquity (2).

Amongſt the interpreters of ſacred rites, who wrote chiefly in the 9th and 11th centuries, ſome tell us, that all theſe candles repreſent Chriſt, and their extinction the mournful death of him who is the life and the light of the world. Others ſay, theſe yellow candles repreſent the eleven apoſtles, the B. Virgin, and the other holy women, and all the diſciples; and the extinction of theſe lights, their flight or mourning: But the white candle on the top of the triangular candleſtick, Chriſt himſelf. On which account it is only hid under the altar, and again produced, to ſhew that Chriſt was only hid in the ſepulchre for a ſhort time, and roſe again, ſays Amularius. This laſt alluſion to his reſurrection is admitted by all, even thoſe who take all the candles to expreſs only the extinction of the life of Chriſt, our light, and the deep grief of his church in her mourning; and perhaps only this was intended in the original inſtitution of this rite.

On Wedneſday, the Jews, in their great council, formed their conſpiracy to take away the life of Chriſt, by a criminal proſecution which they charged themſelves to carry on againſt him, before Pilate, the Roman governor. Hence the commencement of the ſtages of his paſſion is dated from this day; and Wedneſday is a weekly faſt of the ſtations in the

(1) Mabillon, Muſæum Ital. T. ii. p. 22. (2) See Bocquin *Tr. ſur la Liturgie.*

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the Greek church, no leſs than Friday; and was alſo in the Latin church in the primitive ages.

CHAP. IV.

MAUNDY THURSDAY.

THE church on this day commemorates the laſt ſupper of our divine Redeemer, with the inſtitution of the holy Euchariſt, and the waſhing of the feet of the apoſtles. The ſolemn conſecration of the holy oils is performed by the biſhops on this day. The reſt of the office of the church on it belongs to our Lord's paſſion.

This being the day on which our divine Redeemer, at his laſt ſupper, inſtituted the holy ſacrament and ſacrifice of his adorable body and blood, in the bleſſed Euchariſt, and commanding his apoſtles, and their ſucceſſors in the Chriſtian prieſthood, to continue the ſame, ordained them prieſts of the new law, and appointed them miniſters and diſpenſers of his ſacraments, Maſs is ſaid in white, with the greateſt ſolemnity, in thankſgiving for, and in honour of this incomprehenſible myſtery of divine love and grace. But in the High Maſs the peace is not given as uſual, in deteſtation of the treacherous kiſs of peace, by which Judas the Iſcariot, on this day, betrayed his divine maſter into the hands of his enemies. The laity all communicated on this day: Thoſe who faſted, in the evening, in imitation of our Lord's laſt ſupper; and thoſe who could not faſt, in the morning (1). After Maſs, the bleſſed Euchariſt is removed from the tabernacle on the altar, and kept in ſome other decent place. Anciently it was never kept on the high altar but either in ſome rich tabernacle, placed in ſome other part of the church, againſt the wall or ſome pillar, decently ornamented, and often with great magnificence, as is ſtill ſeen in ſome cathedral and abbatial churches, as in the great Ciſtercian nunnery of Flines in Flanders, &c. or in a gold or ſilver figure of a dove hanging above, and a little before the altar, which was let down by a rich cord ſhut up in a gilt tube, which was bent in a bow over the altar, and came down behind it, as is ſtill done in ſeveral old cathedral and abbatial churches, in France and in other countries (2). When the cuſtom was introduced in many churches, to keep the

(1) S. Aug. ep. cxviii. ad Januar. c. 7. Prat. Spir. c. 79, &c.
(2) See Le Brun, Liturgie,

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the Holy Eucharist in a tabernacle upon the altar, it was necessary to remove it at this time, when, by the ancient rite, the altar is to be naked, and without any ornaments (3). Thus necessity first gave occasion to the custom of removing the holy sacrament from the altar. But it was always the custom that the place where it is reserved should be decently embellished. Though purity and devotion of heart is the most acceptable ornament to God, who wants not our gold, or jewels: Yet devotion itself teaches us to consecrate to God some part of the richest ornaments we are possessed of, to testify how much we desire to honour him in his holy places and mysteries. This God himself commanded in the old law. Christians in the first ages, under the pressure of poverty and persecutions, found means to furnish rich vessels and ornaments for the divine mysteries; which were much increased when the Emperors themselves became zealous votaries and protectors. Incredible were the presents of the Popes to the churches for this purpose, both before and after the church enjoyed peace and liberty, as is mentioned in the most ancient Pontificals, or short account of their lives and transactions. At this holy time of devotion to these holy mysteries, it is the custom to deck the repositories with more than ordinary magnificence. Decency, at least, is a necessary part of the respect that is due. These repositories the people call sepulchres of our divine Redeemer, and they visit them to honour him made by death a sacrifice of love and of propotion for our sins. Nor is there any inconvenience to represent his burial by anticipation, which the parts of the church-office which follow do not leave equal opportunities and leisure for.

With other consecrated hosts, one is reserved on this day for the communion of the priest on the morrow, which is Good Friday. For no Mass being allowed to be said on that day, the priest says the latter part of the prayers of the Mass without consecrating any elements, and receives the Host reserved from the foregoing day. This is called the "Mass "of the pre-sanctified mysteries, *Missa præsanctificatorum*:" Such as is said in the cathedral at Milan, on every Friday in Lent, and in the Greek church, on every day in Lent, except Saturdays, Sundays and the feast of the Annunciation.

After the Mass of Maundy Thursday, the bells cease to ring till the "*Gloria in Excelsis*," at the Mass of midnight for Easter, anticipated before noon on the eve. This is done

as

(3) Gavant.

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as a ſign of mourning, and in imitation of the ſilence and grief of the Apoſtles at the ſufferings and death of Chriſt.

The bleſſed ſacrament being taken away, all the altars are uncovered, and ſtript quite naked of all ornaments, to expreſs the moſt profound grief and mourning of the church, and to repreſent the nakedneſs and abandoned ſtate of Chriſt upon the croſs.

Chriſt, at his laſt ſupper, not only waſhed the feet of his apoſtles, but gave all his diſciples a ſtrict command to do the ſame, that is, readily to ſerve each other in exerciſing all actions of charity and humility, of which he had ſet them the example. Such offices performed in the true ſpirit of thoſe virtues have an incredible efficacy in improving the heart in the ſtrongeſt ſentiments of thoſe virtues; and the occaſions of them have been ardently embraced by all the ſaints. In imitation of our bleſſed Redeemer, Chriſtians, kings, popes, biſhops, ſuperiors in religious houſes, and others, waſh the feet of ſome poor perſons, or of their collegues and fellows on this day; which ceremony is called the *Mandate*, from the firſt word of the firſt anthem of it: *Mandatum novum do vobis*, &c. Hence this day is uſually called in Engliſh, *Maundy* or *Mandy-Thurſday*. The Greeks ſtiled it the *Holy and great fifth-day of the week of the Paſſion*; which name is given it by John Moſchus (4), and S. Chryſoſtom (5).

On this day the catechumens or candidates of baptiſm were accuſtomed to bathe and waſh their bodies, that they might approach the ſacred Laver decently and clean, when they were to be baptized on Eaſter-eve. It was alſo cuſtomary for many others who out of a ſpirit of mortification and penance had refrained from uſing the bath all Lent, to bathe this day in order to cleanſe their bodies from all filth which they might have contracted by the auſterities of Lent (a). In like manner as it was among the ancients a mark of mourning

(4) Prat. Spirit. c. 79. (5) S. Chryſ. hom. de Proditione Judæ, T. 2.

(a) Bathing was anciently much in uſe and deſervedly, for keeping the bodies clean, and the cutaneous pores open for the ſake of inſenſible perſpirations ſo eſſential to health. Bathing was more neceſſary before the uſe of linen, eſpecially in hot climates, when the obſtruction of the cutaneous pores by ſcurf or filth, expoſed men to the moſt dreadful cutaneous diſorders, as leproſies, &c. and to the moſt fatal internal diſeaſes. On the advantages of bathing, and on the precautions neceſſary to prevent all inconveniencies and dangers in uſing it, ſee Sir John Floyer, &c.

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mourning in times of affliction never to clip or take any care of their beards, so in Lent many Christians looked upon this as a part of their penance. But they thought it a necessary duty to trim their beards, and the priests and monks to shave their crowns or tonsures on Maundy-Thursday, that they might appear decent at the Easter, and in an habit becoming the joy and triumph of that holy solemnity. For Good-Friday and Holy-Saturday were then kept as holy-days of obligation, and entirely taken up in the church. And it was then strictly forbid, as a part of servile work, for any one to be shaved on a Sunday or holyday. S. Richard, bishop of Chichester, when he had been busy on a Saturday till none, or three of the clock in the afternoon, would not be shaved or shorn after that hour, the Sunday's office then beginning with the first Vespers. Another eminent person in England about that time, went half-shaved all Sunday, because the hour of none struck when he was shaved only on one side. But shaving was not then so frequent, nor looked upon as so necessary a part of dress, or of decency, and of respect for others as it now is. These examples are mentioned, the precept of not shaving on holy-days strongly enforced, and the custom of shaving on Thursday in Holy-week described and explained in an old English sermon preached at Derby, about the year when the relicks of S. Wenefride were translated to Shrewsbury, as appears in the sermon preached by the same author on her festival. His discourse on this day is entitled *On Shere-Thursday* (b). This being then the vulgar name given in England from the above-mentioned custom to the day we now call Maundy-Thursday. The preacher dwells much on this custom, and says, the shaving of the body puts us in mind of our main obligation of paring away the vicious inclinations and superfluities of the soul, and of becoming a new creature in Christ, in which consists the essential preparation for the holy and joyful feast of Easter.

On this same day the *Competentes*, or those who were prepared to receive baptism on Easter-eve, rehearsed the creed before the bishop and priests, which ceremony is fixed by the council of Laodicea to the fifth day of the great week (6). Theodorus Lector (7) says, Timotheus bishop of Constanti-

(6) Con. Laodic. Can. 46. (7) Theodor. l. 2. p. 563.

(b) The title of this ancient English MS. is, *Discourses on the festivals*. That on Shere-Thursday occurs fol. 73. The MS. is in the possession of Mr. Martin of Palgrave, near Eye, in Suffolk, attorney at law.

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Conſtantinople, in 512, firſt ordered the creed to be recited in that church at every ſynaxis, or aſſembly for celebrating the divine myſteries, which before uſed only to be repeated once a year by the catechumens on the paraſceve or eve to our Saviour's paſſion, when they were catechized by the biſhop, and examined on their diſpoſitions, and on their behaviour during the courſe of their inſtruction and diſcipline.

The holy oils, according to the preſent diſcipline of the church, are conſecrated by the biſhop on this day. Theſe are of three kinds, uſed by the church in the adminiſtration of three holy ſacraments; 1. *The oil of the ſick*, which ſerves to anoint the ſick in moral danger of death, in the ſacrament of extreme unction: 2. *The oil of Catechumens* uſed in anointing the breaſt and ſhoulders in baptiſm before the ſacrament is given. 3. The *Chriſm*, which is oil of olives mixed with natural balſam. Not only the true balſam of Gilead or Mecca, but alſo thoſe lately brought from the Eaſt Indies, or from America, though ſubſtances very different in their kind, are valid for this purpoſe, as was declared by Pius IV. in a letter to the biſhops in India, quoted by Henriquez. Chriſm is uſed in anointing the head at baptiſm immediately after the ſacrament is adminiſtered by the ablution. It is alſo uſed in the ſacrament of confirmation; and in conſecrating biſhops, churches, altars, chalices, &c. The two firſt kinds of holy oils conſiſt of pure natural oil of olives without any mixture; but each has a peculiar epiſcopal benediction appropriated to it. Formerly the holy oils were conſecrated on Eaſter-Eve immediately before the ſolemn adminiſtration of baptiſm. This auguſt ceremony was afterwards anticipated on the Thurſday, that the oils might be ſent to each pariſh for Saturday, when every curate bleſſes the baptiſmal font (mingling with the water ſome drops of the conſecrated chriſm, and of the oil of catechumens) and afterward adminiſters ſolemn baptiſm, if any are found to receive it. The chriſm and oils of the preceding year are decently burnt ſo ſoon as the new are received, the canons being in this point extremely ſevere in forbidding the old to be made uſe of when the new can be procured. They ought not, however, to be ſent but by a clergyman, where this is poſſible.

Maundy Thurſday is choſen by the church for this moſt awful ceremony, not only for the convenience of the time for the ſolemn adminiſtration of baptiſm on Holy Saturday, but

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but alſo becauſe on this day the greateſt myſteries were eſtabliſhed by our divine Redeemer when he inſtituted the perpetual ſacrifice and ſacrament of the bleſſed Euchariſt, and ordained his apoſtles prieſts to conſecrate and offer the ſame. The biſhop is aſſiſted in this ceremony by twelve prieſts, ſeven deacons, ſeven ſubdeacons, and many other inferior miniſters, all habited in the proper ornaments of their reſpective orders. The ſacramentary of S. Gregory does not determine the number, but orders that all aſſiſt (c). The conſecration of the holy oils is performed by ſeveral prayers, repeated ſigns of the croſs, breathing upon them, and iterated bleſſings. Theſe ceremonies are partly authorized by the example of Chriſt, as when he breathed upon his apoſtles, ſaying: "Receive ye the Holy Ghoſt;" partly confirmed by the authority of the church from the very time of the apoſtles, as the ſign of the croſs, without which no ſacred rite is duly performed in the church, as S. Auſtin and S. Chryſoſtom obſerve (8). If theſe ceremonies ſeem to Proteſtants mean and contemptible, they ought to call to mind that axiom of S. Auſtin, "If piety conſiders them, it will diſcover in them nothing but what gives edification, and raiſes our attention to God and the wonderful effects of his grace." The actions are in themſelves nothing, but the things which God operates by theſe feeble elements when employed in the ſacraments, are moſt ſublime, and truly divine. Theſe being altogether ſpiritual, and man corporeal and tied to the inſtruments of his ſenſes, God is pleaſed to accompany his operations in the ſacraments with certain ſenſible ſigns which he has choſen, and which raiſe our attention to the ſpiritual effects which they both ſignify and produce through his power. Experience ſhews that where religion is left quite naked, men, eſpecially thoſe who form with greater difficulty any conceptions of ſpiritual things, ſoon loſe ſight of it, and it is obliterated out of their minds. Nor could men ever be united in any ſociety, but by ſome exterior marks or bands. Religion therefore, though its ſoul or eſſence conſiſt in the interior, requires alſo ſometimes the ſuccour of ſomething that falls under the ſenſes. In the old law, the

(8) S. Chryſ. Hom. 55. in Matt. Aug. Tr. 118. in Joan.

(c) Anciently when the biſhop ſaid Maſs, all the prieſts of his church aſſiſted, offered it and concurred in all its parts with him. Of this cuſtom we have a remnant in the ordination of prieſts who on that occaſion, all ſay Maſs with the biſhop. This ceremony in conſecrating the holy oils ſeems derived from the ſame diſcipline. The church is moſt tenacious of ancient rites.

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the multitude of ceremonies were a preſervative in an ignorant and ſuperſtitious people from the ſuperſtitions of idolatry (d). In the new law they are few, but far more ſublime and powerful, adapted to this more perfect ſtate of religion.

After the conſecration of the chriſm and oils, they are called holy. So was even the ſhew-bread, the temple, the tabernacle, the veſſels, and whatever was dedicated to the divine ſervice, by any conſecration or even ſimple deputation in the old law. The epithets of honour which were given, and the reſpect which was ſhewn theſe things, were only tokens of religion to God, to whoſe ſervice they belonged, and for whoſe ſake alone they were had in veneration, and could not be profaned without the guilt of ſacrilege. The miniſters of God and holy things never fall into contempt among men, but religion itſelf is ſoon extinguiſhed in their hearts. For a true ſenſe of the honour due to the Deity naturally inſpires reſpect for whatever has a near relation to him or his worſhip. This the Jews extended to the whole mountain on which his temple ſtood.

The biſhop and the prieſts who attend him, ſalute with reverence the holy chriſm and oils each ſeparately, when they are conſecrated, ſaying: *Hail holy Chriſm.* At this Proteſtants take great offence: but without reaſon, whether the ſalutation be meant to be addreſſed to Chriſt or to the Holy Ghoſt, the ſanctifier of ſouls by this material element: Or whether it be underſtood to be a bare proteſtation of a relative reſpect for the things dedicated to God. In both ſenſes ſuch a manner of ſpeech is eaſy, and common in all languages, and both in civil and ſacred matters; and being a bold though plain and natural metaphor, it expreſſes in a more vehement and affecting manner a ſtrong commotion or paſſion of the mind than words which are no way figurative, could convey. How ſtrongly affecting are the beautiful apoſtrophes which Cicero ſo often addreſſes to the capitol, forum, roſtrum, temples and walls of Rome, which there is no one who does not naturally underſtand to be directed to the people, and in a much more pathetic language than if they had been immediately addreſſed. Who can underſtand of the walls, not of the dear flock he was going to leave, the tender and melting addreſſes which S. Gregory Nazianzen made in his farewel ſermon, to the church of the Reſurrection in which he then, and had ſo often before, preached, and to the

(d) See this proved by Dr. Young, in 2 vols. 8vo.

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the courts and other parts of the city of Conſtantinople? The Royal Prophet (10), the Jews in their captivity (11), and the prophets in numberleſs occaſions uſe ſuch figurative expreſſions, to the tabernacle, to the city of Jeruſalem, the hills, the heavens, and other inanimate beings without any ſhadow of errour or idolatry. So the church, in the hymn compoſed by Fortunatus, the ancient and learned biſhop of Poitiers, and in ſome others of equal or higher antiquity, ſalutes the croſs of Chriſt, and calls it our only hope; but under this figurative expreſſion addreſſes theſe warm ejaculations to Chriſt for us nailed to the croſs, and making it the inſtrument of the ſalvation which he brings us on it. Or in ſome of theſe exclamations addreſſed to the croſs, we expreſs a relative veneration for the inſtrument of our Redeemer's precious ſufferings and death; which we alſo expreſs by kiſſing it; but our hearts direct all their homages and petitions only to Chriſt, through his ſacred paſſion and death. We ſay the ſame of the ſalutations of the holy oils, which are of the higheſt antiquity, and occur in the ſacramentary of S. Gregory the great (e). The holy Euchariſt, the moſt excellent of all the ſacraments (f), ſo far ſurpaſſes all other myſteries or ſpiritual treaſures, with the perpetual poſſeſſion of which the church is enriched by her heavenly Spouſe, that it ought every where to be diſtinguiſhed as of a ſuperior order and rank. It is on this account that it is forbid in the canon law to keep the holy oils or any other thing in the ſame tabernacle with it, except the veſſels for its uſe. But after that holy ſacrament and ſacrifice, and the other ſacraments in their actual adminiſtration, nothing is eſteemed ſo ſacred as the conſecrated chriſm, and the holy oils, of which the fathers from the firſt ages always ſpeak in the moſt lofty ſtrain. See S. Irenæus, S. Theophilus of Antioch, Tertullian, Origen, S. Cyprian, S. Cornelius, S. Cyril of Jeruſalem, S. Pacian, and others quoted at length by Sanbeuve, Tournely, &c.

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(10) Pſ. cxiii. 5. (11) Pſ. cxxvi. 6.

(e) See on them the notes of Dom Menard, the learned Benedictin monk. (f) Conc. Trid.

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CHAP. V.

On GOOD FRIDAY.

ON this day the precious death of the divine Redeemer, and Spouſe of our ſouls, engroſſes all the attention and devotion of the faithful. The church in her whole office expreſſes the deepeſt mourning and compunction. The altars are naked, except at the prieſt's communion, when the ornaments are black, and the crucifix is covered with a black veil till the proſtration; after which it is left uncovered. No Maſs is ſaid or ſacrifices offered, only the holy ſacrament which was reſerved the day before, is received in one kind only by the prieſt, who recites the Lord's Prayer, and a ſmall part of the prayers of the Maſs, without any conſecration of the Euchariſt; for none is performed on this day, according to the ancient diſcipline of both the Latin and Greek churches. No others receive the holy communion except the prieſt who celebrates the divine office, and the ſick in moral danger of death, to whom it is adminiſtered by way of viaticum (1).

The morning office after the canonical hours, is opened by mourning verſicles from the prophets, the divine promiſes of mercy through Chriſt, and a prayer to obtain that mercy. Then is read for an epiſtle, the divine mandate for the ſacrifice of the paſchal lamb in the Moſaic law, the moſt noble figure of the bloody ſacrifice of Chriſt on the croſs. After this, the hiſtory of Chriſt's paſſion, from the goſpel of S. John is ſung.

The church, on this day, puts up her prayers for all ſtates and conditions of men, expreſsly naming Heathens and Jews. In private prayers we pray for all by name, without exception. The church alſo in her public ſuffrages, prays for the converſion and ſalvation of infidels of every denomination; but in order to expreſs her abhorrence of wilful apoſtates, and to diſtinguiſh them from children who live within her pale and enjoy the advantages of her communion, ſhe forbids her miniſters publickly to name ſuch at Maſs, or at her altar. She makes an exception to this diſcipline on Good Friday, becauſe on this day Chriſt died for all men. It is therefore reaſonable on it to beg publickly by name, and in a more explicite manner, that all reap the fruit of his death,

(1) See Beuvelet, Gavant.

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for which ſhe preſents the names of all at his altar, as Alcuin obſerves. No genuflexion is made before the prayer which is offered for the Jews, as is preſcribed for the reſt, becauſe the Jews mocked Chriſt by bending their knees to him. Theſe prayers for all orders and conditions occur in the ſacramentary of S. Gregory the great, and are mentioned by S. Cœleſtine I.

After theſe prayers follow the expoſition and veneration of the croſs, the improperia, the prieſt's communion, with the Maſs of the *pre-ſanctified myſteries*, and Veſpers. This whole week being the triumph of the croſs, it is the cuſtom at this time to bend a knee in paſſing before it on the high altar, though the bleſſed ſacrament be not there (2). At this ceremony, and at the expoſition and veneration of the croſs on this day, the modern Calviniſts take ſo great offence, as to charge the Catholic church, on this account, with ſuperſtition and downright idolatry; a crime of high treaſon againſt God, and of all others in its own nature the moſt enormous, as the fathers often call it (3). But is it the croſs, or its image itſelf, or the reſpect and veneration that is paid, or the word by which this veneration is expreſſed, that gives them ſo much ſcandal.

CHAP. VI.

On the Devotion to the CROSS.

THE croſs, ſince Chriſt, by the humiliation of his death thereon, has made it the inſtrument of his triumph over ſin and hell, and of our redemption, is become the Chriſtian's glory: It is the ſymbol of his faith, the pledge of his hope, the powerful incentive of his love, and the emblem and ſchool of all virtues. The more Chriſt was humbled for us by the ignominy of his croſs, the more ought he to be honoured by us in it. As it was the title of his moſt glorious victory, in which he conquered hell, reſtored man to Heaven, repaired the injuries done to the Deity, and diſplayed, in the moſt ſublime manner, his infinite power, goodneſs, mercy, love, juſtice, wiſdom, and other attributes, ſo does he now make it the ſingular title of his own glory. Great conquerors have often aſſumed ſurnames and new

(2) Gavant. (3) See them quoted by Nat. Alexander T. i. in Decalog.

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new titles from their exploits, or from the countries which they ſubdued.

Thus, amongſt the Romans, one is called the African, another the Germanic, another the Britiſh, another the Parthian. Theſe indeed were badges of a baſe vanity, and empty honours, often imaginary, generally ſullied with infamous crimes. But Jeſus, in the exceſs of his goodneſs, has been pleaſed to take a new title from his death on the croſs, becauſe it is his moſt glorious exploit and divine victory, and the ſtrongeſt demonſtration of his mercy and love. And this ſurname he retains with ſingular complacency, after his reſurrection, and on the throne of his glory in Heaven, to eternity. "You ſeek Jeſus the crucified (1)," ſaid the angel to the devout women at the ſepulchre. And S. Paul ſays, "We preach Chriſt crucified (2)." And again, "Jeſus "and him crucified (3)." By the croſs his ſacred humanity merited its exaltation above all creatures to the ſupreme throne of glory (4). The croſs was the ſceptre, or the throne of his royalty. "Tell the nations that God hath reigned from the wood (5)," as S. Juſtin (6) and other fathers read that paſſage. The adorable name Jeſus, written on the title placed over the croſs, expreſſes, that by it He is our Saviour, delivers us from ſin and hell, and adorns our ſouls with all graces and virtues. The ſame title, or ſuperſcription, announces him who hangs on the croſs, to be the King of the Jews, foretold by the prophets. Upon the bed of the croſs, and with the price of his precious blood, he cleanſed and ſanctified a faithful people of true adorers, a numerous family of children to his heavenly Father, and purchaſed and formed his church, or ſpiritual kingdom of all nations. By his croſs were we ſpiritually born and adopted into the number of his ſons, and reſtored to the incomparable privileges of his dignity. The croſs was the altar on which he offered the great ſacrifice of our redemption, preſenting himſelf the great victim of infinite homage to the glory of his father, and a ſuperabundant atonement for the ſins of the whole world. It is in the enſign of his quality of the Redeemer of man, which he delights and glories above all his other titles, as his mercy and love, of which this is the greateſt work, the moſt aſtoniſhing effort and exertion, are over all his other myſteries. The croſs is the memorial of the ſuf-

(1) Matt. xxviii. 5. Mark, xvi. 6. (2) 1 Cor. i. 23. (3) 1 Cor. ii. 2. (4) Phil. ii. 9. (5) Pſ. xcv. 10. (6) S. Juſtin. Dial. cum Truph. Tertull. adv. Judæ. c. 11. et 13. Lactant. Arnobius vel alius in Pſ. S. Aug. & Caſſiodor. hic S. Leo. M. Serm. 4. de Paſſion, &c.

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ferings of our dearest Redeemer, and the pledge of his infinite love towards us. On the cross he espoused us to himself for ever, by his blood, and declared us his brethren and coheirs. It is the outward badge and token of our near and sacred relation to him, and of the glorious character we inwardly bear, by being his disciples and chosen people. It is the distinguishing mark of our Christianity, as circumcision was of the Jewish people. It is the buckler of our faith, and the terror of devils, being the ensign of Christ's victory and triumph over them. It is an act of our faith, hope, and love; and both excites and expresses this triple homage of our souls, by which we glorify God.

Christ places his glory in his cross. His crucifixion and death was the continual object of his thoughts and desires, during his mortal life on earth (7), and the subject of his frequent entertainment (8), even during his glorious transfiguration (9). By his promise to draw all things to himself, by being exalted on the cross, he attributes to its power the conversion of all nations, the establishment and propagation of his church, and the efficacy and fruit of all his other mysteries (10). After his resurrection, he derives from the cross his favourite title of honour, and the especial endearing epithet of his love for man: Nor can we wonder that the angels and his disciples distinguish him by the same (11). At the last day, when he shall come in great glory and majesty to judge the living and the dead, his banner will be borne before him in the clouds (12), which is, as S. Chrysostom, S. Ephrem, and other fathers unanimously expound (13), his cross, shining with such dazzling brightness, as would eclipse the brightest rays of the sun. The apostles, in imitation of their divine Master, placed both his and their own glory in this great instrument of salvation. With what glowing sentiments of devotion does S. Paul speak of his crucified Saviour, and of his cross? "I judged not myself to know "any thing among you but Jesus Christ, and him crucified (14). God forbid that I should glory, save in the cross of "our Lord Jesus Christ (15)." To glory in a thing is to esteem it, to love it, and to look upon it as our greatness and happiness. "Every man glories in those things in "which he thinks himself great," as S. Thomas Aquinas says.

(7) Luke, xii. 50. xxii. 25. (8) Mat. xx. 19. (9) Luke, ix. 31. (10) John, xii. 32. (11) Mat. xviii. 5. Mark, xvi. 6. Act. iv. 10, &c. (12) Matt. xxiv. 30. (13) Hilary, S. Chrysostom, S. Jerom, S. Ephrem, S. Bede, &c. (14) 1 Cor. ii. 2. (15) Gal. vi. 14.

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ſays. Shall not the croſs be the object of the Chriſtian's glory, ſince Chriſt himſelf calls it his own glory. For he ſpoke of the humiliation of his croſs, when he prayed his father to glorify him by it (16). He calls it his exaltation (17). And S. Paul ſays "for it God hath exalted him (18)." The higheſt glory of the humanity of Chriſt ariſes from the humiliation of his croſs. Now we are to enter into the ſentiments of our divine Lord. "Let this mind be in you which was alſo in Chriſt Jeſus (19)."

By the croſs, Chriſt reſcued us from the ſlavery of ſin, and the devil, vanquiſhed and dethroned the enemy of our ſouls, and tranſlated us from the region of darkneſs, and the ſhades of eternal death, into his admirable kingdom of light. On it he purchaſed and prepared for us the moſt powerful remedies, to expel the poiſon of vice, to heal all our deep wounds, to correct all the diſorders of our Souls, to ſtrengthen our Weakneſs, and to implant and nouriſh all good deſires of virtue. It is the great chair or pulpit of our divine Maſter, and doctor of ſalvation, on which he delivers to us the moſt important and ſublime leſſons of all virtue, and of eternal life. By learning devoutly to reliſh his adorable croſs, we deeply imbibe theſe ſentiments, become more and more crucified to the world and to ſelf-love, are happily transformed into the new man, and bear his image in our ſouls. Here all objects change their colours, and are preſented in their true light, very different from that in which they appear in the eyes of the world, and the paſſions. Here the ſoul lives in the very flames of the divine love, and her heart itſelf becomes all flame, whilſt ſhe contemplates the exceſs of love, triumphing in the breaſt of our God and Saviour, for love of us vile ſinners, nailed to the croſs, and ſprinkling it with his blood, to ſeal his new teſtament, or alliance, and to confirm his law of love. Here we learn the true love of our neighbour, which Chriſt ſo earneſtly preſſes upon us from his croſs, both by word and example. Here perfect meekneſs and humility are deeply imprinted in our hearts, the two virtues which Jeſus particularly commands us to learn of him, and which he moſt pathetically preaches to us from his croſs. For where ſhall we go to learn theſe things, but to the great ſchool of the croſs of Chriſt, in which humiliations become the object of our glory and deſires, and poverty of ſpirit is ſhewn to be our moſt precious treaſure. Here we begin to reliſh

(16) John, xvii. 5. (17) John, iii. (18) Phil. ii. 9. (19) Phil. ii. 5.

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reliſh a true pleaſure in ſuffering, and to regard as nothing all labour, fatigues, and croſſes, in the ſervice of him who has done and ſuffered ſo much for us. What obedience ſhall we learn by contemplating Chriſt made obedient unto death (20), and learning obedience from thoſe things which he ſuffered (21). In a word, whoever deſires the glory of heavenly ſcience and virtue, let him devoutly approach the croſs, and read therein. Here he will meet with the moſt ſublime doctrine, and the moſt moving leſſons that were ever delivered. For Chriſt crucified is the moſt excellent pattern of all virtue, and the book of all ſpiritual knowledge. S. Paul ſtudied to forget every thing elſe, becauſe he found in the croſs alone all true ſcience (22). All true diſciples of Jeſus imitated this apoſtle, and bear evidence to the ſame truth. Where, ſays a celebrated writer, did S. Bernard learn his ardent ſpirit of divine love, and unction of tender devotion, but from the ſufferings of his Redeemer, of which he made himſelf a noſegay, always to carry about with him? Where did the glorious S. Auſtin treaſure up his ſpiritual ſcience, but by feeding his ſoul, as he ſays, from the wounds of Chriſt? It was from the book of the croſs that the admirable S. Francis conceived his ſeraphic ardours. S. Thomas was indebted to it for his wonderful lights, and on all occaſions had recourſe in the firſt place to the foot of the crucifix. S. Bonaventure ſeems, ſays S. Francis of Sales, when he wrote the ſpiritual effuſions of his ſoul, to have no other paper than the croſs, no other pen than the lance, no other ink than what is dipped in the precious blood of Chriſt. With what feeling ſentiments did he cry out, It is good for us to be with the croſs. Let us make here three tabernacles, one in his feet, another in his hands, and a third in his ſacred ſide. Here I will reſt, I will watch, I will read, I will ſpeak, having always before my eyes this divine book, to ſtudy in it the ſcience of ſalvation during the whole day, and as often as I awake in the night. Dwelling in ſpirit under the branches of the croſs, I will cry out with the ſpouſe in holy tranſports: "I have ſeated myſelf under the ſhade of "him whom I had deſired; and his fruit is ſweet to my "throat (23). The prophet Jonas rejoiced exceedingly in "the ſhade of the ivy-buſh, or gourd, which the Lord had "prepared for him, and under which he repoſed with great "delight (24). But what ought to be the joy of Chriſ-"tians," cries out S. Francis of Sales, "is the holy croſs "of

(20) Phil. ii. 8. (21) Hebr. v. 8. (22) 1 Cor. ii. 2. (23) Cant. ii. 3. (24) Jon. iv. 6.

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" of our Saviour, under which they reſt, and refreſh in " ſpirit their wearied hearts, find a far more ſweet, com- " fortable, and durable ſhade, and are defended and guarded " by that ſacred wood: We will then ſay: " Let Jonas re- " joice in his ivy, let Abraham prepare a feaſt for the an- " gels under the tree in Mambre, let Iſmael be heard by " God under the tree in the deſert, and let Elias be fed un- " der the juniper in the wilderneſs: As for our part, it ſhall " be our comfort and our joy to dwell in ſpirit under the " ſhade of the croſs. Here we will feaſt our hearts: Its " fruits ſhall be our continual moſt delicious food: Under " it we will offer our cries and tears to the Father, through " the Son, who made himſelf our ſacrifice on this tree. " Here we will cry with S. Paul (25), " God forbid that I " ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt " (26)." Let the children of this world place their glory, and ſeek an imaginary greatneſs, pleaſure, or felicity, in the baſe, filthy, fleeting and criminal objects of vanity, pride, and ſenſual gratifications, by which they forfeit the very dignity of their nature, and " are made like to the ſenſeleſs " brutes (27)," which, inſtead of content, fill the heart with emptineſs, trouble and bitterneſs, and which paſs like a dream or ſhadow (28). " I ſaw the wicked man highly " exalted, like the cedars of Libanus: I did but paſs by, " and behold, he was no more, and I ſought him, and his " place was not found (29)." Tell me, what are all the periſhable riches and kingdoms of the world? emptineſs, va- nity, and folly; full of ſnares, evils, and ſin. But the ad- vantages and glory of the croſs of Chriſt, and its ſpiritual kingdom, are immenſe and eternal. In it therefore we ought immenſely to rejoice. It ſhall be our glory, becauſe in it we have found redemption and ſalvation; ſpiritual health, ſtrength, and beauty; and its fruits are grace, a glorious reſurrection and immortality. Alſo becauſe it is the dear pledge of the infinite love which God bears us, and the en- ſign of his victory over ſin and the devil, and of our tri- umph in him. Therefore we moſt juſtly glory in the croſs; and this ſignal pledge of the infinite charity and mercy of the Son of God is placed with great honour in the whole church. The ſign of the croſs has been the object of the devotion and glory of Chriſtians through all ages; yet in theſe

(25) Gal. vi. 14. (26) S. Fr. Sales, Etendart de la Croix. (27) Pſ. xiii. 21. (28) Pſ. lxxv. 6. Pſ. xxxviii. 7. 1 John, ii. 17. (29) Pſ. xxxvi. 35, 36.

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these degenerate times it is reviled by Heretics, and profaned and not understood by Catholics. A short exposition of the doctrine and practice of the church will clearly detect and confute the error of the former, and correct the abuse of the latter. It is a capital duty incumbent on every Christian to be thoroughly instructed in every venerable observance and rite of his holy religion; especially if recommended by hourly and continual sacred use and devotion, from the origin and foundation of Christianity.

CHAP. VII.

On the devout Use of the Sign of the CROSS.

IF our divine Saviour be infinitely adorable, and amiable to us, especially under the most endearing title of our Redeemer, and on account of his sacred death and sufferings, every memorial of him, particularly of his crucifixion for us, must be dear and precious to us, and must excite in our souls the most tender and profound sentiments of adoration, love, gratitude, praise, and devotion; this mystery being the highest display of the power and wisdom of God (1). Our devotion to this great mystery is chiefly interior, and that of the heart. But this, if sincere, seeks frequently to give itself vent, by breaking forth into various outward suitable expressions of the sentiments which glow in the breast: And reciprocally such outward acts, which proceed from the fervour of the heart, entertain and kindle more and more the flame of devotion in the heart. The soul nourishes her affections in silence by reflection, and inward acts of the will; but this is not to be done constantly. So close and so necessary is the connection of the soul and senses, in this embodied state, that they stand in need of their mutual intercourse and help. And he who would confine his devotion merely within his own affections, though they are its proper seat, will be in danger of becoming in the end quite destitute. It is indeed a more fatal and criminal state of hypocrisy to place religion in bare outward professions and forms. But, on the other side, to neglect all outward marks, would be to reduce it to such a state of nakedness as would leave it in a short time no more than a shadow or a name. Hence S. Austin observes, that men never could be united or maintained in the observance of any religion, whether true or false, without

(1) 1 Cor. i. 23.

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out the use of certain signs or symbols. If, in the Mosaic dispensation, God was pleased to multiply outward rites, in order to withdraw a gross people from the danger of superstition and idolatry, and to conduct them in the paths of truth and virtue more by impressions of sense; in the new law Christ instituted his perpetual great sacrifice, and holy sacraments, and authorised by his own practice outward religious rites, and commissioned and gave authority to his apostles and their successors, in the government of his church, to establish such other sacred rites and ceremonies as become the public worship, and are expressive of, and proper to excite devotion. The principal ceremonies used by the church at this day, in the administration of the sacraments, and in its solemn worship, are clearly mentioned in the writings and monuments of the very first ages (2). Amongst these religious rites and ceremonies, from the very infancy of the church, the use of the sign of the cross has ever been most sacred, and most frequent in all other religious practices, and in every action. It is from the church we receive this practice, and from the tradition of all ages from the apostles. We cannot therefore fear any danger of being deceived.

The primitive Christians consecrated themselves to God, and implored his blessing in every action by forming on their foreheads, breast, or whole body, the holy sign of the cross. Of this the most ancient writers of the church are inconteſtable vouchers. Tertullian, the oldest amongst the Latin fathers (3), mentions it in the following words: "At every "step when we walk, go out of doors, or come in; when "we put on any garment, or our shoes; when we wash "ourselves, go to table, light a lamp, or fire, go to bed, "or sit down; and whatever other action, or conversation "we are called to, we sign our foreheads with the sign of "the cross. Of this, and other such practices of discipline, "if you require a law, you will find none in the sacred "writings. Tradition is held forth, the foundress; custom, "has confirmed it, and fidelity has maintained this prac-"tice." The same author tells us, "That Christians often "prayed with their arms lifted up, and stretched out in the "form of a cross, with a low voice, and casting down their "eyes (4)." With equal devotion and frequency was the sign of the cross used among the Greek and Oriental Christians, how distant soever in place, and how widely soever their

(2) See the Institutiones Catholicæ of Montpelier on the sacraments, &c. (3) Tert. l. *de Coronâ*, c. 2, p. 102. (4) Tert. de Orat. Dom.

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their languages, maxims, manners, and customs differed. Let S. Cyril, first catechist, afterward archbishop of Jerusalem, who flourished under the two first Christian emperors, be voucher for the practice of the Greek churches. Instructing the Catechumens in the doctrine and religious observances of the Christian faith, in order to prepare them for baptism, he says (5): "Let us not blush at the cross of "Christ. If another conceals it, do you form and bear it "openly on your forehead, that the devils seeing the royal "standard may fly far from you, and tremble. Make use "of this sign when you eat, drink, sit, lie down, rise up, "speak, or walk; in a word, in every action, &c." St. Ephrem, the most ancient and illustrious doctor of the Syriac church, speaks to the same purpose; and with words of fire; so warm is his devotion, whenever he mentions the cross of our divine Redeemer (6). He styles it the armour of a Christian, and says: "Cover thyself with the sign of the cross "as with a shield, signing with it thy limbs and thy heart: "But content not thyself to make this sign barely with thy "hand; sign thyself also with thy mind, and on thy heart "still more carefully. Arm thyself with this sign; likewise at thy studies, at coming in and going out of doors, "and at all times. Sign with it also thy bed, and whatever "thou passest by, or usest, sign first therewith in the name of "the Father, and of the Son, and of the Holy Ghost. For "this is an invincible armour, and no one can hurt thee if "thou art covered with it." In his sermon, *On the precious and life-giving cross* (7), he says: "Let us paint and carve "this life-giving sign on our doors, on our foreheads, on "our eyes, mouth, and breast, and on all our limbs. Let "us be adorned and armed with this invincible armour of "Christians. For it is the conqueror of death, the hope "of the world; the light of the utmost boundaries of the "earth; the opener of the gates of paradise; the destroyer "of heresies, the rampart of the true faith; the great, and "prophetical guard of the church. Fail not, O Christian, "to carry this armour about with thee in every place, all "days and nights, every hour, every moment. Do nothing "without it. Whether thou composest thyself to sleep, or "watchest awake; whether thou art at work, or eatest, or "drinkest, or travellest by land or water, or whatever else "thou

(5) S. Cyr. Hieros. Catech. 4. n. 10. (6) S. Ephrem *De Panoplia seu Armatura spirituali*, p. 369. ed. Nov. Vatic. (7) S. Ephr. Serm. *de pretiosa Cruce*, p. 537. ib.

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" thou doeſt, ſign and arm all thy limbs with this ſaving " ſign of the croſs, and thou ſhalt never fear."

It has been the cuſtom of Chriſtians to begin and end all prayer with the ſign of the croſs, and to repeat it very often in the holy Sacrifice, in every Conſecration, Exorciſm, and Sacrament. Whence St. Auſtin writes (8): " Which Sign, " if it be not formed on the Foreheads of thoſe who are " baptized, or on the Water in which they are regenerated; " or on the Oil with which they are anointed with Chriſm; " or on the Sacrifice with which they are fed, nothing in " theſe Things is duly performed (a)." To the ſame purpoſe, S. Chryſoſtom ſays: " If a perſon is to be regenerated " by baptiſm, the croſs is there employed; if to be fed with " the myſtical food, if to be ordained, or whatever elſe is " to be done, this enſign of victory is there. We carefully " paint it on our houſe, walls and windows, and on our fore- " heads, arming our ſouls with it." Here he adds a pompous enumeration of the virtues and miraculous power of this ſaving ſign. From this practice, which no Heretic in the primitive ages durſt ſo much as call in queſtion, S. Baſil proves the uſe and neceſſity of tradition againſt Heretics. " If," ſays he (9), " we reject unwritten cuſtoms, we ſhall very " much injure the goſpel, and reduce faith to a mere name: " In which to mention the firſt and moſt common practice, " who taught by writings that we muſt mark thoſe who " hope in Chriſt, with the ſign of the croſs (10)." S. Athanaſius ſays of grace, or the bleſſing of meat before meals: " When thou art ſat down at table, and beginneſt to break " thy bread, having ſigned it with the ſign of the croſs— " give thanks (11)." Hence in the liturgy, we are regularly to make the ſign of the croſs at all evangelical words, at the end of the Goſpel, Creed, *Gloria in excelſis*, &c." ſays Durandus, bishop of Mende (12). The Greeks in all their different liturgies, the Maronites in their Chaldee liturgy, and the other Oriental Chriſtians repeat the ſign of the croſs, even more frequently than the Latins. Theſe liturgies are formed upon the models preſcribed by thoſe apoſtles by whom each church was founded. That of Alexandria is derived as to the baſis from S. Mark, whatever accidental additions

(8) S. Aug. Tr. 118. in Joan. n. 5. (9) S. Chryſoſt. Hom. 54. (olim. 55.) in Matt. T. i. ch. 551, 552. (10) S. Baſil. l. de Spir. Sancto, c. 27. (11) S. Athan. l. *de Virginit.* n. 13. (12) Durand. Mimatens. in *Rationali Divinorum Officiorum.*

(a) *Nihil eorum rite perficitur.* S. Aug. Tr. 118. in Joan. n. 5.

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additions may have been made upon the increaſe of the church in the three, or four firſt centuries; that of Jeruſalem from S. James the Leſs, and agrees with that explained by S. Cyril of Jeruſalem, and ſo of others. Yet they all agree, as in the eſſential parts of the ſacrifice, ſo in the practice of repeating often the ſign of the croſs; than which nothing can be a more convincing proof of an apoſtolic inſtitution and precept.

The ſign of the croſs, has always been uſed by the church as an excellent prayer to aſk the divine bleſſings, through Chriſt's precious death, and to conſecrate our ſouls through it to God; and in particular to arm ourſelves with divine ſtrength againſt our ſpiritual enemies, viſible and inviſible. The martyrs armed themſelves with it for their combats. In the acts of S. Euplius, Martyr, in the year 204, it is recorded (13); that, "Before he anſwered the preſident, he boldly "ſigned his forehead with his hand." In thoſe of S. Theodotus, in 303 (14), it is ſaid, that when he was going with others to carry off the bodies of ſeven martyrs, upon hearing a ſudden noiſe, "affrighted, he imprinted on his forehead "the ſign of the croſs." And when he was apprehended, coming into the preſence of the judge, he armed his whole body with the ſign of the croſs (b)." S. Romanus walked to the fire, carrying on his ſhoulders, and on his forehead the royal ſign of the croſs, ſays the hiſtorian Euſebius (15), and ſo of others. The ſaints have been accuſtomed to uſe it with particular confidence againſt the devil under all temptations; the croſs filling with terror that infernal fiend, who cannot ſtand the ſight of the glorious inſtrument of his overthrow, by which he was ſtripped of his dominion over our ſouls. "All illuſions and deceits of the devil are broken and "driven away by the ſole ſign of the croſs," ſays S. Athanaſius (16). He adds: "Let him who would make the "trial come, and in the midſt of inchantments of devils, "impoſtures of oracles, and illuſions of ſorcery, let him but "make the ſign of the croſs which they deride, and he will "immediately ſee how by it devils are chaſed away, oracles "ſtruck dumb, and magical charms diſſolved (17)." The wonderful power of this ſign in breaking the ſtratagems of the

(13) Ruinart. *Acta Sincer.* (14) ib. p. 344. (15) Euſ. l. de Reſurrect. p. 358. (16) S. Athan. l. *de Incarnatione Verbi*, n. 47. p. 88. T. i. ed. Ben. (17) Ib. cap. ſequ.

(b) *Totum ſuum Corpus ſigno crucis muniens in Stadium proceſſit.* ap. Ruinart.

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the devil, and expelling him from us, he frequently extols, and relates his life of S. Antony (18), that by it that ſaint baniſhed the ſpectres and phantoms which the enemy had raiſed to diſturb him. S. Gregory of Nyſſa gives us the like accounts of S. Gregory Thaumaturgus (19). S. Gregory Nazianzen, in his book to Nemeſius, a Pagan (20), ſays, that whenever the devil raiſed phantoms to diſturb him, he never failed to drive him away by the ſign of the croſs, though formed only in the air. In his ſhort poem, entitled, *Againſt the devil* (21), he ſays, That in the croſs of Chriſt he places all his glory, and bids the fiend to keep his diſtance and tremble, leſt if he approach he be ſtruck with the croſs, with which his whole body was ſigned, and which he bore in all his actions. The ſame father (22), and Theodoret (23), tell us, that when Julian the apoſtate, had by magic been ſuffered by God to raiſe a Spectre, in a ſudden fright, by a habit which he had contracted whilſt a Chriſtian, he made the ſign of the croſs, at which the phantom diſappeared: And ſo a ſecond time: Whereupon the Magician perſuaded him, that his demons were fled out of abhorrence, not out of fear, or weakneſs. If any ſuſpect this to have been a hear-ſay report, at leaſt, they muſt allow this to have been the conſtant doctrine and practice of that early age. S. Gregory Nazianzen mentions that under temptations, eſpecially to anger, this ſign was his buckler, to repel the enemy's darts. "Under any aſſault, fly to God, and intreat him to be your "protection, to heal your paſſion, and to be propitious to "you who have injured no one. Then arm yourſelf with "the ſign of the croſs, which all the devils fear and tremble "before. This ſhield I have ever uſed againſt them all "(24)." This advice, S. Jerom gives to the Virgin Euſtochium (25): "If in bed you are aſſaulted by any filthy "temptation, take up the ſhield of faith, by which all the "fiery darts of the devil are extinguiſhed. In all places, in "every action, let your hand form the ſign of the croſs." To add one modern inſtance out of many, S. Tereſa aſſures us, in her own life (26), that one day the devil, by a phantom, appeared to ſit on the letters of her book to diſturb her at her devotions; but ſhe drove him away thrice by the ſign

(18) S. Ath. in vitâ S. Anton. n. 13. &c. (19) S. Gr. Nyſſ. T. ii. p. 980. See him alſo T. iii. p. 548 and 573. (20) p. 879. (21) p. 833. (22) Or. 3. in Julian. (23) Hiſt. Eccl. l. iii. c. 1. (24) S. Gr. Naz. Carm. adverſus Iram, p. 233. (25) S. Hieron. ep. 18. al. 22. ad Euſtoch. See alſo his ep. ad Heliod. Likewiſe S. Auſtin, l. i. Conf. c. 11. n. 17. & Enarr. (26) Ch. 31. p. 206.

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ſign of the croſs, and at laſt ſprinkled the book with holy-water; after which he returned no more.

The ſaints, who ſince Chriſt have been endowed with the miraculous powers, moſt frequently employed the ſign of the croſs, in exerting them, whether in exorciſing Demoniacs, and expelling devils, or in raiſing the dead, and reſtoring the ſick to health. S. Auſtin relates in what manner Innocentia, a woman of Carthage, was healed of an incurable ulcer in her breaſt, by the ſign of the croſs formed upon it. S. Gregory of Nyſſa, in his life of his ſiſter, St. Macrina, tells us that "She made the ſign of the croſs on "her eyes, mouth, and heart. She hung about her neck, "an iron-ring, in which was enchaſed a particle of the "true tree of life." And he relates, that when ſhe was reduced to extremity by ſickneſs, ſhe was miraculouſly reſtored to health by the ſign of the croſs formed by her mother at her requeſt upon her breaſt. The ancient moſt authentic lives of the ſaints of the primitive ages, are full of hiſtories of miracles wrought by the ſign of the croſs. See thoſe of S. Paul, S. Hilarion, and others, by S. Jerom: Thoſe compiled by Theodoret, the illuſtrious biſhop of Cyrus (27). S. Martin employed this ſacred ſign in performing continual miracles, and made it his buckler againſt all dangers and phantoms of the devil, of which Sulpicius Severus has recorded long hiſtories (28). Victor, the learned and pious biſhop of Vitis (29), tells us, that S. Eugenius of Carthage, by it reſtored ſight to a blind man, named Felix. Nothing is more manifeſt than that this was the practice of the church in all countries, how different ſoever in manners, cuſtoms, and even in many points of eccleſiaſtical diſcipline; and that it was every where confirmed from the firſt ages of the church by the doctrine and example, of all its moſt eminent, moſt learned holy biſhops, teachers, and ſaints. The ſame was ſo frequently confirmed by miracles, that S. Chryſoſtom calls the ſign of the croſs, "A defence againſt all "evil, and a medicine againſt all ſickneſs (30)." And the like epithets are frequently given it by other fathers.

In the ſign of the croſs is compriſed the excellency of every kind or form of prayer; in the firſt place, acts of faith, hope and charity, the three theological virtues by which

(27) Theodoret. Hiſt. Eccl. l. v. c. 21. Hiſt. Relig. c. 2, 3, 8, 9, 13, &c. (28) Sulp. Sev. in Vita S. Martini, & in Dialog. (29) De Perſec. Vandal. l. ii. c. 17. p. 94. (30) S. Chryſoſt. T. xi. p. 387. 4. ed. Savil.

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which we glorify God by the rational homage of our hearts. It is both an inward and an outward act and profeſſion of faith. The fundamental myſteries which the Chriſtian religion eſſentially obliges us explicitly to believe and profeſs, are the Trinity of perſons in the Unity of the Godhead, and the Incarnation and Death of the Son of God for the redemption of Man. By uſing the word *Name* in the ſingular, not *Names* in the plural, we expreſs the Unity of God, and by naming the three diſtinct perſons, we acknowledge the Trinity. The very ſign of the Croſs implies the belief of the Incarnation and death of Chriſt. Whilſt the devotion of the heart forms theſe acts inwardly by the aſſent and attention of the mind, the words accompanied with the ſign of the croſs, are the moſt proper outward profeſſion of the ſame. Hence has the ſign of the croſs always been looked upon as the moſt ſacred badge, and diſtinguiſhing mark of Chriſtians. The martyrs by it declared their faith before perſecutors; and a Chriſtian being aſked his religion, often anſwered by this ſign rather than by words. Whence St. Auſtin remarks (31), that if a catechumen before he was by baptiſm initiated in the myſteries of our religion, or admitted into the number, and allowed to partake in the privileges of a diſciple of Chriſt, was aſked what religion he profeſſed, this he declared by making the ſign of the croſs. And to this day the Chriſtians of all the different ſects and countries in the Eaſt, have ſo ſtrongly imbibed this idea, that they cannot be perſuaded that any are Chriſtians who do not devoutly uſe this ſign. As by faith the ſoul is raiſed above goods which are viſible and temporal, ſo by hope ſhe is raiſed to, and by love is put in poſſeſſion of God and his ſpiritual and immortal gifts. Faith therefore is the foundation of the ſpiritual life of God in the ſoul, and hope and divine love raiſe the ſuperſtructure. Now the Croſs being the motive of our hope, nothing can more ſtrongly excite and animate, or in a more lively and proper manner expreſs it. "The Chriſtian "wants not the painful operation of circumciſion," ſays St. Ambroſe, "who carrying about the Croſs of our Lord "writes every moment the contempt of death upon his "forehead, knowing that he cannot attain to ſalvation without "the croſs." By this ſacred ſign we expreſs our hope of pardon, grace, and everlaſting life, through the precious death of Chriſt, by which alone we can be ſaved. The ſame is an act of love, adoration, praiſe and ſacrifice. The more amiable

(31) S. Aug. Tr. 11. in Joan. T. iii. p. 376. ed. Ben.

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amiable and adorable Christ is to us in his sufferings, and to how much greater indignities and torments he subjected himself for our sake, the more ought the emblem of his sufferings, of the greatest effort of his love, and our redemption, grace and glory, be most dear, precious and adorable to us. By this sign we shew that we blush not at his humiliation, but look upon it as his and our own highest glory, and that we pay him all honour, praise and homages for the same; and in the most profound sense of gratitude and devotion, consecrate ourselves to him for ever, bear in mind his mercy by which we are redeemed, and confess his greatness and glory both in the infinite majesty of his divinity, and in the beautiful stole of his humanity. By the same we profess ourselves his followers; for the Cross is the ensign and badge of our order, and the arms of our heavenly King, our God, and crucified Saviour. Let others boast of garters, ribbons and stars, which are worn and gazed upon, because the badges of worldly honours conferred by princes, we will think it the highest honour, and the greatest advantage and happiness to wear the livery, and bear the holy ensign of the King of Kings, expressive of his greatest mysteries. By it we glorify him for the indignities he was pleased to suffer for us, and proclaim aloud the honour of his Cross, which though before his death an object of infamy and disgrace, is now planted on the forehead of Kings (32), since Christ has by this wood, not by steel, triumphed over hell, and subdued the world to his spiritual kingdom. By making the sign of the Cross, we remind ourselves of the great example and lessons of patience, humility, and all virtue which he has set us, and declare ourselves sons of the Cross, enrolled under its banner; bound always to carry it in our hearts by our love of humiliation, and in our bodies by the practice of mortification and penance. To use continually the sign of the Cross, yet to live enemies to it, and strangers to the spirit of Christ crucified, is to be a scandal and reproach to our religion. Christians therefore dishonour the Cross, when they use this sacred sign without devotion: and infidels and heretics who deride and condemn it.

The latter who charge this act of devotion with superstition, seem to forget that they allow the piety and obligation of the duty of religion in offering to God the outward as well as inward homage of adoration, praise, invocation and love. This they do by words, which are only signs. Why then

(32) S. Aug. Enarr. in Ps. 54.

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then ſhould other decent and ſuitable ſigns or ſymbols, authorized by the church through all ages, be deemed ſuperſtitious, ſince they are but to the eyes what words are to the ears; and are equally the expreſſion of the inward homage of the heart? Some object that the inſtrument of a parent's death ought to be an object of our abhorrence; but this can hold only, when his death was an infamy. That of our divine Redeemer is the ſummit of his and our glory. If Chriſt crucified be a ſtumbling block to the Jews, and fooliſhneſs to the Gentiles, to them that are called he is the power of God and the wiſdom of God (33). To uſe this ſacred ſign without attention, or without any ſentiment of devotion, is to profane it and to mock God. We muſt uſe it with the primitive Chriſtians to conſecrate ourſelves and every action of ours to God by it, to implore his bleſſing and grace, through the precious death of our Redeemer, to vanquiſh the devil, and repel his aſſaults, and to offer to God through Chriſt the homage of our hearts, by a ſacrifice of faith, hope and love.

CHAP. VIII.

HOLY-SATURDAY *or* EASTER-EVE.

THE burial of Chriſt, or rather Chriſt lying in the ſepulchre amongſt the dead, and the deſcent of his bleſſed ſoul into hell, are the myſteries which ought this day to occupy our devotion; on which the meditations on the life of Chriſt may be conſulted. The church anciently allowed no Maſs to be ſaid on this day, to expreſs her deep mourning for the loſs of her divine ſpouſe. At preſent the office and Maſs of the Reſurrection, which were anciently ſaid at midnight, are anticipated and performed a little before noon. Though during this part of the office the devout Chriſtian's attention is taken up on our Lord's Reſurrection, he will return to conſider the glory of his ſepulchre the reſt of the day. For this long office was formerly begun at three o'clock in the afternoon by bleſſing the fire, and then the Paſchal candle. After this the ancient prophecies were read, the font bleſſed, and baptiſm ſolemnly adminiſtered. After Matins, at midnight, the Maſs of the Reſurrection was celebrated; and the faithful continued watching in the church from three o'clock in the afternoon till

(33) 1 Cor. i. 23.

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morning on Easter-day. The hour usually allotted for evening-song being taken up with the other offices, Vespers were for some time quite omitted. When this divine service was anticipated in the morning, they were thrown into the close of it, but so abridged as to have only one short psalm (1).

The first part of the office is the blessing of the fire: which rite is very ancient, and found in the oldest liturgical books, though at Rome it was some time performed on Maundy-Thursday, as appears from the old Roman order published by Mabillon, and by the letters of Pope Zacharie (2).

The church has been accustomed often to bless most things the faithful make use of in common life. Hence in the most ancient rituals we find proper blessings for a new house, a new dwelling place, a new bed, a new ship, candles, bread, new fruit, food of every kind, water, &c. (3). It is only by the divine blessing that any creature can be serviceable to us, and evil spirits restrained from every where hurting us. It is then a part of religion to beg that God would be pleased to give his divine blessing, to his creatures when we make use of them; by which prayer we also acknowledge that we receive and hold all things of him, and use them in his Name. Whatever is employed in his service at the altar, ought first to be blessed, and such has always been the custom of the church. Even respect for the divine service seems in some measure to require this, that creatures, which in the language of the holy scripture, groan under the slavery of corruption, and are often the instruments of the pride, vanity and intemperance of men who abuse and pervert them, should be purified and consecrated to God, before they are used in his immediate service. The mystery of Christ's Resurrection being the spiritual renovation of the world, Easter has always been esteemed the most suitable season for blessing many things we make use of. Fire enlightens our altars and churches, and is of great and continual use in our natural and civil life: it therefore ought to be blessed, and before the Paschal Candle, for which it is required. And it is the custom for all lights and fires to be put out, and lighted up anew from fire struck from a flint, and blessed. This new fire represents Christ rising to kindle in

(1) See Martenne, de Officiis divinis, c. 24. Item, l. de Antiquis Ecclesiæ ritibus. (2) Apud Baron. ad. an. 751.

(3) See the Roman Ritual and Missal, and those of other churches, especially such as are most ancient.

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in our hearts a new ſpiritual fire of his love; the old profane fire of our earthly paſſions being firſt extinguiſhed in us by his victory over ſin. It likewiſe ſerves ſymbolically to put us in mind of our obligation of walking in the newneſs of a ſpiritual heavenly life, being now riſen with Chriſt by his grace.

The *bleſſing of the Paſchal Candle* is performed by the Deacon, who in this auguſt ceremony, as the herald of heaven, announces to the church the glorious Reſurrection of Chriſt, his unutterable triumph in this myſtery, the wonderful diſplay of his infinite mercy and goodneſs, and the happineſs of man reſtored by the accompliſhment or ſeal of the great work of his redemption. The Paſchal Candle, and its ſolemn bleſſing, are mentioned in the moſt ancient Sacramentary or Miſſal of Pope Gelaſius; and in the fourth council of Toledo of 62 Biſhops, in which St. Iſidore of Seville preſided. St. Gregory Nazianzen, and other Fathers ſpeak of it in the moſt pompous terms. Ennodius, the learned and pious Biſhop of Pavia, in the beginning of the ſixth century, has left us two forms of prayer for the bleſſing of this candle. From him we learn that droppings or particles of the wax thereof, after Low-Sunday, were diſtributed among the people, who burnt them in their houſes againſt the influence of evil ſpirits (4): in which there was no ſuperſtition, if the effect was not certainly expected, becauſe it was hoped for and aſked of God through the public prayers and bleſſings of the church, directed for that end.

The Paſchal Candle is an illuſtrious emblem of Chriſt riſing from the dead, the light of the world, and is a ſign which announces to us the joy and glory of his Reſurrection. The five grains of frankincenſe fixed in it, ſymbolically repreſent his five precious wounds, and the embalming of his body at his burial, and again in the grave, by the devout perſons who brought ſpices to his monument. This great candle anciently gave light during the watching in the church on Eaſter-eve in the night.

The cuſtom of different churches varies as to the time, when this candle is lighted: the moſt uſual practice is, that it burns at high Maſs or Veſpers every day during Eaſter-week; and every Sunday and holiday to Aſcenſion Day, on which it is taken out of the church immediately after the goſpel is ſung at High Maſs. According to the new Paris

 rite,

(4) Ennod. Op. T. i. p. 1721, 1723. ed. Sirmundi.

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rite, it burns to the end of the Paſchal time or to Whitſuntide.

The triple candle ariſing from one ſtock, ſignifies the Trinity of perſons in one God, or the light of the Triune God ſhining to the world through Chriſt. This only burns during the office of holy Saturday morning: after which it is taken away, and no more made uſe of, not even on Eaſter-day, or during the Octave (5).

Twelve prophecies from the Old Teſtament are read for the inſtruction of the Catechumens and Faithful; and as an introduction to their end and accompliſhment in Chriſt's Reſurrection. In theſe is diſplayed the moſt merciful Providence of God continually watching over man, conducting him from his fall to his reparation in Chriſt. The ſighs of the ſaints of the old law for their great Deliverer are interſperſed.

In all pariſh churches the baptiſmal font is bleſſed, after which baptiſm is ſolemnly adminiſtered, if any are preſented to receive that ſacrament according to the ancient diſcipline on Eaſter and Whitſun-eve. Where it can be conveniently done, ſome perſon or perſons ought to be baptized, as St. Charles Borromeo puts paſtors in mind. At Rome, ſome converted Jews or ſuch other adults are prepared during Lent, and baptized with great ſolemnity in the Lateran church by the Cardinal Vicar on Eaſter and Whitſun-eves. Where no adult converts are to be baptized, in populous cities, infants born a day or two before, may be often preſented at the font on this occaſion.

The celebrant with the Deacon and Subdeacon lies proſtrate at the foot of the altar, whilſt the Litany is ſung to implore the divine mercy for the pardon of ſin, and all divine graces through the ſacred myſteries of Chriſt's death and Reſurrection. The Prophecies and Litany ſupply the introit of the Maſs, which is therefore omitted.

The ſolemn Maſs of Chriſt's Reſurrection is ſaid after the Litany towards noon, which was ſtill ſung at the midnight following in the time of St. Thomas Aquinas. By repeated Alleluias we are invited to ſpiritual joy and praiſe. *Hallelu-Jah* is a compound Hebrew word which ſignifies *Praiſe ye the Lord*, an uſual pious acclamation of ſpiritual joy and praiſe.

The deeper our ſorrow and compunction for ſin, and the ſenſe of our ſpiritual miſeries are, and the more tender part we

(5) See Gavant Comm. in Rubric. Miſſalis, p. 273.

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we bear by compaſſion in the ſufferings of our divine Redeemer, the greater will be the jubilee and devotion we ſhall feel in our hearts from the glorious triumph and joy of his Reſurrection. But alas! how faint has our compunction been for our ſins, how weak our feeling for the bitter agonies which our loving Saviour underwent for us? Our mother the church has been plunged in grief, and covered with mourning. Have we ever wept with her? If we are not ſenſible what reaſon we have to weep, how deplorable muſt be our blindneſs and hardneſs of heart? When Jeremie lamented the fall of Jeruſalem, and the captivity of the people of God, all his grief and tears could not avert thoſe calamities. But our ſorrow will be the remedy of our evils. Theſe tears prepare our ſouls for ſolid joy. We are members of that church which ſanctifies herſelf and her children by her tears, and before we could be enrolled in their number, by the moſt ſolemn proteſtations we renounced the vain joys of the world. Shall we not be faithful to our engagements, fly the diſſipation and vanities of the world, and be penetrated with ſuch a ſenſe of our miſeries as will be in us a fountain of tears? O holy church, my tender mother! O devout ſervants of God, weep for me! weep in particular out of compaſſion for my wretched inſenſibility that I do not weep for myſelf, and for thoſe evils and ſins, for which the Son of God poured forth torrents of tears and blood. Divine Saviour, may it be our only comfort and joy to attend you in ſpirit, in your ſufferings and death, and unite our ſighs and tears with your precious blood. If we thus follow you at Gethſemani and on Mount Calvary, we ſhall alſo ſhare in the joy of your Reſurrection, and ſing triumphant Alleluias in your train of devout loving ſouls.

THE

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THE SEVENTH TREATISE.

ON THE RESURRECTION OF OUR LORD.

CHAP. I.

On EASTER-DAY.

THE Jewiſh Paſſover, called by them *Paſcha*, was kept by the Jews in memory of their miraculous deliverance from the bondage of Egypt, by the ſlaughter of all the firſt-born of the Egyptians; the name was derived from the Hebrew verb, *Paſach*, which ſignifies to paſs, or leap over, becauſe the deſtroying angel who ſlew the firſt-born of the Egyptians, paſſed over the houſes of the Hebrews without hurting their firſt-born, their doors being marked with the blood of the Paſchal Lamb, which was killed the evening before, and was an illuſtrious type of Chriſt, who by his precious blood delivered us from the tyranny of the devil. This great feaſt the Jews kept on the fourteenth day of the firſt month of the Eccleſiaſtical, or ſacred Lunar Year, called by Moſes, *Abib*, by Eſdras, and the later Jews, *Niſan* (1), correſponding to the greateſt part of our march, and part of April. This was the moon of the vernal equinox, and was the ſeventh month of the civil year of the Jews, which they followed in all computations, in ſecular affairs, and which they began from the month, *Tiſri*, or the autumnal equinox.

The Paſchal Lamb, which the Jews killed, tore to pieces, and eat, and whoſe blood preſerved them from the hand of the deſtroying angel, was a figure of the death of our Saviour, and of his blood ſpilt for our Redemption. "Chriſt, "our Paſch, is ſacrificed," ſays St. Paul (2): by his Reſurrection, he put the ſeal to this great work, which myſtery we commemorate on the Sunday after the fourteenth of the moon of March, or which begins in March. This feſtival is

(1) Exod. xii. 46. Num. ix. 12. John xix. 36. (2) 1 Cor. v. 7.

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is the true Chriſtian Paſch, and is called in the Engliſh-Saxon language, *Eaſter-Day* (a).

In the beginning of the church, the Jewiſh converts in ſome places, kept this ſolemnity on the fourteenth day itſelf, the ſame on which the Jews celebrated their Paſſover. The Apoſtles had the condeſcenſion to allow them this liberty, to ſhew the Jews that the goſpel of Chriſt did not condemn the Moſaic law, which it had made void by fulfilling it. But the Chriſtian Paſchal feaſt was in general appointed by the Apoſtles to be kept on the Sunday that followed the 14th day of the moon of March. The Roman, and all other churches of converted Gentiles obſerved this rule. The contrary cuſtom was only tolerated for ſome time, that the ſynagogue might be buried with honour; as St. Auſtin ſays, of the legal ceremonies in general (3). But that reaſon gradually loſing its force, the church aboliſhed more and more the practice of typical obſervances, which from the time of Chriſt's death, and the confirmation of the new alliance, or covenant, had loſt both their obligation, and all their virtue and meaning. Thoſe Jewiſh converts to Chriſtianity, who pretended that Chriſtians lie under an *obligation* of obſerving the Jewiſh ceremonial precepts, were from the beginning condemned by the church, are one of the firſt ſects of heretics that aroſe in the church, are called the Nazarean heretics, and are refuted by St. Paul in his Epiſtle to the Galatians, &c. (b). The church's condeſcenſion in to-

(3) St. Aug. ep. 19.

(a) This name ſignifies the feaſt of *April*: for the Engliſh-Saxons called that month Eoſter, from their Goddeſs of that name, as Bede informs us, l. *de Ratione Temporum*, c. 13. See Alford. Annal. ad ann. 449. Though Dr. Sparke and Verſtegan, (Ant. p. 20) derive both *Oſter-Monat*, or the month of April, and the name of Eaſter from *Oeſt*, or *Ooſt*, riſing, or the Eaſt; or from *Oſteren*, Reſurrection.

(b) John Toland, whoſe want of integrity in his principles and conduct, ought to have more diſcredited the cauſe of infidelity, than his impious writings could ſupport it, wrote his *Nazarenus*, to give a falſe hiſtory of theſe ancient heretics, pretending, that all the converted Jews were ſuch in the beginning of the church, and that they believed Chriſt, to be no more than a man, at moſt the greateſt of the prophets: That the converted Gentiles remained ſtill attached to their old ſuperſtitious ideas and practices, &c. And that Chriſtianity originally was a very different ſyſtem from what it is ſince become.

Moſheim to ſap the foundation of Toland's impious book, wrote a book, intitled, *Judicia antiquæ Chriſtianorum Diſciplinæ*, in which he pretends that the Nazarean heretics only ſprung up among the new converted Jews in the fourth century, when the Emperors began to believe in Chriſt. His only argument is drawn from the ſilence of St. Irenæus,

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lerating in converted Jews the uſe of ſeveral ceremonies of their law, continued till about the time of the deſtruction of the city and temple of Jeruſalem, in the year ſeventy, about forty years after the death of Chriſt. From that time the practice of the Jewiſh ceremonies has been ever condemned as ſuperſtitious. Two exceptions were, however, made for ſome ages. 1ſt. In abſtaining from eating blood and things ſtrangled (4), which law was given to Noah and his children long before the Jewiſh diſpenſation (5), and confirmed by the Apoſtles in the great council at Jeruſalem (6). The other exception was the temporary toleration of thoſe Oriental churches who kept Eaſter on the 14th day with the Jews (c). Pope Anicetus tolerated that cuſtom in St. Polycarp, when he came to Rome to confer with him on that head in 158 (7). Pope Victor in 188, threatened Polycrates, Biſhop of Epheſus, and the other Aſiatics, with eccleſiaſtical cenſures, if they did not conform to other churches; but proceeded no farther. The greateſt part of the Aſiatic churches were inſenſibly fallen into the practice of the church of Rome, when in 325, the general council of Nice ordained, that all churches ſhould celebrate Eaſter, on

(4) Enforced by Can. Apoſt. 63. Tertullian, Origen, Clemens of Alexandria, the letters of the churches of Vienne and Lyons, &c.

(5) Gen. ix. 4. (6) Acts xv. 28. (7) S. Iren. l. iii. c. 3. Us. l. v. c. 24. S. Hier. de Script. c. 17.

Tertullian, Origen, and Euſebius, in whoſe writings no mention is made of the Nazarean heretics: from whence he rejects all that St. Epiphanius, and St. Jerome relate concerning the antiquity of this ſect. It is, however, evident from inconteſtable monuments; and S. Auſtin, Origen, &c. mention their erroneous tenets: whence Beauſobre has refuted this miſtake of Moſheim. See Beauſobre, *Diſſert. ſur les Nazareens, a la ſuite du Supplement de la Guerre des Huſſites.* Moſheim himſelf afterwards fixes the origin of the Nazarean heretics at the time of the deſtruction of Jeruſalem. See his *Inſtitutiones Hiſt. Eccleſ.* printed in 1755, Sæc. 1. cap. 5. p. 67. See Toland's *Nazarenus* refuted by Thomas Maugel, in his *Remarks on the Nazarenus*; and by Paterſon, in his *Antinazarenus*.

(c) It continued in force out of reſpect to this decree of the Apoſtles in many parts of the Weſt, till the 12th century, as appears from the Penitential of S. Theodorus of Canterbury in England, the canons of Pope Gregory III. &c. In moſt Oriental churches the precept of abſtaining from blood and things ſtrangled is ſtill in force. (See Beveridge in Cod. Canon, l. ii. c. 7. §. 5. p. 261.) Dr. Delany, the learned Proteſtant Author of the life of David, &c, maintains that Chriſtians are ſtill obliged to obſerve it. See his book, *The Doctrine of Abſtinence from Blood defended*, London 1734. See alſo Steph. Curcellæus, *Diatriba de eſu Sanguinis*, Op. Theol, p. 958. and the Diſſertations of Natalis Alexander, Graveſon, &c. on this ſubject.

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on the Sunday that follows the 14th day of the moon of March; and the Emperor Conſtantine cauſed this decree to be publiſhed throughout the whole Roman empire. Thoſe who obſtinately adhered to their old practice, were from that time looked upon as Schiſmatics, and called *Quartodecimans* (d).

The feaſt of Eaſter is the regulator of all the other great moveable feſtivals of the year, and has always been celebrated in the church with the greateſt ſolemnity, as the firſt among the five principal feaſts of the Chriſtian religion. The adminiſtration of the moſt holy Sacraments of Baptiſm and the Euchariſt, is performed on it with the utmoſt ſolemnity; and the church commands all her children to receive the latter on it, threatening otherwiſe to cut them off from her communion, ſo that a diſobedience to this her precept is a kind of voluntary excommunication of a perſon's ſelf. Thoſe, indeed, who are found unclean on this feſtival, are obliged to defer their *Paſch*, by the advice of their ſpiritual director, and make it on the *ſecond month*, with the unclean in the old law (8). The forty days faſt of Lent, is inſtituted at this time to be a preparation to this great feſtival, and it is diſtinguiſhed by every other privilege. "This," ſays St. Gregory Nazianzen (9), "is the feſtival of feſtivals, "and the ſolemnity of ſolemnities, as far above all the "other feaſts in the year, even of Chriſt himſelf, as the "ſun outſhines the ſtars." This diſtinction and extraordinary devotion were due to the great myſtery which we commemorate on it: a myſtery great in the ancient types and prophecies, by which it was foretold: great in itſelf, and great in its fruits.

The myſtery of Chriſt's Reſurrection was foretold many ways by the ancient Prophets. Oſee proclaimed that our Redeemer, the new Samſon would throw himſelf upon death as upon his prey, and ſhould vanquiſh and tear in pieces that furious lion. "I will redeem them (the Iſrae-"lites) from death: O death, I will be thy death! O hell! "I will

(8) Num. ix. 6, 7, 10, 11. (9) S. Greg. Naz. Or. 42. de Paſcha ii. p. 476.

(d) The Iriſh and Scottiſh churches in the 6th and 7th centuries were engaged in an erroneous cuſtom of keeping Eaſter with the Quartodecimans when the Sunday fell on the 14th day, in all other years with the univerſal church: but were brought over to perfect conformity very ſoon after the year 709. See Bede, Adamnan (ap. Mabil. Act. Bened. T. iv. p. 556.) the Notes on the Life of S. Wilfred, 12 Oct. p. 231. S. Columba, July 6, p. 39, &c. ed. Lond.

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" I will be thy bite;" or according to the Hebrew, " I " will tear thee with my teeth (10)." Which St. Paul renders by an interrogation: " O death, where is thy victory ?" Or conquering power. The ſame Prophet ſaid in another place (11). " He will revive us after two days: on the third day he will raiſe us up, and we ſhall live in his ſight," &c. The plural number is here put, becauſe Chriſt raiſed his elect with him, or the ſouls of all men by his victory for them. Thoſe who would underſtand this paſſage of ſome temporal deliverance can find none of the time here minutely ſet down on the third day. And the moſt learned Rabbins themſelves, quoted by Galatinus and Pocock have always underſtood this paſſage of the Meſſiah, delivering or raiſing up his people. Iſaiah tells us, that the Prince of the world flattered himſelf he ſhould be able to hold it for ever captive, and ſhould extinguiſh light in its very ſource by the death of Chriſt, and ſwallow up him who is the Reſurrection and the Life: but unknowingly contributed to his own overthrow; for Chriſt would deliver all nations. " He " ſhall caſt death down headlong for ever: and the Lord " God ſhall wipe away tears from every face (12)." David clearly ſpoke of Chriſt's Reſurrection when in the perſon of Chriſt he ſaid: " I foreſaw the Lord always before my " face; for he is on my right hand that I ſhould not be moved. Therefore did my heart rejoice, and my tongue was " glad: moreover alſo my fleſh ſhall reſt in hope, becauſe " thou wilt not leave my ſoul in hell, neither wilt thou ſuffer " thy holy One to ſee corruption (13)." St. Peter preaching to the Jews (14), ſhews that David ſpoke this under his own perſon of the Meſſiah, who according to the fleſh was to deſcend from him, and ſit on his throne, or reign over the people of God. For David's body remained and putrified in his ſepulchre, which " is with us even to this day," ſays the Apoſtle. Therefore he ſpoke this of Chriſt who roſe alive out of the grave, " and ſaw no corruption;" whereof adds he, " we are witneſſes." This reaſoning of St.

(10) Oſe. xiii. 14. 1 Cor. xv. 53. See Pocock, p. 669, 672.

(11) Oſe. vi. 3 and 4. See on this paſſage Tert. adverſ. Judæos, c. 13. S. Cypr. adv. Judæ. c. 25. S. Cyr. Hier. cap. 14. n. 14. S. Aug. l. xviii. De Civit. c. 28. S. Hier. hic 9. S. Greg. M. Hom. 20. in Ezech. S. Bern. Serm. in die Paſchæ, n. 8. See our Interpretation on this Paſſage proved by Dr. Hammond in c. 12. Mat. and by Dr. Pocock Com. on Hoſea, ch. vi. v. 2. p. 253, 254, 255. T. ij.

(12) Iſa. xxiv. 8. (13) Pſ. xv. (Hebr. xvi.) 8, 9, 10.

(14) Act. ii. 41.

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St. Peter was very well understood by the Jews, and so convincing, that "three thousand souls were that day added to "the church," and baptized into the faith of Christ. St. Paul also urged this same passage (15). Besides express words of prophecy (e), several predictions of this and other mysteries were held forth in types and figures, which are clear and unexceptionable when applied by Christ himself, especially when, not for illustration, but in the spirit of prophecy, as that of Jonas's being three days and three nights in the whale's belly (16).

Christ often clearly foretold his Resurrection during the course of his ministry. After his transfiguration he gave this charge to the three disciples who had attended him: "Tell the vision to no man, until the Son of man be risen "again from the dead (17)." In another place he said to his disciples: "But after I am risen, I will go before you "into Galilee (18)." Again: "From that time forth Je-"sus began to shew to his disciples, how that he must go to "Jerusalem, and suffer many things of the Elders and "chief Priests and Scribes, and be killed, and be raised "again the third day (19)." When he foretold his sufferings and death, he added: "And the third day he shall rise "again (20)."

Yet these predictions were but imperfectly understood, or attended to by his disciples themselves till after their accomplishment, as the Apostles themselves assure us (21). Therefore after the death of their master, they fell into a state, not of despair or infidelity, but of perplexity and confusion, not knowing by what means Christ now dead would save them, and having no expectation of his Resurrection for the present. This their dulness and slowness in understanding served

(15) Act. xiii. 35. (16) Jon. ii. 1. Mat. xii. 40. See Ps. iii. 6. —xxix. 1, 2. Ps. xlviii. 16. Ps. iv. 12. Ps. lxx. 23. Ps. lxxvii. 5. Ps. cxii. 7, 8. Isa. xxv. 8. Ose. vi. 3. Ose. xiii. 14. Soph. iii. 8.
(17) Mat. xviii. 9. (18) Mat. xxvi. 32. (19) Mat. xvi. 22.
(20) Mat. xx. 18, 19. (21) Luke, xxiv. 37, &c.

(e) Josephus, the Jewish historian, in his famous testimony concerning Christ, writes (l. 18. *Antiqu.* c. 4.) "After three days he appeared to them raised again to life, seeing the divine Prophets had fore-told of him this and other wonderful things." And the celebrated Rabbin Jehudá Haccadosh says, "The soul of the Messias after three days shall return to the body, and go out of the stone under which he was buried." See the book of R. Abraham, entitled, *Revelans Arcana*, quoted by Galatinus and Huetius.

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ſerved to render the evidence and the glorious effects of this myſtery more illuſtrious. Yet even the Jewiſh Prieſts had heard that he had foretold he ſhould riſe again on the third day (22).

CHAP. II.

The Hiſtory of CHRIT'S RESURRECTION.

OUR divine Lord expired on Good-Friday about three of the clock in the afternoon, and his body was laid in the ſepulchre before the ſtars appeared, when the Sabbath begun, at the firſt Veſpers or evening: nay, an hour before funſet, the Jews being accuſtomed, for greater caution, to begin the Sabbatical reſt from all kind of work ſo early. It was a new monument hewed or hollowed into a rock in a garden, not far from the place of our Lord's crucifixion, which Joſeph of Arimathea had made for his own uſe. His ſepulchre was that of the rich, and moſt honourable, though his death had been like that of the wicked, and both moſt ignominious and cruel (23), which circumſtances had been foretold by Iſaiah. His burial was performed by the care of Joſeph of Arimathea, a rich man, and an honourable counſellor (24), aſſiſted by Nicodemus, a Phariſee of diſtinction, a ruler among the Jews, and a maſter in Iſrael (25); and his body was wrapped in linen clothes, with a mixture of myrrh and aloes, about an hundred pound weight. Joſeph with his aſſiſtants had ſhut up the mouth of the ſepulchre with a great ſtone (26). In a MS. copy of St. Luke's goſpel uſed by Beza, it is ſaid, that 20 men could hardly roll it. St. Mark tells us, "it was very great (27)." The chief Prieſts of the Jews witneſs that the body of Chriſt was ſtill in the ſepulchre, the evening after the Sabbath was over; for they obtained of Pilate leave to place a guard to watch the ſepulchre, pretending to apprehend that his diſciples might come by night, and ſteal away the body, and then give out that he was riſen, according to what he himſelf had predicted while he was yet alive. They accordingly ſet a guard, made ſure the ſepulchre, and put a ſeal upon the ſtone, which cloſed up the entrance. They probably made their application to Pilate towards the cloſe of the Sabbath, after the religious duties of the day were over; but would

(22) Luke, xxviii. 64. (23) Iſa. xix. 41, 42. (24) Mat. xxvii. 57. Mark xv. 43. (25) John xix. 39, 40. (26) Mark xv. 47. Mat. xxvii. 61. (27) Mark xvi.

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would never go with the Roman ſoldiers, and put the ſeal during the Sabbatical reſt. That they did it on the day after *the preparation* to the Sabbath, or after Friday, we are aſſured by St. Matthew (28). The time of Chriſt's Reſurrection is gathered from that when the earthquake happened, which was about break of day on the Sunday-morning. For the pious women having bought, mingled, and prepared more unguents and ſpices to finiſh the embalming of the precious body of the Lord, which work the Sabbath had obliged them to leave imperfect, they ſet out *very early* in the morning, as St. Mark and St. John ſay: the latter writes, "when it was yet dark;" and St. Matthew, "the "day beginning to dawn." St. Mark ſays, they came "At the riſing of the ſun," but means the time of their arrival at the ſepulchre. The earthquake, and the deſcent of the angel happened after they ſet out, and before their arrival (29), between the dawning of the day and the ſunriſing. For all the expreſſions of the Evangeliſts denote the ending of the night, and the beginning of the day.

The moſt glorious and ſtupendous myſtery of Chriſt's riſing from the dead, of an angel deſcending in terrors, opening his ſepulchre, and frightening away the ſoldiers who were ſet to guard it, with other amazing incidents; the greateſt of all victories, the triumph of the Son of God over ſin and hell, are related in the Goſpels nakedly and plainly, without any of the colourings and heightenings of rhetoric, or ſo much as a ſingle note of admiration; without any comment or remark upon them, or any concluſion drawn from any circumſtance. This manner of writing beſt ſuits myſteries ſuperior to all the power of words, and incomprehenſible in themſelves. It ſhews the ſincerity of the ſacred penmen, and how ſtrongly they were under the influence of the divine ſpirit, ſo as not to liſten to the ſuggeſtions of human wiſdom or paſſions which could not fail to call in the ornaments of rhetoric, and the arts of logick, to endeavour to ſet forth ſuch wonders in the blaze of their divine light. But their unbiaſſed ſimplicity is more noble in itſelf, and is analogous to the method which the all-wiſe ſpirit of God has purſued in all his works, eſpecially in the greateſt of them, that of our Redemption by the humility of the Incarnation and Death of God the Son. This ſilence, or this fewneſs of words and ſimplicity is more ſtrongly affecting, and more proper to convince the underſtanding than the moſt pompous

(28) Mat. xxvii. 63. (29) Matt. xxviii. 1, 2.

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pompous eloquence. But in the contemplation of this myſtery, the ſtrongeſt emotions and glowing ſentiments of the heart ought continually to break forth in tranſports of adoration, love, thankſgiving and praiſe. In this ſpirit muſt we read the evangelical narration of this wonderful myſtery.

St. Matthew and St. Mark clearly diſtinguiſh at leaſt two companies of pious women, viſiting the ſepulchre early on the Sunday morning, and two appearances of angels (a), which many interpreters have confounded together. Mary Magdalen, and the other Mary ſet out firſt very early to take a view of the ſepulchre, and ſee in what condition it was (30), ſo reſtleſs was their love, that they had not patience to wait for the ſpices which they left for the other company to bring after them. Magdalene was on the road, when, behold, a great earthquake happened: "For the angel of "the Lord deſcended from heaven, and coming, rolled "back the ſtone, and ſat upon it. His countenance was "as lightning, and his raiment as ſnow; and for fear of "him the guards were ſtruck with terror, and became as "dead men." At the time when the earthquake was felt round the monument, the Saviour of the world aroſe by his own power and ſtrength, and came forth living, glorious and triumphant, piercing the ſtone that cloſed the mouth of the monument, as many ancient Fathers aver (31). Then an angel deſcended, removed the ſtone and ſeated himſelf upon it; at which ſight the guards were ſeized with dread and conſternation, and fell into a ſwoon or trance (b). Magdalene arriving at the ſepulchre, and ſeeing the ſtone taken away, in ſurprize and fear ran and told St. Peter and St. John, "They have taken away the Lord, and we know not where they have laid him (32)." She had then ſeen no angel or other viſion, or ſhe would have mentioned it. Peter and John ran ſtraight to the ſepulchre; the latter outran Peter, and ſtooping and looking in, ſaw the linen clothes lying, yet went not in, waiting for Peter, who coming up went into the ſepulchre, and ſaw the linen clothes lie, and the napkin that was about his head, wrapped together in a place by itſelf. Then St. John alſo went in, and ſaw the ſame,

(30) Mat. xxviii. 1, 2, 3, 4. (31) See Suarez, *de Myſteriis Chriſti*, Corn. a Lap. &c. (32) John xx.

(a) See this demonſtrated in *Obſervations on the Hiſtory and Evidences of the Reſurrection of J. C.* by Gilbert Weſt, p. 22.

(b) Mr. Weſt will have it that Chriſt roſe whilſt the ſoldiers were in this trance, and that they did not ſee him.

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ſame, and believed; which muſt be underſtood of divine faith (33), that being the ſcriptural ſenſe of the word, *believing*; though, "as yet they knew not the Scripture that "he muſt riſe again," ſays St. John. But he believed that Chriſt was riſen, before he underſtood the predictions of the Prophets concerning that myſtery. After this they returned to the city, leaving Mary Magdalene weeping at the monument (34). Whilſt Magdalene went back to Jeruſalem to call St. Peter and St. John to the ſepulchre, the other Mary and Salome, according to St. Mark, arrived with ſpices. Whilſt on the road they ſaid to one another: "Who ſhall "roll us away the ſtone from the door of the ſepulchre?" Upon their arrival they ſaw it was taken away, and entering the ſepulchre, "they ſaw a young man ſitting on the "right ſide, cloathed with a white robe, and they were "aſtoniſhed." The angel had left the ſtone at the mouth, and ſeated himſelf within the monument. Having laid aſide his terrors, he ſaith unto them: "Be not affrighted: "ye ſeek Jeſus of Nazareth who was crucified. He is "riſen; he is not here. Behold the place where they laid him. "But go; tell his diſciples and Peter, that he goeth before "you into Galilee: There ſhall you ſee him, as he told "you.—And they going out, fled from the ſepulchre, for a "trembling and fear had ſeized them; and they ſaid no-"thing to any man, for they were afraid;" (St. Mark xvi.) till on the road, Chriſt himſelf met them. (St. Matt. xxviii. 9.) St. Mark mentions, that thoſe women brought ſpices to the monument; a circumſtance which St. Matthew omits, becauſe it was well known to the Jews to whom he wrote (c).

St. Luke mentions an appearance of angels at the ſepulchre (35), which many have confounded with that recorded by St. John (36). But it ſeems quite another, and made to Joanna and her company. For theſe women carried ſpices, found the ſtone removed from the ſepulchre, and entering, found the body of Jeſus was no more there. Whilſt they ſtood perplexed, two men ſtood by them in ſhining garments, and ſaid: "Why ſeek ye the living among the dead: "He

(33) See Weſt, p. 105. (34) John xx.
(35) S. Luke xxiv. (36) ib.

(c) S. Matthew joins this ſpeech of the angel to his account of the arrival of St. Mary Magdalen at the ſepulchre: but it was addreſſed to the ſecond company that came up after the departure. The particle δε ought rather to be tranſlated *But* or *Now* than *And*. See Weſt, p. 23.

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" He is not here, but is riſen." Peter then aroſe, and ran unto the ſepulchre, and ſtooping down he beheld the linen clothes laid by themſelves, &c. This was a ſecond time St. Peter went to the ſepulchre, when he only ſtooped and looked in, but did not enter into the ſepulchre, as before. And two different reaſons are aſſigned by St. Luke and St. John of each: of the firſt, the report of Mary Magdalene; of the ſecond, that of Joanna and her company, who mention a viſion of angels, with an aſſurance that Chriſt was riſen. Mary Magdalene is mentioned at the head of moſt of thoſe abridged accounts of the viſits of the pious women to the ſepulchre, becauſe ſhe went firſt, brought the firſt news of the removal of the ſtone, and ſigns of the Reſurrection, though then obſcure. She was alſo the chief amongſt the women who had followed Jeſus from Galilee, and attended him: whence ſhe is often named in the Hiſtory of Chriſt's Reſurrection for her whole company. Chriſt was pleaſed to diſcover to the Apoſtles this myſtery gradually, the better to cure their perplexity, and to make its reality more evident. Had they expected his reſurrection, or been leſs difficult in believing the firſt informations of it, the other diſciples, and the world might have ſuſpected imagination might have had ſome ſhare in what was ſeen; which their incredulity removes all ſhadow of, as well as of any conſpiracy or deſign. St. Peter and St. John ſeem to have aſſembled the reſt of the eleven Apoſtles and Diſciples, upon the report of Magdalene, and upon what they had ſeen at the ſepulchre.

Angels were the firſt meſſengers of this myſtery; but their teſtimony was ſoon confirmed by Chriſt himſelf. St. Mark tells us (37), that " Early on the firſt day of the " week, he appeared firſt to Mary Magdalene, out of " whom he had caſt ſeven devils." St. John relates the manner in the following words (38): after St. Peter and St. John had left the ſepulchre to return to their collegues, and conſider what was to be done, Mary remained behind, and " Stood without at the ſepulchre weeping; and as ſhe wept, " ſhe ſtooped down, and looked into the ſepulchre, and ſaw " two angels in white ſitting; the one at the head, and the " other at the feet, where the body of Jeſus had been laid; " and they ſay unto her, Woman, why weepeſt thou? She " ſaith unto them, Becauſe they have taken away my Lord, " and I know not where they have laid him. And when " ſhe

(37) Mark xvi. (38) John xx.

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" she had thus said, she turned herself back, and saw Je-
" sus standing, and knew not that it was Jesus. Jesus saith
" unto her, Woman, why weepest thou? Whom seekest
" thou? She supposing him to be the gardener, saith unto
" him: Sir, if thou hast taken him hence, tell me where
" thou hast laid him, and I will take him away. Jesus
" saith unto her, Mary! She turning saith to him, Rabbo-
" ni, which is to say, Master. Jesus saith unto her: Do
" not touch me; for I am not yet ascended to my Father.
" But go to my brethren, and say to them, I ascend unto
" my Father and your Father, and to my God and to your
" God." S. Mark informs us, that " She went, and told
" them that had been with him, as they mourned and
" wept: and they, when they heard that he was alive, and
" had been seen of her, believed not (37)," imagining it to have been a spectre, the work of her imagination. It is a trite, but most childest objection, of modern Freethinkers, that it was only a spectre, or at most a spirit that acted this part, because Christ forbad Magdalen to touch him. But Christ and the angels assure us he was risen: he eat, gave the prints of his wounds to be touched and examined, &c. Here, when Magdalene, out of her ardent affection, would have embraced and held him, he forbids it, saying, she would have more opportunities of enjoying his presence, because he was not yet ascended to his Father, so as to withdraw his body from the earth. For the present he bids her go without loss of time, and give comfort to his sorrowful Apostles, by informing them that he was risen.

Jesus having appeared first to Mary Magdalene, discovered himself, 2dly, to the other devout women, Mary and Salome, who were returning from the sepulchre, to carry the message of the angels to the eleven. " As they went to
" tell his disciples, behold, Jesus met them, saying, All
" hail. And they came, and took hold of his feet, and
" worshipped him (38)." 3dly, He appeared to S. Peter, the first among the Apostles. " He was seen by Cephas
" (39), and after that by the eleven," says S. Paul. On the same day he appeared a fourth time to two disciples who were going to Emmaus, a small town, seven miles from Jerusalem, in the road to Joppe. They had heard the report of Joanna, and the women that were with her, that they had seen a vision of angels at the sepulchre, and been assured by them that Jesus was risen, and had reminded them of what himself had formerly spoken concerning his sufferings, his

(37) Mar. xvi. (38) Mat. xxviii. 9. (39) 1 Co. xv. 5. Lu. xxiv. 34. 6.

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death, and his Reſurrection on the third day, being foretold by the Prophets. The two diſciples remembered that their maſter had foretold theſe things, and had ſeen his ſufferings and death, and it was now the third day; but they did not underſtand what was meant by his riſing from the dead, or how it had been foretold by the Prophets, whether by riſing he was to be taken into heaven, or to live again amongſt them, and in what manner, as the King of Iſrael, or otherwiſe? In their way to Emmaus they were debating the argument of the ancient prophecies, the circumſtances of their maſter's death, and the reports of the wonders ſeen at his ſepulchre; and their affliction was viſible in their countenances, when Jeſus joining them in the form of a traveller, aſked what was the ſubject of their diſcourſe, and the occaſion of their ſadneſs. One of them, whoſe name was Cleophas, (and who was huſband of Mary, ſiſter of the Bleſſed Virgin, uncle to Chriſt, and Father of S. Simeon, St. James the Leſſer, S. Jude, and Joſeph, or Joſes), informed him in ſuch a manner as to declare a certain knowledge, that Jeſus was a great Prophet; but expreſſing a doubt ſince his death, whether he was the Meſſiah, as they had formerly hoped: Jeſus having upbraided them for their weakneſs and ſlowneſs in comprehending the ancient prophecies, explained them, ſo as clearly to ſhew, that Moſes and all the Prophets had foretold that it was neceſſary that the Chriſt ſhould ſuffer death. Their hearts glowed within them all the while they heard him diſcourſe: yet they knew him not. When they came to Emmaus, Jeſus made a ſhew as if he intended to go farther, but Cleophas and his companion detained him, ſaying it was towards evening, and they obliged him to ſup with them. Jeſus, while they were at table, took bread, bleſſed it, and having broke it, preſented ſome of it to them. By his two actions, firſt of thankſgiving to God, (without which the Jews never broke bread, ſuch thanks being an acknowledgment and homage to the giver, and a petition of his bleſſing upon their food); and 2dly, of his dividing it amongſt them, their eyes were opened, and they knew him. But he diſappeared and left them. Chriſt choſe to convince them of his Reſurrection, firſt by reaſon, then by ſenſe, that their minds being firſt prepared, their aſſent to the teſtimony of their ſenſes ſhould be given with the concurrence of their reaſon. The two diſciples being thus convinced, returned that ſame hour to Jeruſalem, where they found the Apoſtles aſſembled together, debating

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debating upon the ſeveral reports that had been made them that day, particularly upon what S. Peter had told them, that he had that day ſeen Chriſt. The reports of Mary Magdalene, and afterward of the other Mary and Salome, that Chriſt had appeared to them, ſeemed to them at firſt to ſtand in need of farther information. But, though neither the time nor the particulars of Chriſt's appearance to S. Peter are recorded by the Evangeliſts, "the Apoſtles "ſeem to have laid a greater ſtreſs upon that alone than "upon all thoſe related by the women," ſays Mr. Weſt. "For upon theſe two diſciples coming into the chamber, "they accoſt them immediately, without waiting to hear "their ſtory, with ſaying, The Lord is riſen indeed, and "hath appeared to Simon;" but make no mention of any of his appearances to the women (40). Cleophas and his companion then related what had happened to them in the way, and how Jeſus had manifeſted himſelf to them at ſupper. According to S. Luke, they now believed, upon S. Peter's report, that Chriſt was riſen (41). Yet S. Mark ſays, that they neither believed Cleophas nor his companion (42); becauſe though they acknowledged that Chriſt was riſen from the dead, they did not believe that he had bodily appeared to thoſe who pretended to have ſeen him, and to have had ſufficient evidence upon that point. This alſo appears from St. Luke, who tells us, that when he appeared to all the eleven, they did not believe even their own eyes, but ſuppoſed they had ſeen a ſpirit. That this was their diſpoſition is alſo clear, from the remedy which Chriſt applies to cure their unbelief, bidding them behold and handle his feet and hands. For whilſt the diſciples were aſſembled for fear of the Jews, and were entertaining themſelves upon what S. Peter, and afterward Cleophas and his companion had juſt reported to them, on Sunday evening, the doors being ſhut, Jeſus appeared in the midſt of them, to give them the comfort which they ſo earneſtly longed for. He ſaluted them according to his cuſtom, and ſaid, *Peace e unto you* (43). He rebuked them for their unbelief and hardneſs of heart, becauſe they doubted of the reality of his corporal appearance, notwithſtanding the teſtimony of thoſe who had ſeen him, and who brought credentials with them that could not be refuſed, from the ancient Prophets. To

(40) Weſt, p. 118. (41) Luke, xxiv. 34. (42) Mark, xvi. 13. (43) John, xx. 19. Luke, xxiv. 36. Mark, xvi. 14. 1 Cor. xv. 5.

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make the argument more convincing and satisfactory, he added: "Behold my hands and my feet; that it is I my-"self: handle me and see; for a spirit hath not flesh and "bones, as ye see me have. And when he had thus spo-"ken, he shewed them his hands and his feet (44), and his "side (45). Then were the disciples glad, when they saw "the Lord," says S. John, yet their minds were fluctuating about many circumstances under the amazement, terror, and joy with which they were seized, and which did not suffer them to rise at once out of the distemperatures of former doubts, perplexity and prejudices of a glorious temporal reign of a Messiah. St. Luke adds, "Whilst they yet "believed not for joy, and wondered, Jesus said unto them, "Have ye here any thing to eat? And they offered him a "piece of broiled fish, and a honeycomb. And when he "had eaten before them, taking the remains he gave to "them. And he said to them, These are the words which "I spoke to you while I was yet with you, that all things "must needs be fulfilled, which are written in the law of "Moses, and in the Prophets, and in the Psalms, concerning "me," viz. Proving from them the necessity of his death and Resurrection. "Then he opened their understanding, "that they might understand the Scriptures. And he said "to them, I send the promise of my Father upon you; "but stay you in the city of Jerusalem, till you be endued "with power from on high," by the descent of the Holy Ghost. This was the fifth appearance which Christ made on the day of his Resurrection. By this last all the doubts of the disciples that were present were banished. By that which he made to S. Peter, its reality was constated to a degree of conviction; though some doubts as to the manner, or whether it was in a body, or in some spiritual kind of existence, either remained or were afterwards raised, from his vanishing out of sight, when he discovered himself to the two disciples at Emmaus, and from the surprise which his first appearance in the midst of the assembly of the disciples raised in their minds. But these scruples were perfectly removed in the process of his last manifestation of himself to the whole assembly of ten Apostles, and a great number of disciples, to whom he offered his body to be touched, and shewed his hands, feet, and side. Every kind of evidence had been now laid before them, and they were enabled, by the gift of that Holy Spirit which inspired the Prophets, to understand

(44) Luke, xxiv. 40. (45) John, xx. 20.

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underſtand the ſacred Oracles which pointed out the true marks and characters of the Meſſiah, and eſpecially the neceſſity of his ſufferings, and the glory of his Reſurrection.

The guards who had been placed to watch the ſepulchre, had been ſeized with fear at the earthquake, and the viſion of the angel; but having recovered themſelves, ſome of them went into the city, and informed the chief prieſts of all that had happened. Hereupon the chief Prieſts and Elders aſſembled, and gave large ſums of money to the ſoldiers, charging them to ſay, Jeſus's Diſciples came by night and ſtole away the corpſe while they were aſleep, promiſing to ſecure them from harm, in caſe the matter ſhould reach the Governor's ears. They took the money, and ſaid as they were taught. And this word was ſpread abroad among the Jews, unto this day, ſays S. Matthew (46). The ſame is repeated by the modern Jewiſh Rabbins (47). S. Auſtin facetiouſly rallies the forgers of this inconſiſtent ſtory (48); for perſons who ſaid they were aſleep could not give evidence that the body was ſtolen. Some of the guards had publiſhed the truth; but they did not ſay they had ſeen Jeſus riſe from the grave, having been frightened into a ſwoon or trance at the earthquake, and at the ſight of a terrible apparition of the angel, who rolled away the ſtone and ſat upon it. And the chief Prieſts counter-worked the evidence of one part of the ſoldiers, by the teſtimony of the ſuborned witneſſes, which ſerved to perplex the truth, and gave a pretence to thoſe who were afraid of diſcovering it, to call the accounts of the earthquake, or at leaſt of the angel, dreams and illuſions. With unprejudiced and thinking people this ſtory carried its own confutation with it. Nor was it credible that the Diſciples, who were ſtruck with ſuch a panic fear as not to dare to ſhew themſelves in public, and were ignorant, plain, undeſigning men, could undertake ſuch an enterprize; or that the Roman ſoldiers, trained up under the ſtricteſt diſcipline, and placed there but the evening before, ſhould be all aſleep at the ſame time without one centinel to watch, and ſhould ſleep ſo ſoundly and ſo long, as not to be awakened either by the rolling away of the ſtone, or the carrying off the body, which required a great number of hands, and a conſiderable length of time? But God had choſen the Apoſtles, not the guards or ſoldiers, to be witneſſes to the world of this glorious myſtery. To them therefore

(46) Matt. xxviii. 17. (47) S. Juſtin. Dial. cum Tryphon.
(48) S. Aug. in Pſalmum lxiii.

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therefore he discovered it with the most rational and incontestable evidence, and furnished them with the most authentic credentials.

After the five appearances which Christ had made on the day of his Resurrection, he forebore visiting his Disciples any more for eight days, that they might examine with a cool deliberate attention the evidences he had afforded them, that their faith might be rational and well-grounded. S. Thomas was not with the rest on the Sunday when Christ manifested himself in the midst of the assembly. And so deeply rooted were his prejudices, that he not only refused to believe the Resurrection of Christ upon the report of others, but even would not rely upon his own eyes, fancying it might be some apparition rather than Christ corporally risen. "Except I shall "see in his hands," said he, "the print of the nails, and "put my finger into the place of the nails, and put my "hand into his side, I will not believe." Therefore, "eight days after, when the Disciples were again within, "and Thomas was with them, Jesus came, the doors being "shut, and stood in the midst, and said: Peace be to you. "Then saith he to Thomas: Put in thy finger hither, and "see my hands; and bring hither thy hand, and put it into "my side, and be not incredulous, but believing." Thomas could not reject the very evidence he had required, nor doubt of the veracity of him who knew all his thoughts: but confessed him his Lord and his God. Whereupon Jesus said unto him: "Thomas because thou hast seen me, thou "hast believed. Blessed are they who have not seen, and "yet have believed (50)." After this we find no scruple left in the minds of any of the Apostles: and hitherto the appearances of Christ seem to have been intended only for their conviction; and those that follow rather for their confirmation and instruction in the faith, doctrine, and sacraments of the gospel. For the remaining thirty days he continued on earth, all his appearances are not recorded, but we are assured that he continued his visits to the Disciples, "being seen by them during forty days after his passion, "and speaking of the things pertaining to the kingdom of "God (51)," says S. Luke; that is instructing them in all things that regarded the establishment of his church and their ministry: for he sent them not only as witnesses of his miracles, death and Resurrection, but also as teachers and preachers

(50) John xx. 24. (51) Acts i. iii.

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ers of his faith, and as dispensers and ministers of his spiritual treasures and holy Sacraments.

The angel, at the sepulchre, and Christ himself, both before and after his Resurrection, had foretold that he would go before and would manifest himself to his Disciples in Galilee. There he had lived about 30 years, had wrought the greatest part of his miracles, and had formed the far greatest part of his Disciples, and was most known. And there he could manifest himself to a much greater number of followers. Also the Apostles being all, or almost all from Galilee, were obliged to return home to their affairs. All the males among the Jews were commanded by the law of Moses (52) to appear before the Lord (at the tabernacle first, and afterward in the temple) thrice every year; namely, at the three great feasts of the Passover, the Feast of Weeks or Pentecost, and the Feast of Tabernacles. Each of these solemnities lasted a whole week. The Apostles and Disciples from Galilee had come up to Jerusalem, both to attend their Master, and in obedience to the law to keep the Passover; and having continued there as they were obliged to do, till the end of that festival, immediately after they had seen Jesus on the eighth day after his Resurrection, when St. Thomas was with them (53), returned to their own country. In Galilee Jesus first manifested himself to them at the sea of Tiberias, called also the sea of Galilee. This is said by S. John (54), to be "the third time that Jesus shewed "himself to his Disciples" (in any numerous assembly of them) "after that he was risen from the dead." This consequently preceded his appearance on a mountain in Galilee by appointment, mentioned by St. Matthew (55). It seems to have been on this mountain that he shewed himself to above 500 brethren together in Galilee, which being subject to Herod, the Disciples could assemble more freely, and in greater numbers, and more frequently than at Jerusalem, where the hatred and apprehensions of the chief Priests and Elders were increased rather than extinguished by the death of Christ. On the same account, Jesus some time before his death "walked in Galilee, for he would not walk in Jewry, because the Jews sought to kill him (56)." Greater numbers therefore were favoured with seeing Jesus in Galilee. But when he had sufficiently instructed them in all things, he made his last appearances in the neighbourhood of Jerusalem,

(52) Exod. xxiii. 17. Deut. xvi. 16. (53) John xx. 26.
(54) John xxi. 14. (55) Mat. xxviii. 16. (56) John vii. 1.

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salem, and thence ascended into heaven. The Apostles and Disciples were otherwise obliged again to repair thither about that time for the celebration of the Feast of Pentecost (57); during which they were covered from the danger of giving umbrage by their assemblies, whilst great multitudes of their brethren from all parts, filled every quarter of the city.

A Christian rests not on the bare history or narrative of Christ's Resurrection, but by entertaining himself upon it, by pious meditation and devotion, stirs up in his heart those interior sentiments which dispose him to reap the fruit of this great mystery. We shall therefore here point out in general the principal affections of piety which its contemplation ought to kindle in our souls, and the exercises of devotion with which we are bound to celebrate this great festival.

CHAP. III.

On the principal Dispositions of Soul and Exercises of Devotion, with which every Christian is bound to celebrate the glorious Solemnity of CHRIST'S RESURRECTION.

As angels proclaimed to the world the birth of Christ, so they announced to us, in the person of the holy women at the sepulchre, the joyful news of his glorious Resurrection. *Fear ye not*, said the heavenly messenger, as if he had said: let those tremble at our sight, who sinking under the weight of sin, and impenitence, and under the yoke of the devil, which they have not courage to shake off, despair of attaining our company in the glory of heaven; but you who see your fellow-citizens, need not be affrighted. Having calmed the fears of these devout women, he announced to them the great mystery which is the cause of unutterable joy and advantages. "You seek Jesus of Naza-"reth who was crucified: he is risen: he is not here (1). At this news what unspeakable joy must have overwhelmed their pure and loving souls! This message belongs also to us, it proclaims to the whole world in the person of these devout women, the great triumph of our divine Redeemer, and the accomplishment of our most happy and most glorious Redemption, with all its eternal and incomprehensible advantages. In what raptures ought we to listen to the voice of the divine Herald! With what heavenly pomp and solemnity may we represent to ourselves the awful proclamation of this

(57) Acts, xi. 1. (1) Mark xvi. 6.

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this great mystery made to the world. Full of this thought, S. Gregory Nazianzen, giving full scope to the sublime flight and thunder of his eloquence, begins his second sermon on the feast of Christ's Resurrection, by the majestic words of the Prophet Habacuc, spoke on occasion of a much inferior vision, and cries out: "I will stand upon my watch," says the excellent Habacuc; "and I this day will stand with "him: and being raised by the Holy Spirit, I will lift up my "eyes and contemplate what kind of wonderful mystery will "be shewn, and what will be said to me. I stood; and "behold, a man ascends glorious; his countenance like that "of an angel, and his garments dazzling by their bright-"ness like a flash of quick lightning. He lifted up his hand "toward the East, and being surrounded with a multitude "of the heavenly host, cried out with a loud voice as with "the sound of a shrill trumpet, and said: On this day sal-"vation is given to the world both visible and invisible. "Christ is risen from the dead: arise ye with him. Christ "has resumed his body: return to the state of happiness "which you had forfeited. Christ has left the grave: "break the bonds of your sins. The gates of hell are bro-"ken down; death is vanquished; the old Adam is de-"stroyed, and the new Adam formed: be ye made a new "creature in Christ." At this wonderful proclamation the heavens and the earth are filled with unspeakable triumph and joy, and resound with canticles of adoration and praise. We who have so great a share in the advantages of this solemnity, cannot remain silent. "To celebrate so great a "mystery all the faithful are assembled," says S. Gregory Nazianzen, in the same sermon (2). "Let every one "bring presents to the best of his power, to honour so so-"lemn a festival. Whether these are great or small, it "matters not, provided they are offered with the greatest "fervour and purity of heart, and are made agreeable to "God. For what could the angels present worthy of him, "though those pure intelligences contemplate the divine "glory so near, and praise God in so perfect a manner."

We are called upon to present our homages of adoration, thanksgiving, praise and love, in holy transports of spiritual joy. There are two sorts of joy; the one spiritual, the other worldly and carnal: such will be our joy as our love is. If this be set on earthly and sensual objects, our joy will be earthly: if our love be heavenly, our joy will also be such, and

(2) Naz. Or. 42. (seu 2 de Pascha).

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and will ſpring only from holy and ſpiritual motives. To this holy joy the church invites us on this ſolemnity, when ſhe ſings: "Let the angelical troops of the heavens exult: "Let the earth rejoice, &c." What ſigns are there among us of this ſpiritual jubilee of heart? Perhaps there never were greater of that joy which our Lord foretold and condemned, when he ſaid: *The world ſhall rejoice* (3) of a fooliſh joy in worldly pleaſures, and vanities, in the gratifications of pride and the ſenſes; in the abominations of filth and ſin: the marks of which are diſſolute mirth, worldly diverſions, banquettings, revellings, and intemperance. Thus to rejoice is to celebrate feſtivals of the devil, not of God or religion. "We are to leave high tables, exceſs, "and care of the belly, to the prophane ſolemnities of the "heathens." Says S. Gregory Nazianzen (4): "We "who adore the Word of God, profeſs that we only ſeek "the delights of the ſoul." Thoſe baſe joys are unworthy of a rational ſoul, much more a Chriſtian: They render a heart carnal, and altogether incapable of conceiving or reliſhing ſpiritual comforts. A ſoul muſt have renounced, and be dead to them, before ſhe can rejoice in God and his holy myſteries. But if all earthly affections and attachment to ſin be baniſhed her heart, and all inordinate love of ſelf and the world extinguiſhed in her, then will the contemplation of this divine myſtery kindle a fire of pure devotion in her breaſt, and give that love and reliſh of ſpiritual things, which will be to her a ſource of heavenly joy. Certainly no Chriſtian can conſider the motives which it furniſhes, and remain inſenſible. If we have any true love for our own ſouls, or any deſire of our own happineſs and advantage, we muſt be overwhelmed with joy to ſee ourſelves delivered from the ſlavery of the devil, and from everlaſting miſery. Chriſt, as an Almighty conqueror, has vanquiſhed that mercileſs tyrant in whoſe chains we were held captive, and has laid him under our feet by his victory over him. Who ever heard of a miſerable culprit, who after ſuffering the greateſt miſeries in a frightful dungeon, under ſentence of an ignominious cruel death, ſhould the ſentence be reverſed, and upon ſeeing himſelf reſtored to his liberty and raiſed to a ſtate of opulence, dignity and honour, would not with joy and pleaſure call to mind the hardſhips and dangers of his former condition, and bleſs the day of his deliverance? Yet they muſt have

(3) John xvi. 20. (4) S. Gr. Naz. Or. in Natal. Chriſt. p. 383.

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have ended with this periſhable life: whereas our ſlavery in ſin was only begun on earth, to be made more grievous beyond all that can be conceived in the eternal torments of hell. Neither is our happineſs confined to a bare deliverance from theſe infinite evils. Chriſt riſing from the grave, and completing by this victory the great work of our Redemption, has raiſed us from the death of ſin and ſlavery of hell, to the dignity of children of God, heirs of his glory, and coheirs with himſelf. Is not this a juſt ſubject of unſpeakable joy? Hence the Apoſtle ſays: Rejoice ye always in the Lord; again I ſay, rejoice. Be not ſolicitous for any kind of thing: Our Lord is at hand (*4). But to rejoice now in the hope and expectation of that glorious kingdom which Chriſt has purchaſed for us, we muſt love and earneſtly deſire it. Rejoice with Jeruſalem, and exult all you that love her: rejoice for her, all you who mourned for her (5). There cannot indeed be much joy where the deſires were faint, and where there was little love. Therefore the Prophet ſays: "Let all who ſeek thee, be glad and rejoice in "thee; and let them who love thy ſalvation, ſay always, "the Lord be magnified (6)." If we eſteem it a bleſſing above all bleſſings, to have been redeemed from hell, and to be called to a kingdom of everlaſting glory: if this be an happineſs in our eyes infinitely precious, beyond all that this world can afford; then exceeding great muſt be the deſire and joy which will flow from the conſideration of this myſtery, and the graces and glory which are procured us by it.

But we ought to rejoice far more for the intereſt and glory of Jeſus Chriſt himſelf in his Reſurrection, than for all the higheſt advantages which accrue to us from this myſtery. He who is riſen in ſo bright glory is our Father, our God, our moſt loving Brother and Friend. It is he who has redeemed us at the price of the laſt drop of his blood which he has poured forth for us. Is it not then juſt that our ſouls ſhould be penetrated and overwhelmed with joy when we ſee him take poſſeſſion of that high glory and ſupreme felicity which are his due? This ought to have been his natural ſtate, who was the Son of God, and innocence and ſanctity itſelf. It was only for us that he choſe for his portion the loweſt degree of humiliations, and the ſharpeſt torments. If we have any ſentiments of love or zeal for his honour, how muſt we be tranſported with joy to ſee him now enter into his own rights? Again, how ſhall we teſtify our gratitude for all

(*4) Phil. iv. 4. (5) Iſa. lxvi. 10. (6) Pſ. lxix. 5.

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all his bitter ſufferings by which he redeemed us, but by our demonſtrations of joy when we behold him paſſing from the abyſs of abjection and torments to the ſummit of honour, power, and felicity? Hence the Chriſtian church, ſpread over the globe of the earth, reſounds with cries of ſpiritual joy, and hymns of praiſe; and all its children expreſs their tranſports by repeated Alleluiahs, which they have continually in their mouths. "Let us love with our whole "hearts, my dear brethren, the glory of his divine Reſur-"rection," ſays S. Gregory the Great (7): "And let us "die for his love, if it be neceſſary, now we ſee his tri-"umph accompliſhed." An eminent ſervant of God expreſſes the ſtrong emotions of devotion which he felt in his heart on this ſolemnity, in the following pathetic ſtrains (8). "O great feſtival! It is on this day that my amiable Re-"deemer begins to ſhew himſelf as God, and to be treated "as God. O feſtival of the glory of Jeſus! O feſtival of "joy to his Mother, and to all the Saints! Mary without a "miracle, would have died of grief and compaſſion on Good "Friday; and to-day, without a miracle, would have "died of joy. How comes it that my heart does not ſwoon "away through joy? The intereſts of the Creator, being "infinitely preferable to thoſe of his creatures, I moſt juſtly "rejoice more at his glory than I can do in the hope of my "own. O Jeſus, I ſee you then at laſt in the ſtate of glory "which is by infinite titles your due. That ſtate of con-"tempt, ignominy and ſuffering to which your love for "me had reduced you, belonged not to you. It was indeed "moſt advantageous and neceſſary for us who were crimi-"nals: but it ſuits not you who are innocence itſelf, and "the King of glory. O what tranſports of joy does my "ſoul feel to ſee Jeſus crowned with glory! It is what no "power of words can expreſs." The more bitterly a devout ſoul is grieved in meditating on his ſufferings, and death, and on the enormity and miſeries of ſin, the more is ſhe tranſported with joy in the contemplation of his glory, due to him on account of his divine dignity, and ſanctity; and alſo, by a new title, on account of his torments and death in redeeming us. This triumph and this crown are a recompence of his charity in ſhedding his precious blood for us, and of his victory over ſin and hell. We rejoice and applaud when we ſee ſome glorious conqueror rewarded with triumphs,

(7) S. Greg. M. Hom. xxi. in Evang. (8) Monſ. Bernieres de Louvigni, Penſées.

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triumphs, and wearing the enſigns of honours which are the trophies of his victories, and glorious badges of his heroic and virtuous exploits. We rejoice at the crowns of the martyrs and of all the ſaints. But incomparably more muſt we exult in celebrating the honour with which the ſacred humanity of Chriſt is crowned, and which he has ſo juſtly purchaſed by his divine virtues, and by the cruel death, and that ſea of ſorrows by which he redeemed us. His glory was veiled by his humility, and concealed in the obſcurity of his birth in the manger; of his hidden life; of the indignities which he ſuffered; of his cruel and ignominious death. But it is diſplayed in the myſtery of his Reſurrection, which is the manifeſtation of his greatneſs, the demonſtration of his divinity, which here emerged, as it were, from the abyſs of humiliations into which it was ſunk. Even from the grave itſelf, which is uſually the loweſt ſtate of human miſery, and the moſt loathſome object of horror. We are amazed at the ſight of the poverty in which he was born, lived, and the pain in which he died. But his Reſurrection makes amends for all, and certifies us of his divinity, according to the words of the Apoſtle: "That he was de-"clared to be the Son of God by his Reſurrection (9);" in which myſtery he manifeſted the ſovereignty of his power. The Father addreſſed to him particularly in his Reſurrection: *I begot thee to-day* (10), as if he had ſaid, as S. Ambroſe remarks: "On this day haſt thou proved thyſelf my "Son." What glory does this myſtery alſo reflect upon all the foregoing humiliations of Chriſt's Incarnation, ſhewing them to have been ſuch miracles of goodneſs, ſuch prodigies of divine love and condeſcenſion, for which the heavenly ſpirits can never ſufficiently admire and praiſe him; for which all creatures ſhall eternally adore him. We muſt exult, rejoice and praiſe him on this feſtival. But the demonſtrations of our joy muſt not be worldly or carnal. Such would diſhonour this myſtery, and have a direct oppoſition to all ſentiments which holy love and devotion inſpire. If we do not faſt in the Paſchal time in token of our joy; we muſt ſtill practiſe neceſſary temperance and abſtemiouſneſs: not forget that we are Chriſtians, and bound to live in a conſtant practice of ſelf-denial and reſtraint in order to keep our appetites in due ſubjection, and to make our ſenſes inſtruments of all virtue and ſanctity. Though we now put on our beſt garments, as S. Gregory Nazianzen remarks; all

(9) Rom. i. 4. (10) Hebr. i. 5.

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all vanity, oſtentation and immodeſty muſt be baniſhed. Our joy muſt be altogether holy and ſpiritual; not barely exterior, a mere ceremony or baſe hypocriſy of the heart, but ſincere, and a joy of true devotion. Thus ought we to be tranſported at the glory of our bleſſed Redeemer, and our own Redemption, and happineſs through him. His triumph muſt penetrate our hearts and fill all the powers of our ſouls with holy joy, in which we muſt offer him the tribute of our affections, by pouring forth our hearts in the moſt fervent acts of adoration, praiſe, thankſgiving, love and oblation or ſacrifice.

Adoration, honour and praiſe are due to our great Conqueror from all his creatures, but in a ſpecial manner, from men redeemed by him, raiſed with him, his acquired new people, reſcued from ſin and the jaws of hell, enrolled among the Sons of God, and made citizens of heaven. The whole univerſe, renewed by him in the reſtoration of man, clothed with gaiety, chants his victory, and each part, according to its capacity, ſounds forth his praiſe. When the world, at the creation, came forth out of nothing, at the command of God, and appeared in his ſight arrayed with beauty and every thing in it perfect, all nature ſeemed to borrow a voice to proclaim the glory, power, magnificence, and goodneſs of its author. The angels, *the Sons of God*, praiſed him in Jubilee (11). The ſtars ſhone forth to him *with gladneſs* (12), and riſing celebrated his praiſe. Every thing in the heavens, on earth, and in the deepeſt abyſſes, conſpired to form one univerſal choir, in diſplaying and celebrating their Lord and Creator. The ſun in its courſe (13), the ſtars in the firmament, the living creatures which people the ſeveral parts of the world, the trees and verdure which cover the ſurface of the earth, and the whole creation continue in ſome degree their praiſe of him, by and in whom they exiſt. Seated on ſome eminence, and taking a ſurvey of all things above, about and below us, we may repreſent them as inceſſantly employed in ſetting forth, and each, according to their abilities, praiſing the ſweetneſs of the love, the magnificence, bounty, omnipotence and glory of God, from whom, and in whom they hold whatever they are or enjoy. God is more wonderful and adorable in the renovation of the world, by the Redemption of man through Chriſt, than in its firſt creation. We may therefore repreſent to ourſelves the heavens, the earth, and the whole creation as con-

(11) Job xxxviii. 7. (12) Bar. iii. 34. (13) Pſ. xviii. 6. 7.

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conſpiring in a joint chorus to magnify in the higheſt ſtrains of love and praiſe, the infinite power, mercy, wiſdom, and goodneſs of God in the Reſurrection and glorious triumph of his Son. The Father by preſenting his co-eternal Son again to the world, now in his glorified ſtate, gives charge to all the bleſſed ſpirits to adore him. This great ſummons ſounded through all the heavenly courts: *And may the angels of God adore Him* (14). Much more ought man, ranſomed by him; man who has ſo great a ſhare in his victory, and ſuch ſpecial infinite obligations to him, pay the moſt fervent homages of adoration, thankſgiving and praiſe. In the moſt profound adoration, and with the application of all the powers of our ſoul to the majeſty of our own divine Redeemer in his ſtate of glory, we ought to repeat, and to invite all creatures to repeat with us, with all poſſible devotion: "The Lamb "which is ſlain, is worthy to receive power and divinity;" (that is, the homages due to his godhead) "and wiſdom, "and ſtrength, and honour, and glory, and benediction "(15); and every creature which is in heaven, and upon "earth, and under the earth, and in the ſea, I heard them "all ſaying: To him who is ſeated on the throne, and to "the Lamb, be benediction, and honour, and glory, and "power for ever and ever. And the four living creatures "ſaid, Amen (16). Jeſus Chriſt yeſterday and to-day, "and the ſame for ever (17)." In theſe words are expreſſed his eſſential eternity, unchangeableneſs and independance, the characters of his divinity, in the ſame manner as God gave a deſcription of himſelf to Moſes, in the Name which is incommunicable to all others: *I am, who am.* It is not ſaid, He was, and will be; to expreſs that the duration that is paſt, and that to come *is* preſent to him who always *is* eſſentially and without viciſſitude or change. In theſe words, therefore, we acknowledge and adore as God Him who in his human nature died and roſe again. We adore him not only in his divinity, but alſo his humanity ſubſiſting by, and united hypoſtatically to the divine perſon. We adore him in every circumſtance of his glorious and triumphant Reſurrection; in the immortal life he has entered; in the glory of which he is poſſeſſed; in the happy influence of his grace and power in heaven, and on earth; in the characters which he bears of God, Redeemer, King, Judge, Spouſe, Co-heir and Brother. Let us ſalute him in all theſe qualities,

(14) Hebr. i. 6. (15) Apoc. v. 12.
(16) Ib. v. 13. (17) Hebr. xiii. 8.

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qualities, paying him under each, our best homages in the most profound sentiments of adoration, gratitude, love and fear.

Let us adore and praise him, seeing that by the great mystery of his Resurrection man is redeemed and restored to the dignity of child of God; the ignominies of his death are repaired, his labour crowned, his divinity manifested, the wisdom of the whole mystery of his Incarnation unfolded, the glory of his cross established and proclaimed, his religion and doctrine invincibly confirmed, and built upon an unshaken foundation. In a word, each circumstance of this triumph demands the tribute of our praise.

With what ardour did Deborah, and other servants of God in the old law, sing his praises, and return him thanks, for victories over their temporal enemies? In what transports of zeal and gratitude did Moses celebrate the divine mercy, after the passage of the Israelites through the Red Sea, in which Pharaoh and his horsemen were swallowed up; a type of the devil vanquished by Christ, to whose glorious victory, and triumph in his Resurrection, the song of Moses agrees, in a far more noble sense than to the temporal deliverance of the people of God from the tyranny of Pharaoh. The Jewish Passover was kept with the greatest solemnity, in commemoration of the delivery of their ancestors from the exterminating angel; and their Paschal Lamb was no more than a type of Christ. With what thanksgiving and praise then are we obliged to glorify our Redeemer and God, on the great Feast of his most glorious triumph? "This is the "day which the Lord hath made; let us be glad and re- "joice therein." Psalm cxvii.

The sacrifice of our love must accompany the homages of our praise. Infinitely amiable is our Divine Redeemer, both in the adorable immensity of his divinity, and in the sweetness of his sacred humanity; in which, by the likeness of our nature, infinite God as he is, he is made our brother. All the particular motives of love which are found in each of the mysteries and actions of his mortal life, sufferings and death, are centered in the mystery of his Resurrection, the seal of the great work of our Redemption. He has not forgot, in its glorious effulgency, his ancient condescension, mercy, and boundless love for us; nor is he risen to forsake, or to depart from us. No: in his Resurrection he presents himself to us most amiable, because victorious and triumphant for us, and because he has put on this glorified state

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ſtate for us, and for our ſake and advantage, and in this is ſtill mindful of us, and bears to us the ſame infinite love out of which he died for us. How does he challenge our love in the diſplay of his goodneſs, and all his charms in his triumph and victory over ſin and death? We admire a great general in the day of his worldly triumph, enriched with the ſpoils and ornaments of his conqueſts, loaded with the trophies of his atchievements, though often unjuſt, bloody and mean, and generally owing more to others than to his own valour. Here the victories and trophies are infinitely holy, and altogether ſpiritual and divine; and all their advantages are our own: infinite as they are, Chriſt purchaſed them for us by his meekneſs, patience, ſufferings, and death, through a ſea of his own adorable blood. With what eyes ſhall we contemplate our God and Redeemer, the great conqueror of death, ſin and hell, encompaſſed with happy ſpoils, the fruit of his conqueſt, ſouls redeemed by him; adorned with the glorious badges of his victories, the prints of his wounds by which he obtained them, at ſo dear a rate to himſelf; appearing on this day in that glory with which his heavenly Father hath crowned him? He is riſen ſovereignly beautiful, and ſovereignly glorious, clothed with the robes of his immortal triumph, and of his royalty and ſupreme dominion over man and all creatures. "The Lord hath reigned: "He hath arrayed himſelf with beauty (18)." If the modeſty, ſweetneſs, and majeſty of his countenance before his death could charm and attract thoſe that beheld him, whom jealouſy and malice did not blind; what charms muſt not ſparkle and dart from his glorious countenance after his Reſurrection, now no longer covered and diſguiſed with the veils of mortality, but ſhining with the rays of his heavenly reſplendency. His humanity is now immortal, impaſſible, and clothed with the ſplendor which his divinity diffuſes upon it. "Beautiful in his comelineſs above the ſons of men "(19)." The ſight of a ſingle ray thereof, in his transfiguration, tranſported S. Peter with joy and admiration, in ſuch a manner that he forgot every thing elſe, even his own condition, and where he was; and deſired to ſtay there for all eternity, to feed his eyes and his ſoul on ſo charming an object. What then muſt it be to behold that beauty in its meridian brightneſs? All earthly beauties diſappear, and become deformity in the preſence of one glorified body. Yet the luſtre of all the glorified bodies in heaven, if compared

(18) Pſ. xcii. 1. (19) Pſ. xliv. 3.

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to the sacred humanity of Christ, are no more than the glimmering of the stars to the dazzling light of the noon-day sun, by which they are totally eclipsed and hid. This is the charming sun and light of heaven. "Its lamp is the lamb "(20)." As the planets borrow all their light from the sun, so will the bodies of all the blessed in Heaven receive their lustre, by participation, from the adorable humanity of their Redeemer. O, when shall I behold the sovereign beauty of my Jesus? which is the object of the desires of the angels, the joy of the saints, and the delight of Heaven. "When shall I come and appear before thy face (21)? Behold thou art beautiful and comely, O my beloved (22)."

How great, how sublime, and how stupendous soever this mystery of the glory of Jesus is, he is not by it removed from us. On the contrary, it is wrought for us, and in it he is all ours. Yes: The miracles, the glory, the advantages of Christ's resurrection, are all for our sakes. We say truly, that Christ was born, and that he died for us. Nor is it less true, that he rose again from the dead for us. "He delivered himself (to death) for our sins, and he rose "for our justification," says the apostle (23). He here gave himself again for us. "For this Christ died, and rose "again (24)." How are we bound to love a God who both suffers and triumphs for us?

In his glorified state he still retains his ancient love for us, as ardent, as tender, as when it nailed him to the cross for our redemption. He now calls us not his friends as formerly, but his brethren. "Go tell my brethren," says he (25), "that I ascend to my Father and to your Father." He bears to eternity the print of his sacred wounds in his glorified body, not only as tokens of his victories, but much more as eternal proofs of his love, and memorials of his sufferings for us; also to remind him of us always afresh, and to assure us that he will never forget us in the kingdom of his glory. He says by them to every one of us: "Behold, I "have written thee in my hands (26)," and in characters which eternity itself will never efface. In these wounds we are always present to the very eyes of his humanity itself: They speak to him of us without intermission. If a mother should forget her little one, and abandon the child of her womb, which she has nourished in her own bosom, he can never forget us, whom he always bears engraved in his hands. These

(20) Apoc. xxi. 23. (21) Ps. xliii. (22) Cant. i. 15. (23) Rom. iv. (24) Rom. xiv. (25) Matt. xxviii. (26) Isa. xlix.

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These same wounds he perpetually shews to his father, to appease his justice, and render him propitious to us. By them he is our eternal and all-powerful advocate with him (27). For Christ in his resurrection, and in Heaven, continues to perform for us the office of our only true Mediator. Abraham, Moses, and other holy men, have been employed by God as mediators of intercession, to address him in favour of his people. But Christ is the only mediator of redemption, our only true mediator, through whom alone we, and all who intercede for us, can have access. By his divine nature he is God; and by his humanity he is our brother, to plead for us, sure by the dignity of his divine person, and the merits of his cross, to obtain all he requests; and by the experience of our nature he has learned compassion for our weakness. Neither need he speak to plead our cause. He has but to present his hands pierced for us, to disarm his father's anger, and procure for us every blessing. Shall not these precious wounds, shining with bright glory, such wonderful pledges of his love, and so powerful tokens continually exciting him afresh to the love of us, always move us to love him? Is it possible that, though our hearts are harder than Adamant, those wounds should not kindle in them a fire of his love, and stir up in us a deep sense of gratitude, as often as we call them to mind? We ought often to entertain our thoughts and affections by pious meditations and aspirations on his love for us, his benefits, mysteries, holy actions and sufferings, and repeat frequent acts of his divine love, by joy and complacency in his glory, excellencies, graces, and perfect virtues; by benevolence and zeal desiring to draw all men to his knowledge, and to the obedience of his holy law; and to propagate more and more in ourselves, and in the hearts of all men, the kingdom of his sweet love; by the praises of his holy name; by the perfect oblation and sacrifice of our hearts; by earnest petitions for his divine love and grace, through his mercy, and all his sacred mysteries in the litany in his honour, &c. by fervent desires of being eternally united to him in glory; by thanking him for all his gracious mercies, and infinite love, &c. "Thanks to God who hath given us victory, through the Lord Jesus Christ (28)."

All supernatural divine love or charity must spring from, and be founded in the other two theological virtues, *faith*, or the knowledge of his sacred mysteries and truths, manifested

(27) 1 John, ii. 1. (28) 1 Cor. xv. 57.

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feſted to us by his revelation; and *hope*, or a firm confidence in his power, and of obtaining his graces and glory: Of both which great and eſſential virtues his reſurrection is alſo the foundation and ſtrongeſt motive. Our faith is built upon it. S. Paul tells us, that Chriſt was predeſtinated, and declared the Son of God, by the reſurrection (29). The goſpel is ſometimes called the preaching of the reſurrection of Jeſus Chriſt, to give us to underſtand that this is the fundamental and principal article of our faith in Chriſt (30). It is aſſigned by him as the great proof and ſign of his divinity. "The wicked generation ſeeks a ſign, and no ſign "ſhall be given to it but that of Jonas (31)," meaning his reſurrection on the third day, prefigured in that prophet. Again, being aſked by the Jews a proof of his actions, he gave only this, that when the material temple of his body ſhould be diſſolved by them, he would raiſe it again in three days (32). He with great propriety calls his body *this temple*, upon account of the divinity reſiding in it, and becauſe it was a ſtanding tradition among the Jews, that the *Sanctum Sanctorum* repreſented the Meſſias. And the Jews in general underſtood ſufficiently, that he appealed to ſuch a reſurrection for the confirmation of his divine miſſion. For in their addreſs to Pilate for a guard to watch the ſepulchre, they mention his having foretold his reſurrection as a thing notorious. Indeed, amongſt all his miracles, none is ſo wonderful, none more inconteſtable. The moſt evident, and the greateſt of miracles, is the raiſing of the dead to life. This is the moſt indiſputable mark of the finger of the Moſt High, who alone has the keys of death and hell. It is recorded in the goſpels, that three perſons were raiſed from death by our divine Redeemer. Theſe were moſt wonderful miracles; yet, by his power, and in his name, many ſaints have done the like. But to him alone was it reſerved, that when dead, he ſhould, by his own power, raiſe himſelf to life, becauſe this no other but a God could do. No other could ſay with him: "I "have power to lay down my life, and to take it up again "(33)." His enemies, at his death, ranked him amongſt the common dead. But he entered the kingdom of death as its Sovereign, not as enſlaved to it; as its conqueror, not as its ſubject; as enjoying perfect liberty and perfect dominion over it, not as under its laws (34). This he ſhewed by raiſing

(29) Rom. i. 4. (30) Act. ii. 31. iv. 2. 33. xvii. 18, &c. (31) Mat. xii. 41. (32) John, ii. 19. (33) John, x. 18. (34) See Molinier, Bourdaloue.

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raiſing himſelf to life by his own power and ſtrength, without any one to aſſiſt him; without any prophet or ſaint to pray for him, or call on the name of God for him. The laws of death and nature were ſubject to him: By his free will he underwent them, and his will alone, which is their ſovereign and neceſſary rule, reſtored him to life; ſhewing him their Lord even whilſt he ſeemed detained under their empire. Hence he ſaid by the prophet: "I am become as "a man without ſuccour; free among the dead (35)." As this myſtery was the greateſt of Chriſt's miracles, and the foundation of our faith, ſo was God pleaſed to render it the moſt inconteſtable, to put it out of the reach of the cavils of infidelity itſelf. The precautions of his enemies, their application to Pilate, the guards, the ſeal put on the door of the monument, ſerved only to render it more evident. The incredulous prieſts and elders afterward pretended the body was ſtolen away in the night. But how durſt the diſciples, at that very time ſo cowardly and timorous, approach the guards, remove the ſtone, break the public ſeal, and carry away the body? The guards, it is ſaid, were aſleep. 1ſt, If ſo, they could never be witneſſes that the body was ſtolen. 2dly, How can it be ſurmiſed that they would be aſleep, without one centinel to keep watch? A capital crime, without mercy, in the ancient military diſcipline. How could the apoſtles forge and carry on ſuch an impoſture? Their enemies and accuſers were the chief prieſts and elders of the Jews; men in high reverence and authority with the people, ſupported by the laws of the ſynagogue and ſtate, veſted with all power, and furniſhed with all the means of making the ſtricteſt ſearch and inquiries, procuring informations, and gaining or extorting a confeſſion. And what was the condition of the accuſed? Men of low birth and mean fortune, without learning, credit, or ſupport; and who, upon the very firſt trial, had out of puſillanimity and fear, deſerted their maſter. What motive could induce the apoſtles to engage in ſo wicked and dangerous a plot? The impoſture, if the ſtory had been ſuch, muſt have been known to them; nay, contrived by them. But why ſhould they invent or propagate it to their own certain ruin, if detected, (which could not fail to happen) and without hopes of advantage, if it could have ſucceeded? Out of ſo great a number as muſt have been privy to ſuch a forgery, and a much greater who could not but have reaſon to ſuſpect it, who yet abetted

(35) Pſ. lxxxvii. 6.

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abetted it as a certain and evident fact, is it possible that no one, either from honesty or religion, or from the fear of punishment, or hope of reward, would have divulged the secret, and given such intelligence to their enemies as might have enabled them to put the question of the resurrection out of all dispute? Especially if we consider that by concealing the imposture they could hope for nothing but certain dangers, persecutions and poverty; and that by disclosing it to the Pharisees, worldly riches and honours would have been their certain recompence. Again, did the poor Disciples act, as authors of such a forgery would certainly have done? Artless in their words and actions, they took no precautions: As persons conscious of no fraud or guile, they remained in Jerusalem a week or more, after the report of their having stolen their master's body was spread over the city; and in about a month after returned thither again. Soon after this they asserted boldly, to the face of their powerful enemies and accusers, that "God had raised from the dead that same "Jesus whom they had crucified." The learned doctors and priests of the Jews, the jealous guardians of their church and state, heard this without laying to their charge the theft of their master's body, which they could not fail to do if they had believed it. And not being able to gainsay the testimony they gave to the resurrection, vouched by a miracle (36), they let them go, after threatening them, if they preached Christ any more. This account indeed is given by the Apostles and Disciples, but contradicted by none; confirmed by miracles, acknowledged both by Jews and Pagans (37), and by the progress which Christianity made at that time in Jerusalem; which is alone a sufficient demonstration that no proof of any theft of the body, or of any cheat, was or could be made. All possibility of an imposture is farther banished by the simplicity, sincerity, and sanctity of the Apostles and Disciples, which appear in their writings and in their whole conduct; also by the miraculous change wrought in them by the Holy Ghost, by which they, who were just before so timorous, "gave testimony to the "resurrection of Jesus Christ with great courage (38)." And this testimony they confirmed during their whole lives, amidst all threats, dangers and hardships, and sealed it at their death with their blood. Could one, much more, could so many witnesses, have all maintained this point with so much

(36) Acts iv. 15. 22. (37) See Grotius de Verit. Rel. Chr.
(38) Acts iv. 2. 18.

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much conſtancy, and with the loſs of their lives, had it been a known cheat?

It is yet more evident that the Apoſtles could never have been themſelves impoſed upon by any illuſion. The appearances of the angels could not be the work of imagination. The women who were favoured with them were ſurpriſed at them; ſo far were they from expecting or thinking of any ſuch thing, which might diſpoſe them to raiſe phantoms in their imagination: They both heard and ſaw them; and it is ſcarce to be conceived that two ſenſes could be impoſed upon by an illuſion of the fancy: The number, manner, variety, and nature of the circumſtances of theſe viſions, and the different times and perſons, ſhew them to have been real, not mere apparitions. Nor do the women diſcover any ſymptom of a prepoſſeſſed or over-heard fancy, or of ſuperſtition, enthuſiaſm, or credulity; by which their minds might be diſpoſed to be worked upon. Every thing contrary is manifeſt from all the circumſtances of each viſion. The appearances of Chriſt himſelf ſtill more evidently exclude all poſſibility of deception. The Apoſtles, from ſeeing him, hearing him, handling him, converſing with him, had the ſame certain proofs, by the evidence of all their ſenſes, that he was truly riſen, as they had before his paſſion, that he was then living amongſt them. This evidence was invincibly ſtrengthened by the teſtimony of all others tallying in ſuch variety of circumſtances, from the ancient types and prophecies, and from the many predictions of Chriſt, which they then perfectly underſtood, and ſaw accompliſhed in this myſtery; alſo from the fulfilling of all things in it which were written of Chriſt in the old law and prophets. From ſuch a concurrence of the ſtrongeſt evidences, their conviction was ſuch as no greater could be given. Their miracles, prophecies, ſanctity, labours, perſecutions and martyrdoms, hold out their teſtimony to us in the ſtrongeſt light of evidence, and ſhew us how inconſiſtent incredulity is every where with itſelf.

The reſurrection of Chriſt, by confirming our faith, is alſo the ground of our hope, both becauſe by this myſtery the great work of our redemption was perfected, and becauſe it is the pledge of our own future reſurrection, and ſtate of immortal glory. Without Chriſt's reſurrection the great ſcheme of our redemption, by the incarnation, ſufferings, and death of Chriſt, had been incomplete. By it the Meſſiah accompliſhed all that the ſcriptures had foretold

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of his glory and power, and added his triumph over death to that over sin, which he had obtained by his own death. Moreover, the resurrection of Christ is the cause, the model, and the pledge of our own to come: It is the cause, by having merited this grace for us. Whence S. Paul reasons against certain Heretics, that "If Christ did not rise again, "neither shall we rise again (39)." And he pronounces absolutely: "If Christ did not rise again, vain then is our "preaching; and your faith is also vain (40)." But Christ is risen for us, that we may also rise. It is even upon the model of his resurrection that we ourselves shall be raised up. As he is risen in a glorified, immortal, spiritual body, so shall we rise in the like state. "He will reform the body "of our lowliness configured to the body of his brightness "(41)." Of this we have in his resurrection the most assured, the strongest, and most sensible pledge. No one can doubt but God is able to raise our bodies from the dust, since he has already carried this power into execution, by raising Christ from the grave in the most wonderful manner. Neither can we doubt but he will execute this promise also in our favour, and raise us in our turn. S. Paul shews from this mystery, that "In Christ we shall all be made alive; every "one in his own order. Christ is the first fruits; then "they that are of Christ (42)." He is called *the first fruits of those who die* (43), *the first-born from the dead* (44). The *first* implies that we must follow: A consequence so necessary and so evident, that S. Paul says: "If Christ is "risen, how can some say, there is no resurrection (45)?" And again: "If there is no resurrection of the dead, nei"ther is Christ risen (46)." But as we have the strongest assurance that he is risen, "we know that He who hath "raised Jesus will one day also raise us up with him (47)." It is natural that members should follow their head, should be united to him, and should be where he is. "Where the "body shall be, there shall the eagles be gathered (48)," says our divine Redeemer. And again: "He who mi"nisters to me, let him follow me; and where I am, there "also shall my minister be (49)." "Members," says S. Gregory the great, "follow the glory of their Head." It was impossible for Christ to be detained captive by death and hell

(39) 1 Cor. xv. (40) 1 Cor. xv. 14. (41) Phil. iii. (42) 1 Cor. xv. 23. (43) 1 Cor. xv. 20. (44) Col. i. 18. (45) 1 Cor. xv. 12. (46) 1 Cor. xv. 16. (47) 2 Cor. iv. 14. (48) Mat. xxiv. 28. (49) John, xii. 26.

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hell (50). He conquered them for us. His victory is ours over them. We now insult them through him, saying with the Prophet, and with the Apostle: "Where is now thy "victory, O death? where is now thy sting (51)." This is the most assured motive and ground of our hope and comfort. Job, under the most bitter anguish and sharpest pains, and under the weight of every extreme affliction, built his confidence on this mystery, and found in it the most solid comfort and joy; assuring himself, that because his Redeemer lived he should also live again. "I believe that my "Redeemer liveth, and in my flesh I shall behold God my "Saviour (52)."

Notwithstanding Christ's adorable death and resurrection to raise us from the death of sin to the state of Grace and Glory, our hope is no better than a vain and groundless presumption, unless by dying to sin we rise with Christ, put on his spirit, and belong to him. Christ, by his resurrection, took possession of his dominion over all creatures. He assures us; "All power is given me in Heaven and on Earth (53)." As man, from the first union of his soul to his body, and of his humanity to the divine Person, he received the dominion over all creatures; whence in the scriptures, and in our creeds, he is peculiarly stiled Our *Lord*. It was at his resurrection that he entered upon the full actual exercise of this universal dominion. Man redeemed by him is not only his peculiar care, but by the right of purchase and other titles, more strictly his, and derives from him a superabundant influx and participation of all grace, and title to eternal glory. And by this mystery our divine Mediator is constituted the father of a numerous posterity amongst men, to which he communicates his new life and spirit. On the festival of his resurrection we must acknowledge with love the just rights of our Saviour over us, be transported with joy that we belong to him, and place in our dependence on him all our joy and all our happiness. We must humbly subject ourselves to his power and sweet yoke; we must conjure him to exercise over us the empire of his grace and mercy, subdue our rebellious passions, and take possession of our whole hearts, making him a total sacrifice of ourselves without reserve. We must intreat him, with all the earnestness and ardour we are able, never to suffer us to leave the narrow path which he has traced out for us, and to make us, by the

(50) Act. ii. 24. (51) 1 Cor. xv. 55. (52) Job, xix. 25.
(53) Mat. xxviii. 18.

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the ſtrength of his arm, daily to advance and to perſevere in it to our death. It is our duty to endeavour in ſome meaſure to forget the things of this world, and to employ our thoughts and affections on the glory which he enjoys, and that which he commands us to hope for, and the means which may conduct us thither. Wherefore, in the entire oblation and ſacrifice of ourſelves, let us ſalute him King of our Souls, our Redeemer and God, begging of him to eſtabliſh in us the perfect reign of his love and grace, and ſaying to him: Make us entirely thine; we are thy conqueſt, and the work of thy hand. We are thy people, and the ſheep of thy fold. We will eternally ſing thy mercies, and the glory of thy victory. We will announce thy wonders, and publiſh thy praiſes to all ages.

It is in vain that we pretend to belong to God, to make him an oblation of our lives, or of all that we are, or to pay him an acceptable tribute of praiſe, thankſgiving, and love, unleſs we ſpiritually riſe with Chriſt, by a ſincere and perfect converſion of our hearts from ſin and the world. This was the great end which he had in view in all theſe adorable myſteries, the fruit which they ought to produce in our ſouls, and the eſſential condition upon which depend all the incomparable advantages, we can hope to derive from them both for time and eternity. The reſurrection of Chriſt is the model upon which our converſion muſt be formed, as the apoſtle often inculcates, who points out the qualities in which the reſemblance ought to conſiſt. Chriſt's reſurrection is his new birth unto a glorified life, in which the infirmities of his mortal, paſſible ſtate, are abſorpt in the ſtate of impaſſibility, immortality, and glory, and in the ſuperabundant participation of the Divinity. We muſt in like manner be dead and crucified to the old man, to riſe from the grave with Chriſt, and walk in the newneſs of life (*53). "If we are dead with Chriſt, we believe that we ſhall live alſo together with Chriſt (54)." Alas! How few amongſt the crouds of penitents, which fill our churches, truly riſe with Chriſt! The conditions of our ſpiritual reſurrection, if it be real, are 1ſt. That it be ſincere and true, as Chriſt roſe not in a ſhadowy apparition, but really and indeed. "The Lord is riſen indeed (55). He is riſen: He is not "here:" Said the angel (56). "Come; ſee the place "where the Lord was laid (57)." The ſincere convert is no

(*53) Rom. vi. 3. (54) Rom. vi. 8. (55) Luke xxiv. 34. (56) Matt. xxviii. 6. (57) ib.

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no more where he was: He has entirely left, and bid an eternal farewell to his passions, vices, vanities, and the eager love and pursuit of honours and pleasures; to the grave of his self-love, obstinate attachment to his own will, continual study to gratify his appetites and please himself, cowardice in the practice of penance and mortification, lukewarmness and sloth in all virtue. He has renounced all dangerous occasions of sin, broke off his carnal engagements, quitted all dangerous company, sensual pleasures, vain amusements, trifling or idle occupations, and whatever entertains, or tends merely to indulge sensuality, or softness, or to detain a soul in the spirit, or paths of the world, and exposes her to the danger of a relapse, or weakens in her the spirit and grace of her resurrection. His life is an entire sequestration and divorce from all this, or from the spirit and manners of the world, and the very contrast of its maxims of pleasure, luxury, vanity, pride, and selfishness. Hence the apostle speaks of nothing so earnestly in repentance as this *death*, as its foundation and essence: For it consists not in an exterior and superficial reformation. It must totally destroy sin, treating it as Christ treated its appearance in his holy flesh; he spared it not, but by suffering in every part, cut it off by death, that he might raise it in a glorified state. Dying on the cross, he with extended arms invites us to come and die with him. In his resurrection he stretches out his arms, and cries out to us: Come; live with me; I am now risen, glorious, and immortal. Be you immortal in the life of my grace; and I will make you also immortal in my glory. 2dly. The conversion of a sinner must be a constant and permanent state. "Christ rising from the dead, dieth "now no more: Death shall no more have dominion over "him (58). "I am living, and I was dead: And behold I "am living for ever and ever (59)." So ought the true penitent to be spiritually immortal in the state of grace. "We "who are dead to sin, how shall we live any longer therein "(60)." Firm resolutions, the flight of dangers, the necessary precautions that are taken, and the other qualities of a true repentance, demonstrate a change of heart, by which the sinner is become a new creature, and such a conversion as is solid and lasting. Inconstancy, and frequent relapses are signs of passing fits of fervour, or *velleities*, and imperfect desires, which are often mistaken for conversions, but are

(58) Rom. vi. 9. See Acts xiii. 34. (59) Apoc. i. 18. (60) Rom. vi. 2.

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are no better than ſhadows, phantoms, and illuſions, which ſoon diſappear. They are compared to apparitions like that of Samuel to Saul, or like thoſe who roſe at the ſame time with Chriſt, and appeared to many in Jeruſalem (61), but ſoon returned again amongſt the dead. Such pretended penitents, ſeem by hiding ſome ſecret idol in their hearts, never to have truly riſen from ſin. At leaſt, by a ſpeedy relapſe, they are fallen into a worſe ſtate than their former. The primitive diſcipline did not admit ſinners ordinarily to a ſecond reconciliation after a relapſe; "leſt they ſhould ſeem "to have made a mockery of the Lord's Communion, and "leſt indulgence ſhould make penitents leſs watchful." 3dly. A Chriſtian who is truly riſen, being become a new creature, has put on all heavenly affections, muſt be all charity, zeal, goodneſs, humility, meekneſs, and devotion: Being dead to all that he was before, to all inordinate deſires of the fleſh and the world, henceforward he lives only to God in all the inclinations of his heart: His thoughts and affections are altogether ſpiritual and heavenly (62). His actions muſt be thoſe of ſuch a new life (63). The apoſtle tells us, a Chriſtian ſoul is made a holy temple to the Lord (64). All ſins and paſſions muſt therefore be deſtroyed as idols, and nothing but charity and divine homage, praiſe, and obedience found in it, as St. Auſtin beautifully obſerves. 4thly. Fervour in good works is both the fruit, and the ſtrongeſt proof of the life of charity in a ſoul ſincerely converted to God. "Chriſt ſhewed himſelf living to the "apoſtles in many proofs during forty days (65)." So the true penitent gives manifeſt evidences of the truth of his converſion by the uniformity of his conduct, and by his conſtant fervour in good works. "As we know a body when "living by its moving, ſo we know the life of faith and "grace by good works. If therefore you ſee a man zealous "in the practice of all good works, and chearful in the fer-"vent diſcharge of all duties, make no doubt but faith is "living in one who gives ſuch proofs of it (66);" ſays S. Bernard. Our great buſineſs on this feſtival, is to learn and practiſe all the conditions of a perfect converſion of our hearts to God (67). "If we have been planted together "in

(61) Rom. vi. 10, 11. 1 Cor. xv. 47. 1 Petr. iv. 6. Rom. xiv. 7, 8, 9—15. (62) 2 Cor. v. 17. (63) Col. iii. 1, 2. (64) 1 Cor. iii. 17. vi. 19. S. Aug. Serm. 163. c. ii. T. v. p. 785. (65) Act. i. 3. (66) S. Bern. Serm. ii. in Oct. Paſch. (67) Rom. vi. 5.

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" in the likeneſs of his death, we ſhall be alſo in the likeneſs " of his reſurrection." Have we a mind to know if we have any ſhare in the reſurrection of Jeſus Chriſt, we muſt examine whether this ſpirit of the new life of his grace, is the ſpring that moves us in all our deſires and actions: Whether we are diſengaged from ſin and the world, are fervent in all good works to execute the will of our heavenly Father; whether we continually ſhew forth the fruits of an effectual change of heart, in which conſiſt the marks of a ſpiritual converſion: In a word; whether our interior and our whole conduct are conformable to Chriſt in his glorified life, retired from the world, and altogether heavenly.

We adore you, O Jeſus, Son of the eternal Father, in the glory of your triumphant reſurrection. We humbly return you thanks for raiſing us by it from ſin and hell; and we earneſtly intreat you, that as our adorable head, you would communicate to us your new life, and ſtrengthen us daily in it by the influx of your holy grace, that we continually advance in all virtue, particularly in your holy love. May our life henceforward be an uninterrupted ſacrifice of obedience, love, and praiſe. In Heaven, " Our whole buſi- " neſs will be to love and praiſe: To praiſe in loving, and to " love in ſinging his praiſes (68):" " Our praiſe will be " without end, becauſe our love will be without end (69)." May this life be a happy preparation and commencement of this exerciſe; and may every moment in it be referred to God by a conſtant and ardent deſire of doing his will, and by a perpetual union with him in our hearts. " I will exalt " thee, O my God, my King, and will bleſs thee (70)." My love ſhall raiſe a throne to thee in my heart; " O God " of my heart, and my portion for ever (71)." " Let him " who is renewed and riſen ſpiritually with Chriſt, love every " thing new," ſays S. Auſtin (72). Come, O holy Charity! O love of my God! Come, conſecrate my heart, and all my powers and ſenſes a temple to his honour. Let nothing henceforward reſound in it, but canticles of praiſe to the only living God: Let nothing be found in it but holocauſts of obedience to his will, and what breathes the ſpirit of my reſurrection and new life. " Sing to the " Lord a new canticle (73)." A canticle of heavenly joy and love. *Alleluia! Alleluia!* Praiſe to God! praiſe to God! When

(68) S. Aug. in Pſ. cxlvii. (69) S. Aug. in Pſ. cxli. (70) Pſ. cxliv. 1. (71) Pſ. lxxi. 26. (72) S. Aug. Enar. in Pſ. xxxix. n. 4. T. 4. p. 329. (73) Pſ. xcv. 1.

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When he crowns us, when he comforts us, when he tries and chaſtiſes us, praiſe to him with thankſgiving and love! This is the canticle of the new man. Alleluia! Amen. This we will ever repeat from the bottom of our hearts, in the dedication of his holy temple. We read in the Apocalypſe that Alleluia is the canticle of the bleſſed in Heaven (74); it is conſequently ours. For our life now ought to be the beginning of our life in Heaven hereafter; "that we "may be ſome beginning of his creation (75)," or renovation of all things in Chriſt. We now ſing with our whole hearts, the myſterious *Alleluia*, which will be reſounded in Heaven through all ages. "Every one ſings that which "he loves. The bleſſed ſing the praiſes of God, becauſe "they love him," ſays S. Auguſtin (76). The joy of the bleſſed is full, becauſe from his poſſeſſion and enjoyment. Our joy and love is that of deſire and ſpiritual hunger after him. "Now the love of deſire ſings; then the love of "enjoyment will ſing," ſays the ſame father; who adds, that the more earneſtly, and more widely our hearts are dilated now by deſires and ſighs, the greater will then be our joy and love in the enjoyment of him.

CHAP. IV.

On the PASCHAL-TIME.

QUASI-MODO Sunday, is the octave of Eaſter-day, and ſo called from the firſt words of the Introit at Maſs. But it is better known by the name of *Dominica in Albis*, that is, Sunday in Whites; becauſe the new baptized wore during ſeven days white garments in token of the ſpotleſs innocence of their ſtate; which garments they put off on this Sunday. After a perſon had been baptized, the prieſt gave him ſome bleſſed milk and honey to eat, as an emblem of his ſpiritual infancy, and of his entrance into the true land of Promiſe, that is, the church. To this emblem the prince of the apoſtles alludes when he metaphorically exhorts all converts to enter upon a new life in a ſpirit of ſimplicity (1). As new born babes deſire the rational milk without guile; the new baptized were aſſiſted, eſpecially for the firſt days, by thoſe who had preſented them to baptiſm, that is, their Godfathers and Godmothers; alſo by the prieſts who for a long

(74) Apoc. xix. 6. (75) Joel i. 18. (76) S. Aug. Enar. in Pſ. cxlvii. n. 3. T. 4. p. 1653. (1) 1 Pet. ii. 2.

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long time after, overlooked them that they might improve in the knowledge and practice of Christian virtue. Every Christian ought on this day to renew his soul, stir himself up to fervour in the spirit of his new life, and grow in his spiritual infancy of Christ.

The public office of the church during the Paschal time is shorter than ordinary, in condescension to her spiritual infants, the new baptized Catechumens. In it are omitted the usual versicles and hymns, instead of which Alleluia is often repeated, to represent the happy state of the blessed in Heaved, whose eternal song is an uninterrupted Alleluia or hymn of adoration, praise and joy. "Praise, O Jerusalem, the "Lord." "Behold thy whole employment in Heaven," says S. Austin (2). "There our whole life will be nothing "else but a continued praise of God. This praise will be "without end, because our love will be without end (3)."

The Paschal time is sometimes called by the ancients *Quinquagesima* and *Pentecost*; from those words which, the first in Latin, the second in Greek, signify *fifty*, because it consists of that number of days, and is closed with the feast of Pentecost or Whitsuntide. It is a continuation of the joy and solemnity of Easter, in honour of the resurrection of Christ, the greatest and most glorious of all the mysteries of the Christian religion, and to represent to us the eternal joy of the kingdom of Heaven which will succeed and crown our penitential fasts and trials. To distinguish this time of holy jubilee from the other seasons of the year, it was forbid by the ancient canons of the church to fast during this term. This law is repeated and confirmed by the first general council of Nice, and is mentioned by several canons, and all the principal ecclesiastical writers of the fourth century. Even the monks in the deserts made on it some abatement of their ordinary austerities, and usually anticipated their only meal, taking it at noon, instead of the evening, as S. Jerom assures us. Not that the arms of penance and mortification are at any time to be laid aside, but some mitigation is recommended, which yet must not take off the constant restraint which the Christian lays upon his appetites and senses. Also extraordinary occasions of penance did not fall under the rule of this mitigation; and those who were under a canonical course of penance, continued their fasts and other austerities during the Paschal time. Though, in conformity to the spirit of the church, some indulgence in point of fasting,

(2) S. Aug. in Ps. cxlviii. (3) S. Aug. in Ps. cxli.

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ing, ought to be allowed at this festival time, yet private fasts on extraordinary occasions, are not condemned in it, provided there be no affectation herein. The reason of this rule of discipline is taken from those words of Christ, where he says his disciples did not practise extraordinary fasts so long as he their divine Bridegroom remained with them. For the church now commemorates that time in which Christ favoured his apostles with his visible presence, till his ascension; an emblem of his presence to his elect in glory to eternity in Heaven.

A second privilege of the Paschal time established by the church in the primitive ages, is the law and custom of standing, not kneeling at prayer during this term, and on the Sundays throughout the whole year, which are all consecrated to honour the resurrection of Christ. The first general council mentions this rule; and many other councils and fathers of the first ages. It is observed in the public offices of the church; and it is commendable to have a just regard to it, in some degree, in private devotions in our closets. In those we perform in the presence of others, we ought not to shock or scandalize them by any affected singularities; and it is advisable to conform to custom. The frequent repetition of Alleluia (a) in all prayers, this season, is a third token of spiritual joy and praise, to which this festival is peculiarly consecrated. "O happy *Alleluia!* which "we shall one day sing in Heaven," cries out S. Austin (4), "where the angels are the temples of God, where all those "who shall publish his praises shall be linked together in the "bands

(4) S. Aug. Serm. 256. ed. Ben.

(a) Alleluia, or Hallelu-Jah, signifies in Hebrew, "Praise ye the "Lord." It occurs in the psalms of praise, and was only used on the highest solemnities of spiritual joy, which represent the state of the blessed in Heaven. S. John heard it often repeated by the angels in their state of glory, with profound adorations, and prostrations before the throne of God. Apoc. xix. 1. The church uses it frequently in her office in the Easter time, to represent the joy of Heaven, and refrains from it in seasons of tears and penance. *Jah* here expresses the incommunicable name of God, *He is*; which among the late Jews, was only allowed to be pronounced by the high-priest, and that in the holy of holies, or innermost sanctuary in the Temple, before the mercy-seat, or oracle, when he entered it once a year, on the feast of expiation. From these psalms it appears, that before the captivity, this name was sometimes pronounced in solemn prayer by the priests and levites, at least in the Temple; or as Philo says, it was only allowed to those of the most respectable character and morals to pronounce that sacred name. See Sacy in Exod. vi. 3. p. 68, 69. Corn. a Lap. Calmet, Bonfrerius ib. Bellarm. *Exerc. Gramm.* in Ps. xxxiv. (Lat. Vulgat. Ps. xxxiii.)

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" bands of love, and in perfect peace, and those who praise " God shall possess perfect security and joy. O happy " *Alleluia!* Let us also sing here below *Alleluia*, though we " now live in pain and trouble, that we may sing it there in " perfect security." The same father tells us in another sermon (5): " To praise God ought to be our great occupation in this life because it will be our eternal joy in the " life to come. For no one will be capable of that life, " who does not now form and prepare himself. We must " therefore praise God at present: But we must not forget " to accompany our praises of God, and the joy which the " hope of future bliss inspires, with earnest prayers and " sighs, to be preserved from the dangers and evils which " threaten us, and strengthened against the assaults of our " enemies. We are transported with joy in praising God, " and contemplating his glory: But we sigh because we " are not yet possessed of the bliss he has prepared for us. " And the vehemence of our desire of possessing that joy, " ought to make us sigh without interruption so long as it " is deferred. These two states are represented by Lent and " Easter. The former, in which we commemorate the " sufferings of Christ, signifies this time of trials, conflicts " and labours; Easter represents that sovereign felicity we " shall enjoy after this life, &c." The contemplation of Christ's glorious resurrection, and of the eternal joys of Heaven ought particularly to occupy our souls at this season, and excite both our praises of God, and our sighs after his eternal enjoyment. At the same time we must study daily to aspire more and more to an imitation of the glorified life of our Redeemer, by increasing our watchfulness to walk in the newness of a spiritual and holy life. Jesus, after he was risen from the grave, shewed himself no more in public to the world, to teach us that being now risen from sin to the spiritual life and grace, as we tender the grace of such a happiness, so we must have no more commerce with the vanities, dangerous company and pleasures of the world, but lead lives altogether heavenly.

(5) Id. in Ps. cxlviii.

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THE EIGHTH TREATISE.

ON THE

FEAST OF OUR LORD'S ASCENSION.

CHAP. I.

The history of this MYSTERY *with its* EXPLICATION.

THE apoſtles and other diſciples having been favoured with many appearances of Chriſt, and inſtructed by him in the things which related to his kingdom, or the eſtabliſhment of his church, during about twenty-eight days they had continued in Galilee; by his appointment they returned to Jeruſalem for the approaching feaſt of Pentecoſt. Ten days before that feſtival, whilſt they were all at table together in Jeruſalem, Chriſt manifeſted himſelf to them in his laſt appearance (1). He gave them his laſt charge to preach baptiſm and penance, and to confirm their doctrine by miracles, with the power of which he inveſted them (2), which were the credentials of their miſſion from God to the world, and the proofs of the truth of the teſtimony which they bore to the reſurrection of Chriſt, and other divine myſteries, of which they were appointed witneſſes to all mankind (3). Though Chriſt had inſtructed his diſciples in his myſteries, and opened their minds to underſtand the ancient propheſies concerning him; and though he had ſo often rebuked the Jews in general, and his diſciples in particular, for their conceit of a temporal kingdom; yet they could not ſtill imagine that the kingdom of his church, of which the prophets had ſpoke ſo many and ſo great things, was to be merely ſpiritual, ſo ſtrong were their preventions, and their expectations of a temporal empire, and of a temporal deliverance from the ruinous condition and ſlavery to which their nation was then reduced; ſo deep root do prejudices take in the hearts even of good men when they ariſe from favourite paſſions, eſpecially that of an eſteem and deſire

(1) Mark xvi. 14. (2) Ib. & Luke xxiv. 44, 48. (3) Acts i. 8.

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ſire of worldly honours, preferments and riches, and when they are ſtrengthened by the concurring authority and falſe maxims of the reſt of mankind, as was here the caſe among the Jews. Hence we cannot wonder that unbelievers ſtumbled at the poverty and meanneſs of Chriſt's outward condition when he was here on earth, ſeeing it was ſo hard for the diſciples themſelves to be convinced, that his kingdom was not, in part at leaſt, of this world. Seeing their divine Maſter riſen wonderfully from the dead, and upon the point to eſtabliſh his kingdom on earth, they put the queſtion to him when he was going to be taken from them: "Lord "wilt thou at this time reſtore the kingdom to Iſrael?" that is, Wilt thou now free the Jewiſh nation from the foreign tyranny under which it groans, and raiſe this ſtate to that pitch of power and ſplendor which all the people firmly expect from the Meſſiah. By their queſtion they doubt not but it was to take place, and only enquire about the time. They were not yet capable of conceiving and reliſhing the true riches of evangelical poverty, and contempt of the world, and the myſtery of the croſs, in this reſpect: This they were yet to learn by the deſcent of the Holy Ghoſt upon them. Jeſus therefore anſwers them by checking their curioſity, yet ſo as to give them to underſtand what was to be the eſtabliſhment of his kingdom of which he had ſpoke to them: "It is "not for you," ſays he, "to know the times or the ſeaſons "which the Father hath put in his own power: But ye ſhall "receive the power of the Holy Ghoſt coming down upon "you; and ye ſhall be witneſſes unto me, both in Jeruſa-"lem, and in all Judea, and in Samaria, and unto the ut-"termoſt parts of the earth." From which words we learn that God has times and ſeaſons for executing his purpoſes, to know which, it is neither proper for us, becauſe not our buſineſs, nor profitable to us, becauſe no part of our intereſt, nor poſſible, becauſe out of our reach, and no where revealed by God to us. This his conduct ſuits our preſent ſtate, in which we walk by faith and hope, and it affords us the greateſt occaſions of exerciſing the moſt heroic virtues by which we are to glorify God in our earthly pilgrimage, and qualify ourſelves for the ſtate of glory for which we are here to diſpoſe ourſelves. We are therefore bound to adore with aweful ſilence, not to pry into God's hidden and unrevealed ſecrets. However it be not for us to know God's times and ſeaſons, it is our duty to expect them, and be

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prepared for them. Thus we know not when our Lord will come to us by death and judgment, whether in the "Even-"ing, or at midnight, or at cock-crowing, or in the morn-"ing." But it is our duty to believe, and live always in expectation of his coming; to be always waiting and preparing ourſelves for it; to be ever ready to receive his ſummons. It is not for us to know the times and ſeaſons which God hath reſerved to himſelf. To enquire into which would be a grievous preſumption, and would withdraw our attention from our own moſt important concerns; and from conſidering how to make a right uſe of the times and ſeaſons which God hath put in our own power: namely, the time to come, to prepare ourſelves ſeriouſly for it; the time paſt to bewail our miſemployment of it; with humility, and compunction, gratulation and thankſgiving; and to improve the preſent time and all its circumſtances, by the exerciſe of all virtues, and to our continual increaſe in all holineſs. Chriſt by curbing the curioſity of his diſciples in enquiring into the divine ſecrets which it no way concerned them to pry into, teaches us to check our natural itching deſire of ſearching into, or knowing what will be hereafter, and when it will happen; and preſſes us to live in an entire dependance on, and confidence in God, offering ourſelves to do his will, and deſiring that it may be ever accompliſhed in us in the moſt perfect manner to his divine honour, and our own ſanctification. Our Divine Redeemer, nevertheleſs, anſwers indirectly the enquiry of his diſciples, telling them they ſhould be enabled by the deſcent of the Holy Ghoſt upon them, to bear evidence to his doctrine and myſteries, and be themſelves the founders of his ſpiritual kingdom, by planting his church, beginning it at Jeruſalem, then extending it to Samaria, and thence to all the nations of the Gentiles throughout the whole world.

Jeſus having in theſe words repeated his former commiſſion, and given his laſt charge to his Apoſtles, in the place where they were aſſembled together in Jeruſalem, led them forth on the road to Bethania, to a high part of Mount Olivet, which from S. Luke's narrative, ſeems to have been ſituated within the territory of that village, about a Sabbath day's journey from Jeruſalem (a). It was a tradition amongſt

(a) Bethania was about fifteen furlongs from Jeruſalem (Luke xxiv. 50. John xi. 18.) It ſeems to have ſtood upon the remoteſt part of that mountain, toward the bottom on the deſcent; the mountain itſelf or its ſummit was a Sabbath Day's Journey from the city, which ſeems to

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the Christians in the primitive ages, mentioned by Eusebius (4), that Christ before he ascended gave his disciples the holy mysteries in a cave in the mountain. He ascended from its summit, whilst the disciples beheld him. It was necessary that they should be eye-witnesses, in order to attest the certainty of this mystery; whereas to bear testimony to his Resurrection it was enough for them to have certain demonstrations that he was living after he had been put to death. Raising himself from the earth he lifted up his hands and gave them his blessing, it being the custom among the Jews to give a blessing by laying hands upon a person (5), or by holding out the hands over them or toward them, if they were many together (6). As in his Resurrection he raised himself by his own power, so in his Ascension he was lifted up to heaven by his own strength and power: He needed no chariot of fire for his conveyance, like Elias (7); being the author of life and motion; and though angels attended him, they did not assist him. The Apostles followed him with their eyes as he rose, till a bright cloud took him out of their sight. This cloud was expressive of glory, and under it, is to be understood according to a familiar phrase of the Hebrews (b), the attendance of angels who received and accompanied him (c). While the disciples stood gazing af-

(4) Eus. Vit. Constant. l. iii. c. 43. (5) Syn. Critic. & Calmet.
(6) Ib. (7) 4 Kings, ii. 11. 12.

to have admitted some latitude in different places, but to have generally been about eight furlongs, or one of our measured miles. Josephus (*de Bello Jud.* l. 5. c. 2.) counts only six furlongs from Mount Olivet to the city; but must speak of its first ascent, or its foot toward the city. See Reland *de Locis Palestinæ*. (l. ii. p. 449. & l. i. c. 52. p. 337.) It was situated on the road from Jerusalem to Jericho, eighteen miles distant, and was the highest mountain about Jerusalem; but Mount Gabaon, eight miles distant, is much higher. From the city which stood on hills, Mount Olivet appeared low, but very high to those who came from Jericho. Mount Sion was almost as high, but much less in extent. No trees were seen on Mount Olivet but vines and olives; and it was in most parts covered with verdure. Bethphage and Bethania were two villages situated on the ascent of Mount Olivet: The former was nearer the city and belonged to the priests.

(b) Thus, "I will appear in the cloud," (Lev. xvi. 2.) means from between the two Cherubims, Exod. xxv. 22. The appearance of angels in the Scripture is often indicated by a cloud. See Dr. Hammond, &c.

(c) A learned critic has wrote a long dissertation, in which he produces the authorities of the Prophets and the Fathers to prove Christ ascended towards the East, and that his coming again will be in like manner, from the East: That as he ascended from Mount Olivet, so his

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ter him with their eyes fixed on the heavens, two angels appeared like men in white garments, ſtanding by them, who ſaid: "Ye men of Galilee, why ſtand ye looking up "to heaven? This Jeſus who is taken up from you, ſhall "ſo come, in like manner as ye have ſeen him go into hea-"ven:" That is, he ſhall deſcend in his human nature, attended by his mighty angels, in a flaming fire (8), and will catch up his elect in the clouds (9). This cloud of fire and glory is ſuch, in which God was wont to appear with the attendance of his holy angels. The Apoſtles after this glorious ſight, returned full of joy to Jeruſalem (10), where they ſhut themſelves up together in an upper room, and remained in prayer in compliance with the orders of their divine Maſter, when he commanded them to abide in Jeruſalem till they ſhould be ſtrengthened by the coming of the Holy Ghoſt upon them (11). We are informed by the ancient tradition of the church, confirmed as to the day from the ſacred authority of the holy Scriptures (12), that Jeſus aſcended to heaven on the fortieth day after his Reſurrection, on a Thurſday, about noon (13). Several Fathers of the fourth, fifth, eighth, and all ſucceeding ages, and modern travellers aſſure us, that the prints of his feet remain in the hard rock in the place where he laſt ſtood on earth, and have ever been devoutly viſited by pious pilgrims, at leaſt ever ſince the fourth century. "There remain the prints of his "footſteps," ſays S. Auſtin; "they are now adored (d) "where he ſtood laſt on earth, on the ſpot whence he "aſcended into heaven." The ſame is affirmed by St. Optatus (14), St. Paulinus (15), St. Sulpicius Severus (16); the ancient and accurate Author of the book, *On the Hebrew Places*, among the works of St. Jerom, highly commended by Eraſmus, Scaliger, and other critics; Bede (17), and modern travellers quoted by Roſweide (18), Tillemont &c.

(8) 2 Theſ. i. 7. 8. (9) 1 Theſ. iv. 16. 17. (10) Luke xxiv. 52. Acts i. 12. (11) Acts i. 4. Luke xxiv. 49. (12) Acts i. 3. (13) Conſt. Apoſt. l. v. c. 19. (14) S. Optat. l. vi. p. 55. (15) S. Paulin. ep. 31. ad Sever. n. 4. & l. 5. Carm. de S. Martin. (16) S. Sulpic. Sever. Hiſt. Sac. l. ii. c. 48. p. 152. (17) Beda, l. de Locis Sanctis, c. 7. T. iii. (18) Roſw. Not. in S. Paulin. p. 781. Muratori, ib. a Prado in Sulpit. Sever. loc. cit.

his ſeat and tribunal at the laſt judgment will be there: For which he refers to Joel iii. 2. See Mr. J. Gregory's Notes under this title; *Oriens Nomen ejus*. But it is not clear that the *Eaſt* or *the riſing Sun* is not applied to Chriſt in a metaphorical ſenſe.

(d) *Modo adorantur*. S. Aug. Tr. 47. in Joan. n. 4.

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(19), &c. Caſaubon, the learned Proteſtant critic, calls it a wonder well deſerving credit (20). St. Paulinus, and Sulpicius Severus tells us the ſpot never could be covered with any pavement, though this had often been attempted: alſo that no violence had been able to efface them. This will appear the more wonderful, as the Roman army when Titus beſieged the city, was encamped upon Mount Olivet; and as the Empreſs Helena built a church upon this very ſpot, as Euſebius relates (21).

Chriſt aſcending into heaven ſits at the right hand of the Father. The Aſcenſion is to be underſtood of his human nature only. As God he fills all places at once in heaven, earth and hell, being by his immenſity preſent in all places, and to all creatures, preſerving, governing and moving all, more cloſely intimate to our innermoſt parts than we are to ourſelves. He is, indeed, ſaid to reſide particularly in heaven, becauſe he there diſplays the moſt ſenſible and magnificent effects of his preſence in the riches of his glory and goodneſs; alſo in the ſouls of the juſt on earth, in which he manifeſts his complacency and bounty. When therefore we ſay, that God departs from, or goes to creatures, this is meant only of the manifeſtation of his preſence by certain extraordinary effects, not by any real tranſmigration or removal of his ſubſtance. "What is meant by thy going "away? And what by thy coming?" ſays St. Auſtin (22), "For thou neither leaveſt the place from whence thou go-"eſt, nor comeſt anew where thou arriveſt. But thou go-"eſt away by concealing or withdrawing certain effects of "thy preſence, thou comeſt by manifeſting them." Chriſt, therefore, as God, filled the heavens and earth, whilſt his aſſumed human nature, hypoſtatically united to his divine perſon, dwelt only on earth. And when we profeſs that Chriſt aſcended into heaven, and ſits at the right hand of the Father, we mean that as man, with the ſame human body and ſoul in which he was born, died and roſe again, he mounted up to heaven: not the lower heaven or region of the air, or even that of the ſtars, but the higheſt heaven, the immediate habitation of the Almighty, by the full diſplay of his glorious preſence.

By the word *ſitteth* we do not imagine him confined to that poſture of body, but only mean that "he dwells there, "as

(19) Tillem. T. i. p. 54. (20) Caſaub. Exerc. 16. in Baron. §. 154. p. 772. (21) Euſ. de Vit. Conſtant. l. iii. c. 43.
(22) S. Aug. Tr. 68. in Joan. T. iii. p. 686.

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" as we say of a man, that he resided or sat in a country " so many years," says St. Austin (23). Also that he is in heaven with power and jurisdiction as Lord of all creatures, head and sovereign judge of men. For amongst the ancient Hebrews, Persians, Syrians, Greeks and Romans, judges gave sentence sitting. Whence the exercise of their authority is expressed by that word in the Psalms, and other parts of holy Scripture, and in other writers. Christ in heaven is, with respect to us men, our Redeemer, Mediator, High-priest, Victim, Father, Brother, Master, Doctor, Pastor, Spouse, Physician, King and Judge; He is the author and finisher of our faith, and will be our happiness. With respect to all creatures he is the beginning and the end, the first and the last, in whom and by whom all things are inasmuch as he is God. As man, God hath constituted him the heir of all things, having conferred on him the dominion: He is the restorer of all things in heaven and on earth. He is the first-born of all creatures, being as God before all creatures from eternity, and the Creator of all; and being as man the first in excellency, or raised above all creatures, and the Lord of all. Therefore as man he exercises a power and authority over all creatures, particularly over man. This we express by saying that " He sitteth."

When we add " At the right hand of the Father," we must not fancy that the Father has any hands or limbs. Being the most pure and perfect spirit he can have no parts, but is one simple uncompounded substance. This therefore is a metaphorical expression, signifying that Christ as God is equal in majesty with his Father in all things, as St. Austin (24) and St. Chrysostom (25) explain it. But this expression is chiefly to be understood of Christ as man, and signifies that in his assumed nature he is beneath the Godhead, and above all creatures in dignity, glory and authority. This the Prophets had foretold. " The Lord said to my " Lord: sit thou at my right hand (26)." St. Paul and the other Apostles speak of, and explain it as follows. " Raising him from the dead, and placing him on his right " hand in the heavens: above every principality, and pow- " er, and virtue, and domination, and every name that is " named, not only in this world, but also in that to come. " And he hath put all things under his feet, and made him " the

(23) S. Aug. l. i. de Symbol. ad Catechum. T. ix. p. 1388.
(24) S. Aug. l. de Fide & Symbolo, c. 7. (25) S. Chrys. Hom. 6. contra Anom. (26) Ps. cix. 1.

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" the head over all the church which is his body, and the " fulneſs of him who is filled all in all, by the union of all " his members in himſelf (27)." And again: " Who is on " the right hand of God, ſwallowing down death, that we " might be made heirs of life everlaſting: Being gone into " heaven, the angels, the powers, and virtues being made " ſubject to him (28), who ſitteth on the right hand of " God (29)."

CHAP. II.

On the Exerciſes of Devotion by which we ought to honour this MYSTERY, *and ſanctify this* FESTIVAL.

HOLY jubilee, thankſgiving, love and praiſe are an homage which we owe on this feſtival, both becauſe it is the moſt happy and glorious cloſe of the triumph of our divine Redeemer, and on account of the unutterable advantages which accrue to us from this myſtery. Chriſt's Reſurrection from the dead was the commencement of his triumph, becauſe he then came forth cloathed in glory, and victorious over ſin and hell; but his triumph was completed in the moſt glorious manner in his Aſcenſion, when he entered and took poſſeſſion of his heavenly kingdom, and was ſeated on the throne of his glory at the right hand of the Father. After his Reſurrection being now immortal and impaſſible, he ought no longer to remain on earth. This place of baniſhment, this valley of tears, this ſeat of miſeries and corruption, was not a dwelling that ſuited his preſent ſtate of glory. Heaven was his due, and its citizens moſt earneſtly and juſtly demanded him; the throne of his royalty was there prepared at the right hand of the Father. If the earth, reeking with innocent blood, and the filth and abominations of ſin was not worthy of the holy ſervants of God, as St. Paul obſerves (1), infinitely leſs could it deſerve to detain the Saint of Saints now in his glorified ſtate. He as God is the " Brightneſs of the glory of his Father, and " the figure of his ſubſtance (2)," that is, the infinite coeternal ſplendor of that immenſe abyſs, and overflowing ſource of light; the co-equal emanation of that original glory,

(27) Epheſ. i. 20, 21, 22. See Eſtius in cum. loc. & Catechiſm. Roman. in Art. vi. Symboli. (28) 1 Peter iii. 22.
(29) Roman. viii. 34. Col. iii. 1.
(1) Hebr. xi. 38. (2) Hebr. i. 3.

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ry, ſpringing from him by an ineffable generation, without being preceded by him, without inferiority to him, without any abatement or diminution in any perfection, or the leaſt alteration in the moſt ſimple and moſt perfect union of nature with him: eternal, unchangeable, ſupreme, true God of the true God: the adorable and expreſs image of his ſubſtance, and of his incomprehenſible glory, on which he has ſtamped himſelf without the leaſt ſubſtraction of his own being or perfections, which he from eternity communicates to him in their abſolute fulneſs, ſo that the Son is one God of the ſame individual nature or ſubſtance, though a diſtinct or ſecond perſon, equal to him in majeſty and glory. As man he is the natural Son of God, his human nature being hypoſtatically united and aſſumed in the ſecond perſon of the Trinity. During the courſe of his mortal ſtate, the luſtre of his glory ſeemed obſcured under that veil; though on that very account through the exceſs of his goodneſs, it is the more adorable. It was juſt that it ſhould at length break through theſe clouds, and ſhine forth in its natural brightneſs. Jeſus for our ſakes had been humbled beneath all creatures on earth: the time was now come for him to be exalted: He had ſuffered moſt cruel torments, and ought at length to exchange them for the pure delights of his bliſs. Theſe were due to him, as he was the natural Son of God, and heir of all things; alſo becauſe he had purchaſed them to his humanity by his obedience to his Father, and by the ignominy and torments of his ſacred death. The heavens which had clothed themſelves with mourning at his ſufferings, earneſtly deſired to poſſeſs the glory of his corporal preſence, and to crown his humanity: but the darkneſs of the world did not know him who was its light, and men blinded by pride and ſenſual paſſions refuſed to receive him. It was therefore juſt that he ſhould leave an impious, ungrateful and inſenſible world, and no longer defer the crowns which on ſo many titles waited for him. He had paid our ranſom, fulfilled the ancient types and prophecies, accompliſhed the great work for which the Father had ſent him, and completed his victory and triumph over ſin and hell. Therefore "He aſcended above all the heavens, that he might fill all things (3)." The joy and glory of this myſtery was hid from all mortal eyes. It is, however, juſt that we ſhould according to our weak capacity, join this ſolemnity in the devotion of our hearts, and repreſent to ourſelves ſomething of this heavenly

(3) Epheſ. iv. 10.

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heavenly triumph. Doubtleſs, multitudes of angels deſcended on that occaſion, and covered Mount Olivet; but they attended to expreſs their joy, and make a tender of their homages, not to lend their aid. When Jeſus was dead, his divinity which remained always united both to his body in the grave, and to his ſoul in Limbo, reſtored his humanity to life without any foreign ſuccour. In like manner, at his Aſcenſion, he mounted to heaven, not borne up in a fiery chariot and whirlwind as Elias, nor carried by any angel, as the Prophet Habacuc, but by his own power and ſtrength. The humble Princes of his church whom he left on earth, the holy Apoſtles, and the Bleſſed Virgin Mary, were preſent. "Bleſſing them with his hands lifted up, he began "to be raiſed." What ſongs of exultation and praiſe then filled the air! What ſweet ſound of heavenly muſick! What noiſes of harmonious loud trumpets! "The Lord is "aſcended with Jubilee; and God in the ſound of trumpet "(4)." As troops of angels ſung praiſes with corporeal voices in aſſumed bodies at his birth, ſo may we preſume that on this feſtival day, they filled the air with their melodious voices to honour the triumph of a God made man; though their homages chiefly were paid by their interiour ſentiments and proſtrations. Whilſt he is carried up in unutterable brightneſs and glory, what inviſible hoſts, what chariots of fire grace his triumph! The Princes of heaven attended him; and who can expreſs or conceive in what majeſty and pomp; with what tokens of honour; and what teſtimonies of admiration, love and praiſe. "Princes went "before joined with ſingers, in the midſt of young ones "playing on timbrels (5)," that is in the midſt of the ſouls of juſt men. All cry out: "Sing praiſes to God; ſing ye. "Sing praiſes to our King; ſing ye (6). Sing ye to God "who mounteth above the heavens of heavens to the Eaſt "(7)." In particular, the ſouls of all the ancient holy Patriarchs, Prophets and other Saints to which till then the gates of heaven had been ſhut, but which are now carried up by him thither in glory, as they triumphantly follow their Redeemer, ſound forth his victory in the higheſt ſtrains of zeal, gratitude, love, adoration, praiſes and thankſgiving. Of their part in this triumph, the Royal Prophet ſaid, ſpeaking of Chriſt: "He hath led captivity captive (8). They were formerly captives of the devil and ſin: Chriſt having

(4) Pſ. xlvi. 6. (5) Pſ. lxviii. 26. (6) Pſ. xlvi. 7.
(7) Pſ. lxviii. 34. (8) Epheſ. iv. 8.

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having powerfully rescued them from his tyranny, leads them to heaven as the trophies of his victory, the rich spoils he has taken, the proofs of the overthrow of the enemy, the price of his adorable blood, and the ornament and glory of his holy triumph. With them he pierced the highest heavens. With what kind of ovation do we think he was there received? "How great, how happy a procession was this, "to which the Apostles themselves were not yet worthy to "be admitted?" cries out St. Bernard (9). Certainly no tongue can utter, no mortal conceive with what joy and solemn pomp the sacred humanity of our Redeemer was received into his kingdom, and placed on the throne of his majesty, power and glory.

The highest honour that could be conferred among the Romans was that of a triumph, which the senate decreed in favour of an emperor or great general, after some most illustrious victories gained, and conquests atchieved by his valour and conduct. The conqueror entered the city, not by the gates, but through a passage richly adorned, made in the walls which were broken down on purpose to open it for him (10). Before him marched in great pomp, first; the trumpeters in numerous troops, playing: Next the oxen destined for the sacrifices, adorned with ribbonds and flowers, and with their horns gilt: then the spoils taken, which consisted of every thing rare and rich which the conquered countries produced; often of elephants, and the like extraordinary things, always of great quantities of precious stones, gold, silver, and statues, together with rich images of the conquered cities, mountains and rivers, elegantly made of gold, silver, wax or ivory. After these walked the Kings, Captains, and other remarkable persons of the enemies who had been made prisoners, bound with chains of gold, silver or iron. The Roman officers and musicians attended, playing on all manner of instruments; and various inventions of statelines and gaudy pomp added lustre to the majesty of the procession. The conqueror followed in the procession, seated on a rich open round and lofty chariot of ivory adorned with gold, in the shape of a round tower, drawn by four white horses or four elephants. He was crowned with laurel (that is, with bay, this tree being the laurel of the ancient Romans, and an ever-green.) He held in his right hand a green

(9) S. Bern. Serm. 2. in Ascens. n. 3. (10) See Valtrinus, *de re militari Romanorum*, l. vii. c. 8. Casalius, *de Romani Imperii splendore*, part. 2. c. 1.

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green branch of the same laurel, and in his left a sceptre of ivory, with a gold figure of an eagle on the top: many gold crowns were carried before him. The triumphal chariot was followed by the senators in procession, by the soldiers and people. The different orders of the priests in gaudy habits with their idols walked in ranks, and the riches of the whole empire were displayed to adorn the shew. Triumphal arches were erected for the procession to pass by or under, loaded with ornaments and inscriptions. Often such arches were built to perpetuate the memory of the victories and triumph; some of which are still standing at Rome, the wonders of all succeeding ages for the elegance of the taste, and beauty and excellency of the workmanship.

If men did this here below to recompense some little service done to the commonwealth, what pomp do we think the heavenly court must have displayed for the reception of this great Conqueror, who had atchieved such mighty and wonderful things, and gained such glorious victories over the world, the devil, sin, death and hell? The heavens celebrate one uninterrupted eternal festival. But, as St. Bonaventure writes (11): "In that blessed country there never "was any other day so great and solemn as this." St. Chrysostom makes this reflection (12): "If all the angels rejoice "when they see one sinner converted, how much did they "rejoice on this day beholding human nature in its first fruits "raised to heaven? And, if the blessed choirs glorified God "at the birth of Christ, because the earth had received the "gift of reconciliation, how did they exult when this was "accomplished, and when heaven received its King of "of glory?"

The royal Prophet contemplating the glorious Ascension of our Lord into heaven, cried out: "Open your gates, ye "Princes of the heavenly courts: and be you lifted up, "O eternal gates, and the King of Glory shall enter in "(13): Who is that King of Glory? The Lord strong and "powerful: The Lord mighty in battle (14). Open your "gates, ye Princes; and be you lifted up, O eternal "gates," which have been so many thousand years shut against the posterity of Adam. What was the joy, what the astonishment of the angels, when they saw human nature in Christ exalted above them, and placed at the right hand

(11) S. Bonav. Life of Christ, ch. 94. (12) S. Chrys. Hom. de Ascens. Domini, T. ii. p. 453. ed. Ben.
(13) Ps. xxiii. 7. (14) Ib. v. 8.

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hand of God! When they beheld Christ as man, who had been outrageously judged and condemned on earth, now acknowledged Lord of all creatures, and Judge of men! In what transports did they adore him seated on the throne of his glory! With what praises did they celebrate his victories, who by his humiliations and torments had repaired their ruins, redeemed man, subdued Satan, broke down the gates of the empire of death and hell, and carried off their trophies! To this great Conqueror who has atchieved such mighty things, let us for whom he has done all this, proclaim aloud his praises, saying with the thousands of thousands of heavenly spirits: "The Lamb which was slain, is "worthy to receive power, and the homages of the divi-"nity, and wisdom, and strength, and honour, and glory, "and benediction for ages without end." Revel. v. 12.

O King of Glory, all the choirs of heaven have earnestly desired and waited for you. After your labours, bloody agony, torments and death, now "Arise into your rest, you "and the ark of sanctification (15)," the ark of your sacred body, in which you paid the price of our Redemption, brought forth the mysteries of your holy Sacraments, and concealed the treasures of your divine science, wisdom and grace; which in a word, you have sanctified and ennobled in so incomprehensible a manner. Carry this with you into the Holy of Holies, above the highest Seraphims, place it at the right hand of the Father, that it may be seated on its throne, which for us hung upon the cross.

We must join the angels in celebrating the triumph of our divine Redeemer on this festival: for "this solemnity," as St. Bonaventure says (16) "is the accomplishment of the "mysteries of the life, and the blessed close of the earthly "course of the Lord Jesus Christ, Son of the living God. "For his sake is this day more dear and solemn than all the "others, and he who truly loves the Lord Jesus, will be "more powerfully excited to praise God on it, than on any "other day of the year." But whilst we are so justly taken up on the triumph of Jesus, we must not forget the incomparable advantages which it has procured us, and which in particular call forth our attention, and awake our devotion.

When we turn our eyes from the heavens, and look upon ourselves, does not this mystery, so joyful, so glorious to the blessed spirits, seem rather a subject of mourning to us who by it are left orphans on earth? Can sheep rejoice to lose their

(15) Ps. cxxxi. 8. (16) S. Bonav. Life of Christ, ch. 94.

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their paſtor? Or children to ſee their moſt loving and beſt parent, and Redeemer taken from them. "What ſhare "have I in thoſe ſolemnities?" cries out pathetically St. Bernard (a): "Who will comfort me, O Lord Jeſus, "that I did not ſee you when you ſuffered for me, and did "not bathe your wounds with my tears? That you left me "unſaluted when, O King of Glory, beautiful in the ſtole of "your humanity, you took your flight into the higheſt hea-"vens? My ſoul would have quite refuſed all comfort, if "the angels had not prevented me by thoſe words of joy: "This Jeſus who is taken up from you, will come in the "ſame manner that you have ſeen him going into heaven. "He will come, ſay they, in the ſame manner, in majeſty "and glory, to ſeek us. Then I alſo ſhall ſee him; but not "yet: I ſhall behold him, but not at preſent (b)." He is gone away from us only that we may follow him, may be prepared to meet him with confidence and joy at the laſt day, and may be eternally with him.

Notwithſtanding therefore the great reaſons we have to ſigh and mourn in our baniſhment from his preſence, we find motives of ſpiritual comfort and joy in his departure. It is our greateſt intereſt and advantage; and it is for our ſakes that he is aſcended to heaven. "It is expedient for "you that I go;" ſays he (17). He went, 1ſt. To ſend his comforting ſpirit, the Holy Ghoſt: 2dly. To open the gates of heaven for us: 3dly. To be our advocate in heaven: and 4thly. To draw us thither after him. He withdrew his ſenſible preſence, not to leave us orphans, but to ſend his holy Spirit to remain always with us, and to diffuſe his overflowing gifts in our hearts. "Let us therefore ſigh and pray," ſays St. Bernard (18), "that this divine Comforter may "find us worthy, and may fill our houſe: That he may "teach us with his unction, may enlighten our underſtand-"ing, and purify our affections. As the ſerpent of Moſes "devoured all the ſerpents of the magicians, ſo will this "divine Spirit conſume all our earthly affections and ſenſual "appetites." In another place he writes: "Eliſæus going "to loſe his maſter Elias, prayed that he might receive his "double ſpirit, which deſtroyed in his heart all earthly af-"fections,

(17) John xvi. 7. (18) S. Bern. Serm. 3. de Aſcenſ.

(a) *Verumtamen quid mihi et ſolemnitatibus iſtis?* S. Bern. Serm. 2. in Aſcenſ.

(b) *Intuebor et ego eum, ſed non modo: Videbo eum, ſed non prope.* S. Bern. ibid.

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" fections, and gave him thoſe which are heavenly (19)." Much more earneſtly muſt we pray that Chriſt make up to us the privation of his ſenſible corporal preſence, by the overflowing gifts of his holy ſpirit, which he went to beſtow upon us.

The ſecond advantage which his Aſcenſion affords us, and which ought to fill our hearts with holy joy, is, that he goes to open the gates of heaven to us. Even the Saints of the old law could not enter this region of bliſs, till Chriſt by his death had unlocked theſe gates, and had firſt entered them for us. This was prefigured in the old law, by the inner ſanctuary in the temple being always kept ſhut, except once a year on the Feaſt of Expiation, on which it was opened, when the High Prieſt alone entered in, with the blood of victims, repreſenting the precious blood of Chriſt, as St. Paul ſhews. " Jeſus," ſays that Apoſtle " is not entered " into ſanctuaries made with hands, the patterns of the " true, (i. e. heaven) but into heaven itſelf, that he may " appear now in the preſence of God for us. Nor yet " that he ſhould offer himſelf often, as the High Prieſt en- " tered into the holy places every year with the blood of " others (20)," which he declares to be a figure of Chriſt entering heaven by his Aſcenſion (21). " The Prieſt en- " tered alone the Holy of Holies," ſays S. Auſtin (22), " the people ſtood without: As now Chriſt has entered the " ſecret ſanctuary of heaven, that he may intercede for us " at the right hand of the Father: but the people, of whom " he is the prieſt, ſighs without." Whilſt we weep in our baniſhment from heaven, and from the moſt amiable countenance of our adorable and infinitely loving Redeemer, we receive inexpreſſible comfort from the glorious myſtery of his Aſcenſion. By it he has rent and taken away the veil which hid the ſanctuary from the people in the old law, an emblem of the gate of heaven being ſhut to man till opened by his death, and entered by him and the ſouls of the ancients Saints at his Aſcenſion. He has now fulfilled all the types and prophecies from the beginning of the world, relating to all the myſteries of his Incarnation and holy life, and to man's Redemption, thus ſhewing our deliverance and happineſs to be completed. Now he has filled heaven with glory, and the earth with his gifts and graces. Hence the Apoſtle ſays: " He

(19) S. Bern. Serm. 5. de Aſcenſ. (20) Heb. ix. 24, 25.
(21) Hebr. ix. v. 7, 8, 11, 12. & ch. vi. 19, 20.
(22) S. Aug. l. 2. contra Epiſt. Parmen. c. vii. n. 14.

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" He aſcended above the heavens that he might fill all " things (23)." Not only as God, but by his humanity he has in his Aſcenſion given a new face of glory to the heavens. Though they were always repleniſhed with the immenſity of the glory of his Godhead, nor could he as God receive any exaltation in himſelf, yet his attributes were more wonderfully diſplayed, and he received from this great work new titles of adoration, honour and glory. And by carrying his humanity in its glorified ſtate unto the higheſt throne of the heavens, he filled them with the unparallelled brightneſs of its glory, which the angels deſire to behold. What a ſubject of joy is the contemplation of this Man-God, this great triumpher over the devil and ſin, to all the bleſſed to eternity! How muſt the higheſt angels be tranſported with joy, and loſt in aſtoniſhment, when they ſee man in Chriſt raiſed ſo high in heaven? Man of a nature ſo much inferior; man who had ſinned, who had been condemned to eternal torments, now exalted, beyond all compariſon, above the moſt ſublime heavenly ſpirits, as their Lord; raiſed to the higheſt throne, and placed at the right hand of God. " It " is a great and unſpeakable ſubject of joy," ſays S. Leo (24), " that our human nature is mounted above the dignity " of all creatures in heaven, higher than the angels and arch- " angels, nor ſtopping in its aſcent till it is ſeated at the right " hand of the Father, on the throne of his glory, whoſe na- " ture it is made, and into whoſe perſon it is aſſumed and " united." And an ancient pious Author of a Sermon on this Myſtery, amongſt the works of S. Chryſoſtom (25), cries out: " Let us exult on this day, ſeeing the firſt fruits " of our nature aſcending on high, and placed at the right " hand of God: Conſider the exceſs of the divine goodneſs " towards us, which, when our whole nature ſtood con- " demned under ſo dreadful a curſe, has ſuddenly raiſed it " to ſo exalted a ſtate, and at the ſame time reſtored us to " heaven who were unworthy of life. Our nature in Chriſt " holds the firſt place in heaven, and that which was the " ſcorn of devils is adored by angels. O happy envy of Sa- " tan (not in itſelf, but in the glory and fruits which the di- " vine goodneſs has taken occaſion from it to produce)! O " ſnares, which have been an occaſion of ſo great glory and " ſo much good! The devil, who envied our nature with

(23) Epheſ. iv. 10. (24) S. Leo, Serm. i. de Aſcenſ.
(25) Serm. ii. de Aſcenſ. inter Op. S. Chryſ. T. iii. p. 779. Ed. Ben.

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" ſuch rage as to overthrow it, now beholds it adored in " heaven, and poſſeſſed of greater honour, and more glo- " rious advantages, than thoſe of which he had deprived it. " Therefore on this day I rejoice and exult, and exhort you " to rejoice with me. For behold, we who had forfeited " Paradiſe are raiſed to heaven, and greater advantages are " conferred upon us than we had formerly loſt." It is our triumph in and with our Divine Redeemer. He is triumphantly received as Conqueror; but his triumph is over our enemies, and its object is our deliverance from their tyranny. He has broken the chains with which we were held captives. With his blood he has ſet us free from the moſt miſerable ſlavery and eternal death, to which we ſtood condemned. Chriſt triumphs but as our Saviour, and the heavens celebrate our victory in his; our triumph with and through him. Jeſus would not triumph alone; but would have us to ſhare with him in its glory and advantages. This myſtery has filled heaven with joy; firſt, for Chriſt's glory and triumph, and ſecondly, for our deliverance: alſo on its own account, in repairing the breaches, and calling men to fill up the places of the fallen angels. The earth alſo Chriſt has repleniſhed, through his Aſcenſion, with his gifts and graces. The royal Prophet and the Apoſtle expreſſed this double effect of Chriſt's Aſcenſion, when they ſaid: " He " led captivity captive: He gave gifts to men (26)." He received ſpoils from the earth, the ſouls of men, reſcued from the captivity of the devil, and made his own captives, and he tranſplanted them into heaven. And he beſtows on the earth the higheſt gifts of his graces to the end of time. He is gone on purpoſe continually to procure, and plentifully ſhower them down upon us.

For our bleſſed Redeemer is aſcended to heaven, not ſo as to forget us, but to be our advocate there, and to draw us thither after him. Chriſt continues in heaven to act the part, and diſcharge the functions of our Mediator, Advocate, and High Prieſt: " He is entered for us, made an " High Prieſt for ever, according to the order of Mel- " chiſedec (27)." Jeſus entered into heaven itſelf, that he " may appear now in the preſence of God for us (28):" " In heaven He is our Mediator with God, with whom we " have peace through him (29): He is our peace (30): " De-

(26) Pſ. lxvii. 19. Eph. iv. 8. (27) Hebr. vi. 20. (28) Hebr. ix. 24. (29) Eph. i. 7. Col. i. 14. (30) Eph. ii. 14.

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" Deſtroying our enmity with God in himſelf (31). Blott-
" ing out the hand-writing which was againſt us (32): mak-
" ing peace through the blood of his croſs, both as to the
" things on earth, and the things that are in heaven (33)."
It is in his human nature that he performed the functions of Mediator on earth, and continues the ſame office in heaven. " Chriſt Jeſus is the Mediator of God and men, not as " God, but as he is man," as S. Auſtin obſerves (34), and as theologians clearly ſhew. In the ſame human nature he is ſtill our advocate with his Father. " We have an advo-
" cate with the Father, Jeſus Chriſt the juſt (35): Always
" living to intercede for us (36)." He is alſo our High Prieſt for ever in heaven (37). He pleads for us, ſhewing the prints or ſcars of his wounds to his Father, to appeaſe his anger, and obtain his graces in our behalf. And he continues in his church on earth the ſame ſacrifice of his body and blood in an unbloody manner, which he offered once in a bloody manner, for our Redemption, on the croſs; on account of which, offered in the ſymbols of bread and wine, he is called a prieſt for ever, according to the order of Melchiſedec, who offered an ancient figure of the Maſs in bread and wine. He alſo continues in heaven to be our head, from whom we derive the continual influx of his graces and merits (38). He is likewiſe our brother, " The
" firſt-born amongſt many brethren (39)," and through the exceſs of his condeſcenſion and love, we are ſtyled, " Heirs
" of God, and co-heirs with Chriſt (40)."

By his Aſcenſion he ſtrongly calls us to this inheritance with him, being gone to draw us after him. " I go to pre-
" pare a place for you, and I will take you to myſelf, that
" where I am there you may be alſo (41)." This the Apoſtle calls " the anchor of our hope, both ſure and ſtedfaſt;" that Jeſus, the fore-runner, " is entered for us within the
" veil." A fore-runner is a relative term, and muſt neceſſarily have regard to ſome following behind. We are here implied. Ah! Nothing ſo powerfully withdraws our hearts from the love of the world, and raiſes them to heaven as the contemplation of this myſtery. Chriſt our God, our Redeemer, our Love and our All, is gone before: He calls,

(31) Ib. v. 16. (32) Col. ii. 14. (33) Col. i. 20.
(34) S. Aug. Tr. ii. in Joan. 12. 4. (35) 1 John, ii. 1.
(36) Hebr. vii. 25. (37) Hebr. iv. 14. v. 5. vi. 20. vii. 11. ix. 11. x. 12. (38) Eph. i. 22. Rom. viii. 29. (39) Rom. viii. 29.
(40) John, xiv. (41) Hebr. vi. 19, 20.

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he conjures, he commands us to follow him. For this he came down from heaven, led so laborious and painful a life on earth, suffered a most cruel and ignominious death, rose again, and ascended into heaven. The end which he proposed to himself in all these mysteries is, to call us after him to heaven. If we neglect this call, we frustrate all the designs of his love and mercy. We must follow our dear Lord at present in desire, and in our whole hearts. Alas! we follow him only in part, and in a very little part indeed; with very faint desires. And the reason is, because we still love the world, and our souls cannot soar up to heaven, but in proportion as their wings, that is, their affections, are disentangled from its glue. Hence Christ inculcates, and strictly requires a sincere and perfect contempt of the world, a spiritual circumcision of the heart, and entire crucifixion of our earthly and sensual appetites, as the preliminary article in his service, and the foundation of that pure, spiritual, and heavenly love, to which he invites us. To renounce, and die daily more and more perfectly to the world, we must labour with unwearied application to gain every day a more compleat victory over our passions, by the constant practice of self-denial and penance to die more and more to ourselves, and to scour our hearts from the rust of earthly desires and affections, by assiduous prayer and holy meditation. When we shall begin, not in part, but with our whole hearts, to despise the world, and to desire sovereignly and only to live to God; then will the contemplation of the glorious mystery of our Lord's Ascension kindle in our hearts a vehement love and desire of the spiritual goods of grace, and of eternal life, and convert all our affections into this pure and ardent love. It was for this that our Divine Redeemer would make his Apostles witnesses to his Ascension, his triumph, and his glory. Do we wonder, that when they saw their dear Lord thus going from them, to take possession of his heavenly kingdom, they stood in extasies unmoved, with their eyes fixed on the heavens after him, whither their hearts carried them with the most vehement ardour? Two angels, in the shape of men, clothed in white, appeared standing by them, and said to them: "Men of Galilee, why "do you stand, looking up to heaven?" The word Galilee signifies a country subject to changes, and the Galileans were strangers at Jerusalem. The name therefore agrees to our situation in this world, and the reproach of the angels may with great propriety be addressed also to us. We

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are ſtrangers and travellers on earth, poſting on without ſtopping to our dear heavenly country. Why then do we love this wretched world, and ſtudy to amuſe ourſelves with its vanities and follies? A traveller looks upon all things on his road with indifference, and as not his own: They touch him not, becauſe he has no intereſt in them. He uſes things as he paſſes for preſent neceſſity, but does not ſtop to build houſes, or loiter and amuſe himſelf in the meadows through which he travels, having his thoughts conſtantly taken up upon, and directing all his views to his own country, eſtate, and family, and the pleaſures, enjoyments, and employ which wait for him there. How much more ought the ſight of this wretched world, its emptineſs, folly, blindneſs, and miſeries; its vanities, ſnares, frightful precipices, ſcandals and vices, make us with our whole hearts deſpiſe, abhor, and dread it: ſhun its dangerous pleaſures, and uſe it in neceſſaries as if we uſed it not; with indifference, not ſetting our hearts on any tranſitory goods, nor regarding them as of any real value farther than they may ſerve the purpoſes of virtue, and the neceſſary uſes of life, according to the ſpirit of Chriſtian ſimplicity and mortification. How much more ought the incomprehenſible delights and glory of our heavenly country, above all, the enjoyment of our God and Redeemer, attract our hearts thither after him? Why do not we aſpire and ſigh continually after it? Find no comfort, no joy, but in the thought and expectation of it, and in ſtraining every ſinew, in haſtening by all good works to follow our Divine Lord and Redeemer? Why do we ſuffer our hearts to ſhoot the roots of their affections in a curſed foreign ſoil, ſo deep that we often ſeem to loſe ſight of our bleſſed country? "If you are riſen with Chriſt ſeek the things that are "above, where Chriſt is ſitting at the right hand of God: "Mind the things that are above, not the things that are "upon earth (42)." The Apoſtles, when they obeyed the angels in leaving Mount Olivet, never loſt ſight of their Lord, now ſeated at the right hand of his Father in immortal glory. This was always preſent in the moſt lively manner to their minds; and their hearts remained always fixed there. They continually regarded themſelves as *travellers and ſtrangers* here below (43), ſighing after the bliſs and light of heaven, with the whole inſenſible creation, which longs, as the Apoſtle expreſſes it, after the day of its renovation in glory at the end of time (44). Deſiring to be diſſolved,

(42) Col. iii. 1. 2. (43) 1 Pet. ii. 11. (44) Rom. viii. 19.

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ſolved, and to be with Chriſt (45). Having their converſation in heaven (46), ſaying: "For in this we groan, deſiring to be cloathed upon with our habitation that is from heaven, that that which is mortal may be ſwallowed up by life (47)." In the ſame ſpirit, imitating daily their ſighs, we muſt follow our Divine Lord in our hearts. "On this day our Lord Jeſus aſcended to heaven, our hearts muſt aſcend with him," ſays S. Auſtin (48); though our body be not yet there, our hope and affection are already there (49)."

But "Hope which is delayed is an affliction to the ſoul (50)." Our ſighs are cries of mourning, though intermixt with comfort and joy. "The ſpouſe being on this day taken from the ſons, they are to mourn," as he himſelf hath ſaid (51). "How then is it any longer good for us to be here? How is it not tedious and dangerous? Here below malice abounds, and very little wiſdom or virtue is found, if even a little. All things are ſlippery, dangerous, vicious, covered with darkneſs, filled with ſnares. Here is nothing under the ſun but dangers, vanity, and affliction of ſpirit. Let us therefore raiſe up our hearts with our hands to heaven, and follow our Lord in his Aſcenſion by the ſteps of devotion. The time will come when even our bodies being made ſpiritual, will be taken up into the air to meet him in the clouds: And ſhall our earthly ſouls now loiter, or refuſe to follow him?" Theſe are the words of S. Bernard (52). We cannot wonder that the Apoſtles were filled with ſadneſs when they heard their Divine Maſter tell them, that he was about to leave them, and that whither he went they could not go (53). They were ready to attend him wherever he ſhould go on earth. S. Peter even committed himſelf to the waves to meet him (54). They had left all things to follow him; and now ſaw themſelves orphans, and abandoned in the midſt of enemies, like wolves raging againſt them. Neither were they yet ſtrengthened by the deſcent of the Holy Ghoſt the Comforter, who had not then ſhed his beams upon them. Jeſus was their dear Maſter, their ſupport, their light, their ſtrength, their comfort and their joy: in him they had all things; and in loſing him they loſt their All. They were there-

(45) Phil. i. 21. (46) 2 Cor. v. 2. (47) 2 Cor. v. 2. 4.
(48) S. Aug. Serm. 264. (de Aſcenſ. 3.) n. 2. (49) Id. de Agone Chriſt. c. 26. (50) Prov. xiii. 12. (51) Mat. ix. 15.
(52) S. Bern. Serm. 5. in Aſcenſ. (53) John viii. 21.
(54) Matt. xiv. 11.

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therefore justly afflicted. And do not we mourn with them under our manifold dangers and miseries, and at our distance from our heavenly country, our Saviour, and our God? In this affliction, tears of compunction, love and desire, ought to be our comfort, our joy, and as it were, our very food (55). This sorrow is alleviated by the overflowing comfort we derive from the contemplation of the happy triumph of our dear Redeemer, and the assurance that he is gone to take us one day to himself for eternity. In this hope we must never cease to pray for the accomplishment of his kingdom in us, and that he be mercifully pleased to unite us for ever to himself. This was his desire, and his prayer to his heavenly Father (56), and the end of all his mysteries. For this he was made man, died, rose again, and ascended into heaven. For he will not ascend or reign alone, though he is gone first: he will have his members with him. He has prepared a kingdom also for us, and calls us to a partnership in his bliss. He has written us his coheirs and brothers; and declares that he is gone to his Father and our Father, to his God and our God (57); and he invites, exhorts, and commands us to follow him. The first fruits of those whom he has redeemed, he carried up with him to glory: us he will shortly gather to himself. How do our hearts glow at such an excess of love and goodness in our gracious God and Redeemer! How are our souls transported with joy at the glorious triumph of his sacred humanity! How ought they to burn with his holy love, and with an earnest desire of speedily being put in possession of this bliss, in which we shall behold, praise and love him, and enjoy in him all good, world without end. So great ought this love and this desire to be, as to make us refuse all comfort here below, except that which the hope of this happiness affords to our hearts. In these sentiments the pious and learned John Gerson, Chancellor of Paris, writes as follows, in his Meditation on the Ascension of our Lord (58). "Who will give me the wings of a dove, and I will "fly and find my rest. My God, my Master, and my "Spouse hath taken his flight above the air, and the clouds, "beyond the highest heavens: yet my miserable soul re- "mains sticking in the mire of the earth. How shall I fol- "low him? Most bitter necessity compels me to mourn in "my love: the desire of thy presence draws from me sighs "and tears till I behold thy beauty, and enjoy thy sweet "coun-

(55) Ps. xli. 4. (56) John xvii. 24.
(57) John, xx. 17. (58) Gerson Op. T. iv. fol. 70. ed. vet.

" countenance, left as I am, forlorn and deſtitute, in this " abandoned place of my exile. It is related that a certain " devout perſon having viſited all the places where our " Bleſſed Redeemer had performed the principal myſteries " of his holy life on earth, and had in particular waſhed " thoſe with many tears which he had ſanctified by the " ſtages of his ſacred paſſion, came at length to Mount " Olivet, and there venerated the prints of his feet in the " place where he laſt ſtood on earth. Here proſtrate in holy " prayer he found ſo vehement a deſire of following his dear " Redeemer into his glory, that in the ardor of his prayer " his ſoul was looſed from her priſon of the body, and wing- " ed her way to the object of her ardent ſighs in the king- " dom of his bliſs. But, alas! my miſerable orphan ſoul " has not the like grace of taking her flight to my ſweet " ſpouſe, the true friend of my heart. I will therefore imi- " tate the Apoſtles, and after my meditation on my Re- " deemer's Aſcenſion, will keep myſelf with joy within my " cloſet, and will dwell in the ſpacious room of love, and " ſhutting the doors of my ſenſes, for fear of my enemies, " the Jews of the world, will wait the coming of my Be- " loved to call me to himſelf." The pious Lewis of Gra- nada relates the example of a devout young woman at Lif- bon in 1582 (59), who languiſhing nine months in a con- ſumption, never ceaſed to ſigh and pray that, if it was pleaſing to God, ſhe might be united to her divine Spouſe in heaven, repeating often: " Lord, when ſhall I come and " appear before thee, behold thy beauty, and enjoy thy " preſence?" Our Lord revealed to her that he would call her to himſelf on the feaſt of his Aſcenſion, to which myſte- ry and feſtival ſhe had always had a ſingular devotion. This ſhe foretold to her confeſſor and other friends, took leave of them in the morning, and in ſweet aſpirations of divine love and ardent deſires, breathed forth her pure ſoul about noon on this feſtival.

But in aſpiring after this bliſs our conſcience gives us a ſevere check, from remorſe for paſt ſins, and continual ſloth in doing penance, and preparing ourſelves to meet our Re- deemer and Judge. The words of the angels to the Apoſtles, after Chriſt's Aſcenſion, ought to be to us a ſpur to fervour, and a ſubject of confuſion, fear and trembling. " Ye men " of Galilee, why ſtand ye looking up at the heavens? " This Jeſus who is taken from you, ſhall come in like " manner

(59) Ludov. Granat. in Catechiſmo, l. ii. c. 27.

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" manner as you have seen him taken up into heaven." Pilgrims and travellers, why do you stand and loiter? Consider the great work you have upon your hands, take a view of the extent of all its obligations. A prize of immense and eternal bliss is held out to you. The way to heaven is now open: the gate of Paradise is ready to receive you. The angels wait for you, and earnestly desire your company. But so great a crown requires due conditions. Consider the terms of the gospel, your baptismal vows, and the example of all the saints. If nothing of all this is able to inspire you with courage and resolution, at least, let threats and the terrors of the divine judgments affright you. For he who is ascended in glory, and invites you to bliss, has proposed the terms of his invitation, and will come again to judge you and all men. How alarming are these words to the slothful, and to sinners! If we neglect the terms, we can have no share in the hope of the Saints; and instead of ascending with Christ in glory, shall, at the last day, when Christ shall appear in majesty to judge the world, descend with the rebel spirits, the devils, into eternal torments. The very name of this trial penetrated the Saints with fear. And shall not we tremble at it, and always have it present to our minds? S. Chrysostom, speaking of the Ascension of Christ, checks his joy, and is seized with fear and trembling when he calls to mind those words of the angels (60). " His se-
" cond coming," says he, " will be glorious and joyful to
" the elect. Then we shall be caught up to meet him in
" the clouds. But by using with the Apostle the word *We*,
" I do not presume confidently to comprise myself in this
" number. I am not so void of reason as to be ignorant
" that I am loaded with heavy crimes, and if I was not
" afraid to disturb the joy of this present festival, I would
" abandon myself to most bitter weeping, at the remem-
" brance of my sins, and of those words of the angels."

Let at least this just fear engage us to weigh well the conditions of our vocation, and of the divine promises, and to labour with all the earnestness we are capable, to fulfil them. They are comprised in this short, but most sublime and comprehensive rule, That we learn the spirit, and walk in the steps of our Divine Redeemer. He declares, that it is only upon this condition that he has promised and prepared for us seats in the kingdom of his glory. " I dispose to you,
" as my Father hath disposed to me, a kingdom," says he

This

(60) S. Chrys. hom. in Ascens. T. ii. p. 453. ed. Ben.

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" (61)." This word *as* is as much as to say; on the same condition or terms; that is, by an imitation of my humility, meekness, charity, patience, spirit of poverty, and sufferings. " It was necessary for Christ to suffer, and so to enter " into his glory (62)." And we must suffer with patience (by whatever trials it shall please the Divine Providence to put our souls to the test), that we may bear a resemblance to our divine prototype. This is the law of his divine predestination, to fail in which would be to disinherit ourselves. " Now that he ascended, what is it, but because he also de- " scended first into the lower parts of the earth (63). This " is the way: walk ye by it (64)." We must follow him here, that we may ascend after him, and share in his glory. We must have always before our eyes the sublime dignity of our vocation, and that heavenly kingdom after which we aspire, and walk worthy of his grace. We must always remember that our Lord and Leader is gone before, and has taken possession of his glory both for himself and for us: That we must continually follow him with the eye of faith; that our happiness consists in being with him, and our main concern lies in another country; therefore the affairs of this in which we sojourn, must by no means possess our hearts: we must continually dwell in heaven, in heart and mind. " Go forth, ye daughters of Sion, and behold King Solo- " mon (i. e. the Prince of Peace), in the diadem, where- " with his mother crowned him in the day of his espousals, " and in the day of the joy of his heart (65)." We must magnify his mercy and goodness in desiring so earnestly that we reign with him, and in having called us to a partnership in his kingdom of everlasting bliss. We certainly ought not to set any bounds to our joy, which the remembrance and hope of so great an happiness must inspire, nor to our earnestness and tears in praying for it, and in labouring to make it sure. What thanks do we owe to the Divine Mercy for not having cut us off in a state of lukewarmness and sin, and for still prolonging our lives, that we may prepare ourselves for that glory? Our longing sighs to be possessed of it, we ought only to mitigate by acknowledging our just alarms, at seeing how much is wanting in our preparation to fit us for it. Alas! what remains of life can be but a moment for so great and infinitely important a task. Penetrated with a sense

(61) Luke, xxii. 29. (62) Luke, xxiv. (63) Ephes. iv. 9.
(64) Isa. xxx. 21. (65) Cant. iii. 11.

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ſenſe of the grace, of the opportunities which are ſtill afforded us, let it be our reſolution not to loſe any part of it by remiſſneſs or delay. To begin by prayer for the neceſſary graces, let us beg a ſhare in the laſt bleſſing, which our Divine Redeemer imparted to his Apoſtles at his Aſcenſion. It carries with it every grace, and every good gift. Jacob would not let go the angel till he had obtained his bleſſing. With much greater ardour ought we to ſay to Chriſt, that we will not depart from his ſacred feet till we can hope to have received his univerſal bleſſing: Strengthened by which we may tread in his ſteps here, and after this ſhort pilgrimage aſcend, and be eternally with him in his glory.

THE

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THE NINTH TREATISE.

ON

WHITSONTIDE.

CHAP. I.

On the Preparation for WHITSONTIDE.

THE ten days which intervene between the Feaſt of our Lord's Aſcenſion and Whitſontide ought, in imitation of the Apoſtles, to be employed in ſuch exerciſes as may invite the Holy Ghoſt to viſit our ſouls with the moſt abundant effuſion of his gifts on the enſuing ſolemnity. All the time that the diſciples had enjoyed the heavenly converſe of our Divine Lord, was a remote preparation of their ſouls for the deſcent of the Holy Ghoſt upon them, and they had been particularly diſpoſed, by the daily inſtructions and continual example of Chriſt, and by his adorable myſteries, eſpecially thoſe of his Sufferings, Death, Reſurrection and Aſcenſion, to receive this great gift of God. Yet all this did not ſuffice; but Chriſt left them orphans ten days, that theſe might be an immediate preparation of their minds for the worthy accompliſhment of this myſtery in them. For this end he commanded them to abide retired in the city, till they ſhould be cloathed with ſtrength from above, by receiving the Holy Ghoſt (1). Some degree of flight from the world, by ſhunning its corruption, vanity, and ſpirit of diſſipation, is pointed out to all Chriſtians, as their circumſtances will allow them an opportunity, as the firſt part of their preparation. A ſpirit of ſequeſtration, retirement, ſilence, and recollection muſt be entertained by all who deſire to be in diſpoſitions to liſten to the voice of the Holy Ghoſt in their interior, or to invite him into their hearts. This ſpirit of recollection ought to be conſtant, and cannot be found but in thoſe who endeavour as their circumſtances will allow, to have certain times of retirement in their cloſet, or in the church, to be ſpent in prayer and pious meditation,

(1) Luke xxiv. 49.

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tation, or reading; and who, during their buſineſs and converſation with men, are careful to give ſome attention to the Divine Preſence, by frequent and fervent ſecret aſpirations.

For more fervent prayer and meditation, every one ought to ſhut himſelf up ſome time every day, in the moſt ſecret corner, or cloſet, in his apartment, in which he may ſhut the whole world out of his heart, to attend with all the powers of his ſoul on God alone. In theſe exerciſes he ought to redouble his fervour at this ſeaſon. "If Daniel was "prepared by ſolitude, to ſee the angel (2)," ſays St. Chryſoſtom (3), "much more were the diſciples obliged "to ſequeſter themſelves from the world in retirement, be"fore they could receive the great gift of God."

2dly. In our devotions and retirement, in order to prepare our ſouls for the deſcent of the Holy Ghoſt, our firſt care muſt be by ſelf-examination, confeſſion of our ſins, repeated acts of compunction and penance, to cleanſe our ſouls from all ſin. This is the avowed enemy of the Holy Ghoſt, whom it every where drives away, being incompatible with his preſence, or the gift of his ſanctifying grace, and an object of ſovereign abhorrence and abomination to him. "Wiſdom will not enter into a malicious ſoul, nor "dwell in a body ſubject to ſin. For the Holy Spirit of "diſcipline (the Maſter of true wiſdom), will flee from the "deceitful, or hypocrite; and ſhall not abide, when ini"quity cometh in (4)." Bees will never approach ſmoke, nor places which exhale ſtench and corruption; their very atmoſphere is mortal to thoſe clean inſects. Much more is the God of ſovereign purity and ſanctity expelled with outrage and inſult by mortal ſin. Sanctity and vice being ſovereignly and infinitely contrary to each other, nothing can be equally irreconcileable and incompatible. Venial ſin, indeed, does not "extinguiſh the ſpirit (5)" like that which is mortal, but it "grieves the Holy Spirit of God (6)." It damps the ardour of the heavenly ſpouſe in viſiting the ſoul, cools his embraces, and is a check to his liberality in the effuſion of his moſt precious gifts. Above all things this monſter muſt not be deliberately and habitually entertained: and the leaſt ſtains which are contracted by ſurpriſe and frailty muſt be waſhed away by daily compunction and penance,

(2) Dan. vi. 10. (3) S. Chryſ. hom. 1. in Act. n. 5. T. ix. p. 8.
(4) Wiſd. 1, 4, 5. (5) 1 Theſſ. v. 19. (6) Epheſ. iv. 30.

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nance, and guarded againſt with the utmoſt watchfulneſs. Who would wait upon a perſon of diſtinction in patched or dirty clothes, or entertain his prince in a room full of ſtench and filth?

3dly. This divine gueſt requires a perfect diſengagement of the heart from the world, and from all inordinate attachment to creatures. Chriſt, ſpeaking of the promiſed Paraclete, ſays: "Whom the world cannot receive (7)." That is to ſay: "It is incapable of receiving him; its ſpirit, maxims, and life; all its diſpoſitions and manners are a direct oppoſition to him and his ſpirit; the one eſſentially excludes the other. "Whoever will be a friend of this world, becometh an ene-"my of God (8):" Conſequently, he can never hope to be favoured with the viſit of this great gueſt, who can admit no rival in our affections. We muſt reſerve them all for him to ſubdue and fill; we muſt love no creature with God, but what we love in him and for him; no object in ſuch a manner as can give us any trouble, or diſquiet, or be any way contrary to the order eſtabliſhed by God. Every irregular attachment is baneful to our ſouls, and injurious to our heavenly ſpouſe. The leaſt affection, which is not referred to him, is an obſtacle to the perfect union of our hearts with him, and obſtructs the bounteous effuſion of his gifts. How ought we to be terrified and awaked to fervour by the example of the purity of heart, which was required in the Apoſtles before they could be diſpoſed to receive the Holy Ghoſt. No attachment of the ſenſes could be in itſelf more holy or more juſt than that of the diſciples, to the corporal, viſible preſence of our divine Redeemer. Yet this was to be removed before the Holy Ghoſt could deſcend upon them to repleniſh their ſouls. "As yet the Spirit was "not given, becauſe Jeſus was not yet glorified (9)." His humanity was the ſacred ſource of graces and bleſſings, and his preſence was the greateſt ſpiritual advantage to thoſe who had the happineſs of enjoying his bleſſed converſation; but the hindrance to the Deſcent of the Holy Ghoſt upon them, according to St. Auſtin, and St. Bernard, aroſe from a too ſenſible comfort which they found in their attachment to his corporal preſence. For this diverted their minds from the pure love of him, who was to be the only comfort and delight of their whole hearts. "What!" ſays St. Bernard (10), "Is it poſſible that the preſence of Jeſus Chriſt, "ſhould

(7) John xiv. 17. (8) James iv. 4. (9) John vii. 39. xvi. 7.
(10) S. Bern. Serm. 5. de Aſcenſ. n. 12, 13. p. 926.

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" ſhould be contrary to the viſit of the Comforter? Could " not the Holy Ghoſt dwell together with that fleſh of the " Saviour of men, which he himſelf formed in the womb " of the holy Virgin?" What is the meaning of thoſe words: " If I go not away, the Comforter Spirit will not " come unto you." It is as if he had ſaid: " If the pre- " ſence of my fleſh is not taken from before your eyes, your " mind which is wedded to it, will not be able to contain the " plenitude of ſpiritual grace; nor your heart to poſſeſs it." St. Auſtin gives the following expoſition of thoſe words of Chriſt (11): " It is for your advantage that this form of a ſlave " is to be withdrawn; becauſe you muſt not confine your " hearts to a ſenſible affection, and content yourſelves al- " ways to feed on this milk, and remain in the ſtate of " ſpiritual infancy. If I take not from you this light food, " you will not feel that hunger and deſire of ſolid nouriſh- " ment: If you remain carnally wedded to the fleſh, you " will never be capable of ſpiritual things." St. Bernard tells us (12), that " the Apoſtles whilſt they were earthly and " carnal, were not able to bear the brightneſs of the pure " light of God. Therefore the Word ſhewed himſelf to " them in the fleſh, as the ſun hid in a cloud, or as honey in " the comb of wax. But this cloud was of great advantage " to them. For their mind not being yet capable of being " raiſed to ſpiritual things, he drew their affections from the " love of the world by his humanity, and engaged them to " place them with their whole ſtrength on him. But his " aim was to conduct them higher: for thus he deſired to " raiſe them to his ſpirit, that is, to the divinity itſelf." St. Bernard makes upon this declaration of Chriſt, the following reflection with reſpect to ourſelves and our own duty in this point. " If the Apoſtles on account of their attach- " ment to the moſt holy humanity of Chriſt, the Holy of " Holies, could not be repleniſhed with the Holy Ghoſt till " that ſenſible ſacred object was removed, how can you, " wedded as you are to an unclean body, and full of filthy " deſires and thoughts, pretend to receive the divine Spirit, " the author of all purity, if you do not firſt endeavour to " renounce yourſelves, and crucify your ſenſual appetites " (13)?" And again: " It being certain that the too " ſtrong attachment of the Apoſtles to the ſenſible preſence " of

(11) S. Aug. Tr. 94. in Joan. n. 4. T. iii. part. 2. p. 729.
(12) S. Bern. Serm. 5. de Aſcenſ. (13) S. Bern. Serm. 3. de Aſcenſ. n. 8. p. 917.

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" of Christ's humanity was an hindrance to the descent of " the Holy Ghost; who will be so presumptuous and arro- " gant as to expect to receive the Comforter so long as he " remains voluntarily addicted to the slavery of his sinful " body? What! Can one who is wedded to this dunghill, " hope to receive the heavenly visit of the divine Spirit, " whom the Apostles were not capable of receiving so long " as they were attached to the sensible comfort of the pre- " sence of Christ's sacred body. Whoever persuades him- " self that this heavenly sweetness can be infused into mire, " and this divine balm into poison, that is, that the special " gifts of the Holy Ghost can be mingled with sensual de- " lights, grievously deceives himself; for there can be no " alliance of truth with vanity, light with darkness, the " glowing fire of charity with the freezing cold of sensual " affections (14)." By a sensual life this Father who spoke this to his Monks, who had embraced the most austere institute, could only mean some defect of perfect fervour in doing penance, some little degree of a cowardly sparing of their body, by which they fell short of the perfection, with which the duties of their state ought to have been complied with: yet this might suffice to deprive them of the special visits of the Holy Ghost. It is therefore an indispensible duty that we prepare our hearts to receive him by the most perfect disengagement and purity of our affections. We must set ourselves in good earnest to the practice of self-examination, self-denial, meekness, humility, holy meditation, prayer, and all other exercises by which we may learn perfectly to die to ourselves, disentangle our hearts from all inordinate attachments to sense or to creatures, and labour successfully in destroying the remains of sin; the disorders of our passions, and our most secret imperfections.

4thly, Humility is next to penance, of which it is a necessary ingredient, one of the principal virtues which promote this complete victory over ourselves; and must be attended by its sister virtues, mildness, sweetness of heart, invincible patience, and peace of mind. This disposition strongly invites the divine spirit into a soul. " To whom " shall I have respect, but to him that is poor and little, and " of a contrite spirit, and that trembleth at my words (15)? " He dwelleth with a contrite and humble spirit (16)."

5thly,

(14) S. Bern. 5. de Ascens. n. 13. p. 926. (15) Isa. lxvi. 2.
(16) Isa. lvii. 15.

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5thly, Concord and charity is a moſt eſſential diſpoſition for this grace. The Holy Ghoſt is the God of union; he is love itſelf. By peace and fraternal charity we muſt prepare a dwelling for him in our ſouls, in imitation of the Apoſtles and Diſciples. "Theſe were all perſevering unanimouſly "or with one accord in prayer (17). They were all with "one accord in one place;" i. e. as if they were one heart, and one ſoul. This unity draws the ſpirit of God to us. He who breaks this bond, can never be entitled to be heard in his requeſts (18); eſpecially he who divides himſelf from the church of Chriſt, by a ſeparation from its faith, or the communion of the regular ſucceſſors of the Apoſtles, is broken off from the body in which alone the ſpirit moves, as St. Auſtin obſerves.

6thly, Fervent prayer, and the moſt ardent deſire of this gift of God, is the laſt and moſt excellent part of this preparation. For this purpoſe chiefly, as St. Chryſoſtom remarks (19), the Apoſtles were to wait ten days after our Lord's Aſcenſion, that feeling the weight of their miſeries, and the extent of their wants, and their deſtitute and deſolate condition, they might more earneſtly deſire and ſolicit the viſit of the divine Comforter. We undervalue the moſt precious gift of God, if we do not deſire and aſk it with all poſſible ardour. The divine Spirit being infinite goodneſs, deſires to impart himſelf to us with greater earneſtneſs, than it is poſſible for any creature to deſire him, or to conceive any idea of. But he will not, he cannot beſtow his treaſures upon thoſe who refuſe to open their hearts to receive them. And it is by enflaming our deſires that we enlarge the capacity of our ſouls, and are fitted in proportion to receive the abundance of ſpiritual treaſures. The ſource is infinite; we may always increaſe our ſtock. We ought then to ſet no bounds to the fervour of our deſires and prayers. To excite this fervour in our hearts, and to move God to the moſt tender compaſſion, we ought continually to diſplay our wants and miſeries before our moſt loving Father, and never to ceaſe crying out to him with the greateſt earneſtneſs we are able. "He will give the good Spirit to them that aſk him "(20)." We ought to repeat every day, at this ſeaſon particularly, ſome fervent invocations of the Divine Spirit, and amidſt our employments often call upon him by burning aſpirations. "Come, O Father of the poor, Diſtribu-

(17) Act. i. 14. Act. ii. 1. (18) Mat. xviii. 19.
(19) S. Chryſ. Hom. 1. in Act. n. 5. p. 8. (20) Luke xi. 13.

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"ter and Master of heavenly gifts; light of our under-"standing; omnipotent Physician and Strength of our "souls; divine Comforter, Joy, Purifier and Reformer of "our hearts; amiable Guest of our minds, &c."

The church now unites her suffrages; let us join ours, and enlarge our hearts, and dispose them by every duty of the necessary preparation to receive the most abundant graces of this divine Spirit. "Let us pray, my brethren," said St. Bernard (21), "that these days of Pentecost may be accom-"plished in us, the days of pardon, of joy and true jubilee; "and may the divine Spirit find us by our corporal presence, "also by the union of our hearts, all together in steady per-"severance." Our fervour in these devotions and exercises we ought to redouble on the eve, and during the octave of Pentecost, awaking our souls to give their whole attention to this great mystery, by repeating often to ourselves: "Be-"hold the bridegroom cometh; go forth to meet him (22). "He cries out to us: Open to me, my sister, my love, my "dove, my undefiled: for my head is full of dew, and "the locks of my hair of the drops of the night (23)." This amorous invitation and complaint of the divine Spouse, we may particularly consider as addressed to us at this time. For by these words, Christ, or the Holy Ghost expresseth the ardour of his love, and desire of communicating himself to our souls. He prevents her when she is asleep, and inattentive both to him and to her own miseries. He knocks by the external calls which he gives by his Prophets and Ministers, and by pious books, as S. Ambrose observes on this passage (24); and by his interiour inspirations, as the most ancient interpreters expound it with Bede, Aponius quoted by that Father in his Comments on the Book of Canticles (25), Justus, bishop of Urgel in Spain, in 530 (26), and Philo,

(21) S. Bern. Serm. 3. in Pentecosten. n. 8. p. 936. Oremus, Fratres, ut compleantur in nobis dies Pentecostes.

(22) Mat. xxv. 6. (23) Cant. v. 2. See the most devout Lewis de Ponte or Puente, in his pious Comments on the Book of Canticles, T. ii. p. 430. folio.

(24) S. Ambros. Serm. 1. in Ps. cxviii. p. 1107. Pulsat ad januam etiam quando tu dormis: Si tamen vel excitatus evigiles, vel vocatus januam tui pectoris aperias, introibit: Quod si fugias lectionem Propheticam, si domi non legas, in ecclesiâ audire nolis: "Cæcitatem in-"ferre audi tuo voluntariam ut videns non videas, audiens non audias."

(25) Bed. in Cant. l. 3. c. 23. (26) Comment. in Cant. in Orthodoxogr. p. 1041. & Bibl. Patr. T. ix. p. 734.

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Philo, bishop of Carpathus, in 401 (a). The Hebrew verb which is frequentative, implies his knocking often, which shews the earnestness of his love. Of these calls, Christ says (27): "Behold I stand at the door, and knock." And: "If any man will open, I will come in, and sup with him, "and he with me (28)." And the Holy Ghost by the Psalmist: "Open thy mouth wide, and I will fill it (29)." The word *knocking* implies the force of the call, and its impression upon the heart; the soul opens it to him, by enlarging and warming her affections towards him. But she is so ungrateful and insensible as to shut her heart to him, and keep him out by her sloth and carnal dispositions; of which God complains in the following verse of the psalm quoted above: "But my people would not hear my voice; and "Israel hearkened not to me." The Bridegroom in the Canticles, by the loving titles which he bestows on the soul, claims her as his own in many different relations, and gives her the strongest tokens of his love by pressing her with so great warmth and earnestness, only for her own advantage, that he may sanctify and enrich her with his gifts. His former calls were not slighted without sin. Yet he does not desist, and gently reproaches her how much he has suffered from her resistance and repeated affronts, meant by the dew drops and night-time. This may be understood of Christ's bloody sweat in the garden, and his other sufferings: also alludes to the earnestness and perseverance of the divine Spirit in pursuing and besieging her with his numberless calls and graces, and to the vehemence of his desire to find admittance into her heart, being troubled as it were at her reluctance, like a man who should stand in the cold night, waiting under dew and rain at his own door. After so much ingratitude and base resistance, it is now time to labour effectually to remove all obstacles out of our hearts, and by earnest sighs and tears to open them to this heavenly guest.

(27) Apoc. iii. 20. (28) Apoc. iii. 20.
(29) Ps. lxxx. Hebr. lxxxi. 10.

(a) Philo Carpathius was consecrated Bishop of that see, in an island among the Cyclades, or rather of a town of that name in Cyprus, by S. Epiphanius, during whose journey to Rome he administered also his church of Salamis. See Cave Hist. Liter. T. i. p. 37.

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WHITSON-EVE.

IT was a primitive rule of diſcipline that no faſting-day ſhould be commanded by the church during the fifty days of the Paſchal-time (30). Neverthelefs the Spouſe being repreſented as taken away from the church in the Feaſt of the Aſcenſion, by a law of univerſal cuſtom throughout the whole church (31), in the cloſe of this time of ſpiritual joy, the Eve of Whit-Sunday has been obſerved at leaſt from the fourth or fifth century, and probably long before, with a faſt of precept, that faſting might accompany our prayer for the Deſcent of the Holy Ghoſt. Queſnel was evidently miſtaken when he imagined the faſt of this vigil to have been only eſtabliſhed at Rome about the twelfth century (32). For this faſt is expreſsly mentioned in the Sacramentary of Pope Gelaſius, publiſhed by the care of the venerable ſervant of God, the pious and learned Cardinal Thomaſius: Alſo in the Sacramentary of S. Leo, publiſhed by Blanchini, the learned Italian Oratorian. In the body of the canon-law it is compared with the faſt of Eaſter-Eve, in the following terms. "The Feaſt of Pentecoſt we celebrate with no "leſs joy than we have done that of Eaſter. We faſted then "as we do now, keeping the vigil (or watching of the night) "on the Saturday (33)." In the Capitulars of Charlemagne is confirmed the ancient law of keeping the Vigil of Whit-Sunday, in the ſame manner as that of Eaſter, with faſting, the Midnight-Maſs, and the ſolemn adminiſtration of baptiſm (34).

From ſeveral ancient Decretals, and other monuments of eccleſiaſtical antiquity (35), it is well known that the two principal and moſt ſacred times for the ſolemn adminiſtration of baptiſm, were the Eves of Eaſter and Whitſontide. Hence on this day, ſeveral Propheſies are read for the inſtruction of the catechumens, in the different diſpenſations of our Redemption and Salvation: In pariſh churches the Font is bleſſed; and the divine office is ſhorter during this Octave,

(30) Can. *Scire.* Diſtinct. 76, &c. (31) See Gavant. *Comment. in Rubric. Miſſal. Tit. de Die Paſchæ ad Feſtum Trinitatis.*

(32) Queſnel. Diſſ. 6. in Op. S. Leonis. (33) Can. *Noſſe.* Diſtinct. 76. (34) Capitul. l. vi. c. 188. See Merati in Gavant. Part. ii. T. i. p. 1215, and 1197. where he refutes Queſnel's Miſtake.

(35) See Siricius, ep. ad Himerium Tarracon. S. Leo ep. 4. and 80. Gelaſius ep. 1. cap. 12, &c. See this explained at length by Vicecomes, or Viſconti, "De Ritibus Baptiſmi, l. i. c. 92.

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Octave, and at Easter, than at other times of the year. In the middle ages, a great wax candle was blessed, to represent the light of faith shining forth to the world. Of this a large account is given from certain ancient Rituals by Martenne (36): Also the bells were rung, and trumpets sounded, whilst the prose "Veni sancte Spiritus," was sung after the epistle at Mass; which prose Pope Innocent III. first introduced into public use (37), and is said to have composed (38) himself.

Though the Sacrament of the Holy Ghost, or of confirmation, is given by the Bishops in all seasons, Pentecost has always been looked upon as the proper festival of this Sacrament. In the first ages, Confirmation was administered with the greatest solemnity after baptism, at Easter and Whitsontide.

The great Feast of the Christian Pentecost was undoubtedly instituted and celebrated by the Apostles themselves, says Pope Benedict XIV. And this the very ancient Author of the Book of *Questions*, which has been attributed to S. Justin Martyr, confirms by the testimony of S. Irenæus. "This "custom of not kneeling at prayer during the Paschal "time," says he, "is derived from the Apostles, as the "blessed Irenæus, Bishop of Lyons, and Martyr, writes in "his Book on Easter, where he mentions the Feast of Pen-"tecost, in which we do not kneel; for this season enjoys "the same privilege with Sunday." S. Leo says of it (39): "All Catholicks are sensible that this solemnity is ranked "amongst those feasts which claim our highest veneration "and devotion. Nor can any one doubt what great honour "is due to the day which the Holy Ghost has consecrated "by the most excellent miracle, and the effusion of his "gifts."

CHAP. II.

On the JEWISH FEAST *of* WEEKS *or* PENTECOST.

PENTECOST is a Greek word which signifies the *fiftieth*. This name was anciently given to the Jewish Feast

(36) Martenne, "De antiqua Ecclesiæ Disciplina in divinis "Offi-"ciis celebrandis," c. 28. p. 538. (37) See Vita Notkeri, T. i. Op. p. 737. (38) See it vindicated to Innocent III. by Merati, Part. ii. T. i. p. 1216, and Benedict XIV. "De Festis Christi D." §. 519, &c. (39) S. Leo Serm. 73. (de Pentecoste.) ed. Quen. Serm. 57. p. 217. n. 11. ed. Roman. 1753.

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Feaſt *of Weeks* (1), becauſe it was celebrated ſeven weeks after the Paſſover, that is, on the fiftieth day after the ſixteenth of the month Niſan, which was the ſecond day of the Feaſt of Paſſover (2). They offered at Pentecoſt the firſt fruits of the wheat harveſt, which at that time was completed (3). Theſe firſt-fruits conſiſted in two loaves of leavened bread of two aſſarons of meal (a), that is, each loaf of an aſſaron, or three pints of meal. Beſides which they preſented at the temple ſeven lambs of that year, one calf and two rams, to be offered for a burnt-offering, two lambs for a peace-offering, and a goat for a ſin-offering (4). Beſides theſe ſacrifices appointed for the day of Pentecoſt, others were ordered during this feſtival (5).

Pentecoſt was one of the three great feſtivals amongſt the Jews, on which every male was obliged to appear before the Lord at the tabernacle, and afterward in the temple when it was built. Yet we do not find that it had an Octave. The modern Jews celebrate it during two days, which they keep feſtival like thoſe of the Paſſover, reſting from all labour and buſineſs, in the ſame manner as on the Sabbath, except that they make fires, dreſs victuals, and carry what they want from one place to another (6). God himſelf forbad all ſervile work on this feſtival, "You ſhall call this "day moſt ſolemn and moſt holy. You ſhall do no ſervile "work therein. It ſhall be an everlaſting ordinance, "in all your dwellings and generations (7)." The feaſt was inſtituted, firſt, to give thanks to God for their land and its fruits, and to acknowledge his abſolute dominion over their country, and the whole world, their perſons and their labours; for which they offered him the firſt fruits of their harveſts. Hence it is called "the ſolemnity of the harveſt which

(1) Exod. xxxiv. 22. (2) Levit. xxiii. 15, 16. (3) Deut. xvi. 9, 10. (4) Levit. xxiii. 18, 19. (5) Num. xxviii. 27. Joſ. Antiq. l. iii. c. x. (6) Leo of Modena, Part. iii. c. 4. p. 134. Buxtorf Synag. Judaic. c. 20. p. 442. (7) Lev. xxiii. 21.

(a) Aſſaron ſignifies *Tenth*. The Hebrew meaſure Aſſaron, called alſo Gomer, or Omer, was the tenth part of an Ephi or Epha, the ſame in dry, as the Bath was in liquid meaſures, almoſt the Roman Amphora, which held about nine gallons.

Some think that each family offered two ſuch loaves of the meal of the new corn; others that only two loaves were offered in the name of the whole nation; which ſeems to appear from Joſephus, Antiqu. l. iii. c. 10. See on this ſubject two Diſſertations of Conrad Ikenius, "de "duobus Panibus Pentecoſtalibus. Bremæ, 1729, 1730. But each family ſeems alſo to have made the like offering, at leaſt out of devotion.

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" (8)," which began at that time. And the " Day of First-" fruits (9)." The festival of Pentecost was also appointed according to the Jewish tradition to return God thanks for the law which he gave on Mount Sinai on this day. For this reason the Jews at Pentecost dress the synagogue and places appointed for the reading of the law, and even their houses, with green boughs, roses, and other flowers, knit together in crowns and garlands, and that in great quantities. Buxtorf relates several ceremonies and practices of the Jews at Pentecost, which are a commemoration of the giving of the law at this time. From this tradition both of ancient and modern Jews, the Fathers and other Christian writers usually assign this as a second motive of the Jewish Feast of Pentecost (b); and the Jews at this day usually call it the Feast of the Law.

CHAP.

(8) Exod. xxiii. 16. (9) Num. xxviii. 26. Deut. xxvi. 2, 10, 13.

(b) Modern Jews celebrate the giving of the law in their whole office on Pentecost. See Lancelot Addison's Present State of the Jews, ch. 19. Also Lewis of Modena, Part. 3. c. 4. And most critics and interpreters agree that the law was given to Moses on this day. Yet some pretend that the giving of the law was no part of the intention or devotion of the ancient Jewish synagogue in this festival. This is advanced by George Moeb, *Diss. Theol.* p. 91r, and Franc. Gomar. " de Usu ac Fine Festi Pentecostes." Op. p. 226. But they produce nothing of moment to support their conjecture. And the common tradition agrees well with the Scripture. The Jews kept the Passover on the 14th of the month Nisan: arrived at Mount Sinai on the third day of the third month after their coming out of Egypt. Exod. xix. 1. Two days after which Moses received the law. This must have happened on the fiftieth day after their coming out of Egypt, the intermediate month Iiar, being only of twenty-nine days. The Jewish Pentecost was celebrated in the month Sivan, corresponding nearly to our May, as Buxtorf mentions, p. 438, on the Jewish Pentecost. See Reichardt Diss. de Pentecoste Judæorum, Christianorum & Gentilium. Jenæ, 1699. Winckler, Or, " de iis quæ circa Festum Pentecostes " memorabilia sunt;" Lipsiæ, 1734. reprinted in his " Disquisitiones " Philologicæ," p. 212. Clauswitz, " Progr. de Analogia Pente-" costes, vet. & novi Testam." Halæ 1741. The Jewish Thalmud *Jom Tobb* T. ii. Damsius, Program. " de Festo Judaico Septimanarum " abrogato, & surrogato Festo Pentecostali Christianorum," reprinted in Meuschenius's " novum Testamentum ex Thalmude illustratum," p. 737, 786. Cremer, in " Antiquitatibus Mosaico-Typicis," T. ii. p. 480. John Meyer, " De Temporibus & Festis Hebræor." c. 13. p. 287. Melchior Leydecker, " De Republ. Hebræor." l. ix. c. 5. p. 353. Cherubibus a S. Josepho, T. ii. " Apparatus Biblici," p. 352. Lamy, Appar. Bibl. Calmet. Dict. Bibl. and the Interpreters. On the time of the harvest of the Jews in Palestine, See Hermani Conringii, Comment. reprinted, T. v. " Fasciculorum Tho. Crenii," p. 301.

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CHAP. III.

The History of the Christian PENTECOST, *or an Account of the Descent of the* HOLY GHOST.

THE Christian Pentecost is celebrated seven weeks or fifty days after the feast of our Lord's Resurrection. It is one of the three principal festivals of the year, and as far transcends the Jewish Pentecost, as the law of grace excells the Mosaic dispensation, and as the accomplishment of

p. 301. All that concerns the Jewish Pentecost is judiciously discussed by Alphonsus Tostatus, commonly called Abulensis, 23 Levit. Quæst. 41. who shews that the Feast of Azymes, was instituted in memory of the deliverance of the Jews from the Egyptian servitude; and Pentecost in memory of the law given to Moses on Mount Sinai. Also, that on the Feast of Azymes, the first fruits of the year, being a loaf of barley, were offered in the temple, before which it was not lawful for any Jew to taste of the fruits of that year. On the Pentecost the wheat harvest being over, the last begun, were offered the first fruits of bread made that year, in two loaves of two Assarons, or about three pints of flour each, made of leavened dough, Levit. xxiii. 17. before which no Jew could make or eat any bread of that crop. The first sheaf of barley was gathered on the 15th of Nisan, in the morning after the day of the Passover, and offered the next day, with great solemnity and many ceremonies; of which some account is given by Maimonides, in Temedim, and Mosaphim, and others. These two offerings of the sheaf of barley at the Pasch, and of the loaves of wheat at Pentecost, were made in the name of the whole Jewish nation. Besides these, every private person was obliged to bring to the temple his first fruits of wheat, barley, grapes, figs, apricocks, olives and dates. They brought them in bands preceded by an ox appointed for sacrifice, with a crown of olives on his head, and his horns gilded over; and with at least, one musician playing upon the flute all the way to Jerusalem. Every one, even the King, carried his own basket upon his shoulders, from the foot of the holy mountain into the court belonging to the priests in the temple, and set it down on the side of the altar. The Levites received them singing the first verses of the 29th Psalm, which in the modern Hebrew text is the 30th. The person who brought the offering repeated the words prescribed, Deut. xxvi. 4, 5, &c. See the Misnah, in the Treatise *Thrumoth* and *Becorim*, and the Commentators on the Misnah, and on Exodus xxii. 29. xxiii. 19. Every one is obliged to give at the least the 60th part of his fruits, but most gave the 40th part. (See Misnah, Tr. *Thrumoth*, c. 4. n. 3.) The first fruits and the tenths were the most certain part of the revenue of the priests: but the Rabbins hold that no one is obliged to pay the first fruits, excepting in the Land of Promise. Besides these, when the bread in every family was kneaded, a portion was set a-part for the priest or Levite of the place. Num. xv. 19, 20. S. Jerom says this portion was between the 40th and the 60th Part (in cap. 45. Ezech.) Philo testifies that this law was observed by the Jews in all parts of the world (l. *de Præmiis Sacerd.*) It is still practised by them in some countries. See Leo of Juda, part. ii. c. 9.

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our great myſteries ſurpaſſes their types and figures. For on this great feſtival we commemorate the wonderful deſcent of the Holy Ghoſt upon the Apoſtles, the promulgation of the goſpel, and the eſtabliſhment of the church of Chriſt. What wonders are compriſed in the myſtery of this day! On it, the third perſon of the Bleſſed Trinity deſcended upon men, to beſtow on them, with a boundleſs liberality, the moſt abundant effuſions of his graces and mercies. On this day, our divine Redeemer put the finiſhing hand to the great work which he had in view in all his myſteries. On this day, he created to himſelf a new people, who adore his Father in ſpirit and truth. On this day, God ſent his Holy Spirit on earth to renew the face of the world, to form his church, and to make with his people the new alliance which he had promiſed by the Prophets, and which is the law of grace and love, the end and conſummation of all his mercies and other myſteries in favour of man. And here we not only commemorate, with thankſgiving and praiſe, a myſtery that is paſt, as in other feſtivals; but which is actually renewed, and accompliſhed in our own ſouls. We muſt firſt conſider the wonderful manner in which it was wrought in the Apoſtles, for the promulgation of the law of the goſpel, the eſtabliſhment of Chriſt's ſpiritual kingdom on earth, and its propagation through all nations.

After the Aſcenſion of our bleſſed Lord, the Apoſtles withdrew together into a houſe at Jeruſalem, which is ſaid to have been that of Mary, the mother of John Mark, the diſciple of our Lord (10), and was ſituate on Mount Sion (11). Here they waited for the coming of the Holy Ghoſt in continual prayer, as Chriſt had commanded them (12). S. Luke ſays they retired into an upper room, and the word which he uſes in the Acts of the Apoſtles (c) ſignifies the higheſt room in the houſe. The roof of the houſes in Paleſtine being flat, the higheſt room was often the moſt decent, and the moſt ſpacious, as well as the moſt retired. The Jews had uſually their private oratories in the upper parts of their houſes; called *Alijoth* for the more private exerciſe of their devotions. Thus Daniel had his *Alijoth* (13); which

(10) See Conſtit. Apoſt. l. v. c. 20. S. Leo ep. 2. c. 1. S. Aug. de Civ. Dei, l. xviii. c. 54. and the Author of Serm. 154, De Temp. now in App. p. 167. T. v. (11) See Baron. ad An. 34. n. 234. Uſher, Annal. Pearſon, &c. (12) Luke xxiv. 49. (13) Dan. vi. 10.

(c) ὑπερῷον Act. i. 13. See Act. xx. 8. 9.

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which the Septuagint render his upper chamber, whither he was wont to retire to pray. Such was that wherein S. Paul preached at Troas (14). And such probably was this where the apoſtles were met together. S. Luke in his Goſpel, writes (15), "that the apoſtles were continually in the Tem-"ple," and in the acts (16) that they were "daily abiding "in the Temple." By which we are to underſtand, not that they had any habitation in the Temple, but that they never failed to aſſiſt at the hours of public prayer, namely, at the morning and evening ſacrifice, and at the third, ſixth and ninth hours. In a like ſenſe Chriſt ſaid of himſelf: "I "taught always in the Temple (17);" though he certainly had no dwelling there (d).

The houſe and chamber where the diſciples were aſſembled, repreſented the univerſal church, in which alone the Holy Ghoſt is received, at leaſt by thoſe only who are in it by ſincere deſire. The ſoul which breaks the bond of unity, and divides itſelf from the church of Chriſt, that is, from the company of the apoſtles, and their regular ſucceſſors, is really broken off from that body in which only the Spirit moves, ſays a Proteſtant interpreter on this paſſage. Unity draws the ſpirit of God to us. The diſciples united in faith, in the worſhip of the ſame God, in the obſervance of the ſame law, and in the ſame ſpirit of charity, beſought the eternal Father, through his divine Son, to ſend them his Comforter, the Holy Ghoſt. Fifty being the term of the Jubilee, to ſhew that he came to give a full pardon of all debts and ſins, through the paſſion of Chriſt; he deſcended on the fiftieth day after the reſurrection of our bleſſed Redeemer. This was on Sunday, according to the conſtant tra-

(14) Acts xx. 8. (15) Luke xxiv. 53. (16) Acts xi. 46. (17) Mat. xxvi. 55.

(d) Some imagine this upper room to have been over the Temple. That there were ſuch chambers above ſome part of the ſecond Temple is certain. Joſephus tells us, that Eſdras ſat with the chief fathers of the people in an upper room in the Temple: But this was the apartment of Johanan, the ſon of the high-prieſt; himſelf a prieſt. Maimonides, in his book, *De ædificio Templi*, mentions 16 chambers; but ſaith, they were all appointed for ſacred things or perſons. How could poor fiſhermen, Galilæans, odious on account of their maſter, occupy in ſuch numbers one of theſe chambers? And S. Luke clearly diſtinguiſhes the place of their retreat from the Temple, when he ſays (Acts iii. 1.) that Peter and John "went up into the Temple at the hour of prayer;" and (Acts ii. 46.) that the Diſciples "broke bread from houſe to houſe," when they were at leaſt 3120 perſons, too many to lodge together in one upper

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dition of the church (*d), on the great feaſt of the Jewiſh Pentecoſt; that on the ſame day on which God had given the old law on Mount Sinai, an end might be put to it by the publication of the new law of grace (*17). But the manner in which each was publiſhed, was very different. The firſt being a law of fear, was given with "thunders, lightnings, and the loud ſound of trumpet (18)," and with dreadful threats of death. It was alſo written in tables of ſtone, being burdenſome and heavy by the multitude of its precepts, and the feebleneſs of its obſervances and elements; and being given to a ſtiff-necked people, upon whom obedience

(*17) S. Iſidor. l. i. de Offic. Eccleſ. c. 32. S. Leo, Serm. 73. de Penteceſte 1. c. 1. &c. (18) Exod. xix. 16. xxiv. 12. Hebr. x. 16.

upper room: Yet they are then ſaid to have continued "daily with "one accord in the Temple, ibid." Baronius, Janſenius, Caniſius, Lorinus, Menochius, and other judicious writers, ſay it was in the houſe of Mary, mother of John Mark; for S. Peter when delivered by the angel from priſon, repaired thither to the diſciples; but would not ſay there, that place of their aſſembly being too well known to his enemies, (Act. xii.) The Empreſs Helena built a church upon the ſpot where the Holy Ghoſt deſcended upon the Apoſtles, which was afterward re-built by the Queen of Sicily. See Quareſmius, l. iv. *Elucidat. Terræ Sanctæ*, c. v. T. ii.

(*d) This has given riſe to a perplexing difficulty. For the Jewiſh Pentecoſt was the fiftieth day from the ſecond day of the Azymes, on which the ſheaf of the new crop of barley was offered, when it was lawful for the Jews to eat the new fruits of that year, as Joſephus tells us (l. ii. *Antiquit.* c. 10.) But if Friday, on which Chriſt died, was the firſt day of Azymes or unleavened bread, and Saturday the ſecond, the fiftieth day would not be Sunday, but Saturday. Some therefore imagine that the day of the paſſover, was not the Friday on which Chriſt died, but the Saturday; and conſequently that either he did not eat the Paſchal lamb at his laſt ſupper on Thurſday evening, as Lamy, Calmet, and ſome others think; or according to others that he eat it the day before the reſt of the Jews, who perhaps that year followed ſome erroneous calculation. The latter ſuppoſition ſeems forced. And that Chriſt eat the Paſchal lamb the evening before he ſuffered has been the moſt general opinion. Therefore the conjecture of Baronius (ad. an. 34. n. 239.) Bellarmin, Graveſon (De Myſteriis & Annis Chriſti, p. 425.) Juenin *de Sacrament.* diſſ. 4. qu. 2. art. 1.) Cardinal Gotti, Benedict XIV. and others, ſeems moſt probable, that when the ſecond day of Azymes happened to be the Sabbath, as in the year of our Lord's crucifixion, the ſickle could not be put in the corn to cut the firſt fruits that day, but only after the cloſe of the Sabbath, and the offering was made in the Temple on the third day of the Azymes. It is true, working for ſacrifices or religious rites in the Temple, was never looked upon as a violation of the Sabbath, as our bleſſed Lord obſerves to the Jews, and as Calmet ſhews (in Acts ii. 2.) But this could not be extended to works of Agriculture, as reaping, drying, and carrying in corn for a conſiderable part of the day.

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dience was more enforced by motives of fear than by those of love. But the latter being the law of grace and love, is given by the Holy Ghost, the author and infinite source of love, and is with great sweetness imprinted by him in the souls of men, engraved in the tables of their hearts. For this he had first taken from them their hearts of stone, and converted them into hearts of flesh, fitted to receive the tender impressions of his love, as he had promised by the prophets (19). It is our duty on this festival to beg that he will be pleased to write his holy law likewise in our hearts by the finger of his right hand, with so great force that it may never more be blotted out, and in a spirit of adoration, thanksgiving and praise, to glorify God in the contemplation of this great mystery. The apostles having already chosen S. Matthias, by the divine appointment (20), in the place of the apostate Judas, and by adopting him into their college, had again completed their number. And with the rest of the disciples, especially the kinsmen of Jesus who had believed in him, with Mary his blessed mother, and other devout women, at least, a hundred and twenty in number (21), they continued with one accord in prayer, all together in one place. And on the day of Pentecost, about the third hour of the day, that is, about nine o'clock in the morning, on Sunday, according to tradition, on a sudden they heard a great noise, as it were the rushing of a mighty wind, which came from Heaven, and which filled the whole house where they were assembled together (22). This sign of the coming of the Holy Ghost, was to awake their attention. He came on a sudden, to denote that he inspireth us by his pure mercy, and when it pleaseth him to visit us. The wind came down directly from Heaven, because his inspirations come not from the earth, nor is there in it any power to raise or call them forth. This wind represents the breathing of the divine grace upon our souls, to give and preserve in them the spiritual life of grace. For as we live and breathe by the air, and cannot live without it, so in the divine Spirit and by his grace, we live, move, and have our being in the life of grace; and without him we neither have nor preserve this being. If he breathe upon our souls, though they were dead in sin, he will revive them.

(19) Ezech. xxxvi. 26. (20) Acts i. 26. (21) Act. i. 14. See Grotius and Lightfoot in Act. ii. 1, 2. S. Chrysostom, Hom. 4. in Act. S. Aug. Tr. 19. in Joan. S. Jerom, &c. (22) Act. ii. 2, 3.

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them. His breathing alone can allay the heat of concupiſcence, cleanſe our hearts, ſeparate the droſs and what is imperfect from what is precious, and move us to fly vice, and follow virtue. The Spouſe prays him thus to breathe upon the garden of her ſoul, that the trees of virtues which he has planted there, may puſh forth their ſweet-ſcented buds, and be loaded with fruit agreeable to him (23). The vehemence of this wind indicates the fervour with which the Holy Ghoſt impels to all good works, being an enemy to all lukewarmneſs and ſluggiſhneſs in the practice of virtue, beating down all obſtacles which are raiſed in the way, and carrying the ſoul with ſweetneſs, cheerfulneſs and delight, and invincible courage and conſtancy through all difficulties and dangers; at the ſame time conducting her as by the hand of a ſkilful pilot, ſecured from the rocks of indiſcretion and raſhneſs, and with great ſwiftneſs, into the harbour of eternal life. The great noiſe of this wind ſhews the influence which a perfect converſion of the heart, and change of life have on others, and the edification given to the world by ſuch examples of the power of divine grace. It filled the whole houſe, leaving no corner which it did not penetrate, becauſe the Holy Ghoſt preſents his gifts to all men, and in all places; and becauſe he ſubdues the whole man, perfectly repleniſhing all his powers, ſcouring, transforming and filling with his ſpirit and graces all his faculties, appetites and affections, ſtamping on them all the image of the heavenly man. Thus were theſe ſigns emblems of the effects produced by the divine ſpirit.

And there appeared cloven tongues, as it were, of fire, and it ſat upon every one of them that were preſent. The Holy Ghoſt ſometimes taketh thoſe external forms which expreſs the wonderful effects he produceth interiourly in thoſe who receive. In the baptiſm of Chriſt he appeared in the form of a dove to denote the innocence and fecundity of good works, which he infuſes in that holy laver. In this myſtery his preſence is manifeſted by the form of fire, becauſe that element cleanſes, lightens, enkindles, raiſes up on high, unites itſelf to, and transforms into itſelf that which it ſubdues. Theſe effects are ſpiritually produced by the Holy Ghoſt in our ſouls, who conſumeth the ruſt of ſins and imperfections, enlighteneth the underſtanding, giving a great knowledge and reliſh of the myſteries of faith and maxims of the Goſpel; kindleth in the will the fire of the love

(23) Cant. iv. 6.

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love of God and our neighbour, and raiſeth the heart from earthly to heavenly things, ſo that the ſoul's delight and converſation is in Heaven, where ſhe repoſes by contemplation as in her own ſphere or proper place. He unites the ſoul to himſelf, ſo communicating to her his gifts and graces, that by the union of perfect love, and the imitation and participation of his ſpirit, ſhe becometh one ſpirit with him. Of this fire our Lord ſaid: "I am come to caſt fire on the "earth, and what will I but that it be kindled (24)!" This fire was particularly an emblem of the light, which the apoſtles received and communicated to the world; alſo of that zeal and fearleſs courage which ſpread itſelf into their hearts, and from them into others. The fire appeared in the ſhape of tongues, rather than in that of hearts, to ſhew that theſe gifts were beſtowed on the apoſtles, not only in order that they might love God themſelves, but alſo ſhould communicate by their tongues the fire of his love to others. Likewiſe, ſays S. Bernard, to ſignify that when the Holy Ghoſt communicateth to a ſoul the ſpirit of devotion, this is a tongue of fire which poureth forth all enflamed affections of divine love, in an unlimited diverſity of acts of adoration, love, praiſe, thankſgiving, compunction, and every kind of homage. Theſe tongues eſpecially ſignified the gift of tongues, by which the apoſtles made themſelves intelligible to men of all nations, with whom they had occaſion to treat (e). The diverſity of the languages, was pointed out

(24) Luke xii. 49.

(e) By the gift of tongues, S. Auguſtine (Conc. 2. in Pſ. 17, &c.) and moſt other interpreters ſay, the Apoſtles, by a ſupernatural infuſed gift, underſtood and ſpoke all different languages, at leaſt at certain times, and as occaſions required. S. Paul (1 Cor. xiv.) thanks God that he ſpoke the languages of all his converts. Some will have it from verſes 8, 9, 10. Acts ii. that, when they ſpoke in the Hebrew language, every one of their hearers underſtood them in his own tongue. Perhaps ſometimes the one, and ſometimes the other of theſe miracles attended their preaching according to the exigency of circumſtances, but neither ſeems to have been conſtant, for the Apoſtles often employed interpreters in writing their epiſtles, &c. That at leaſt upon exigencies they ſpoke or were underſtood in all languages, ſeems not to be doubted. See S. Thomas 2da 2dæ qu. 176. art. 1. and the learned Proteſtant critics, Joan. Chriſtoph. Haremberg, Diſſ. *De Miraculo Pentecoſtali*, T. ii. *Diſſertationum in locu quædam Novi Teſtam. Amſtel.* An. 1732. Gothefr. Thilus, *Diſſ. de Linguis Ignitis*, T. ii. ib. p. 430. n. 17. who ſhew the gift of tongues to have been very frequent among the firſt Diſciples of the Apoſtles.

In the puniſhment of the pride of men at the Tower of Babel, the confuſion of tongues diſperſed them. The gift of tongues in the promulgation

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by the clefts in these tongues. Calmet thinks this fire was only a shining substance like fire; But most interpreters and divines understand by it true elementary fire dividing itself into so many pointed tongues, as the number was of persons present. These signs were no more than the exterior marks of the interior effects, which the Holy Ghost produced in the souls upon which he miraculously descended; for "They were all repleniſhed with the Holy Ghost." This divine spirit filled all their powers and faculties with his gifts, repleniſhing their understanding with his divine light, in which he discovered to them the sense of the ancient prophecies, and of all the sacred scriptures; the mysteries and all the revealed truths of our holy faith; also the sweetness and excess of his love and mercy, the depth of his wisdom, and the boundless extent of his power in all his wonderful dispensations towards man. They are indeed an abyss unfathomable and incomprehensible to the most perfect of all created intelligences; but so far were they laid open to the apostles by this mystery, as was necessary to qualify them for their great function of teachers and founders of our holy faith. These sacred mysteries, and all the holy scriptures, this divine spirit imprinted in such a manner in their memories, that they were always present to them whenever they had occasion to employ them. The law of love he engraved so strongly in their hearts as to purge away all earthly rust, and repleniſh them with the spirit and grace of all perfect virtues. Though all present were filled with the Holy Ghost, they did not all receive an equal plenitude. As if vessels are unequal, the larger contain more, so those that were better disposed, received the greater share in the divine gifts. These also were diversified according to every one's employ and particular exigencies. The apostles received many gifts which were not communicated to the rest of the disciples, because their functions and ministry were the most sublime. A greater abundance of *external* gifts probably fell to the lot of the apostles than was necessary for the blessed Virgin herself, though we cannot doubt but she surpassed all others in the interior graces which she received in this mystery, in proportion to her more perfect dispositions.

To consider this mystery with method and order, we will first speak of the outward gifts which the Holy Ghost con-

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mulgation of the new law shewed the union of all nations in the law of grace and charity. *All tongues shall serve the Lord* (Dan. vii. 14.)

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conferred by his deſcent upon the apoſtles, which were neceſſary in the beginning of the church for its foundation, and for the promulgation of the goſpel (f).

The revelation of the whole body of the Chriſtian. faith was made to the apoſtles by the deſcent of the Holy Ghoſt upon them. Some parts indeed were more fully and clearly manifeſted to them in ſubſequent viſions, chiefly before their diſperſion to preach the Goſpel to the whole world. Thus the vocation of the gentiles to the church could not but be known to the apoſtles from the ancient prophecies (25), and the diſtinct predictions of our divine Redeemer (26); the

(25) Gen. xii. 1. xlix. 10. Pſ. ii. 8. xliv. 17. Iſa. ii. 2, 3. xxxv. 1, 2, 3. xlix. 1, 2. liv. 1. lx. 3. &c. (26) Mat. ii. 1. xxiv. 14. xxviii. 19. John, x. 16, &c.

(f) The name of grace, in its proper and ſtrict ſenſe, is only given to that which is inward, whether *habitual*, called otherwiſe *ſanctifying grace*, or *actual*, which is, "A gratuitous, ſupernatural illumination, "or inward motion, excited by the Holy Ghoſt in a rational creature, "with reſpect to eternal life." It eſſentially ſurpaſſes the order, exigency, and power, or ſtrength of nature, whether it enlightens the underſtanding, ſtirs up or ſtrengthens the will, or calls to mind, or ſtrengthens the memory to retain ſupernatural truths, in order to promote the attainment of eternal ſupernatural bliſs.

Outward grace, which is only honoured with the name of grace in an improper and metaphorical ſenſe, is defined, A ſuccour, which outwardly excites a rational creature to a ſupernatural good or end: As the outward propoſal of the divine law, preaching, miracles, the example of Chriſt or his ſaints, &c. This outward grace tends naturally to excite interior pious motions in the ſoul; which Pelagius ſophiſtically called inward grace, to diſguiſe his hereſy, and impoſe upon the paſtors of the church. It is a benefit of God, and is uſually ſeconded by true inward graces, given, or at leaſt offered with it. For the Holy Ghoſt never ſo far abandons ſinners as not ſometimes to ſtand at their door, ready at leaſt to knock by the offer of his inward call and grace, if they do not, by wilful obſtacles, reject it.

The *outward graces*, or gratuitous, external, miraculous gifts, ſo much ſpoken of in the myſtery of the Deſcent of the Holy Ghoſt, are of a different nature, and are defined "gratuitous ſupernatural gifts of God, beſtowed for the benefit of others." Only the firſt part of the definition of grace agrees to theſe; whence they are uſually called from it alone *gratuitous gifts*, to give to underſtand that they do not come under the ſtrict name of grace, becauſe not neceſſarily given with any particular regard to the ſalvation or ſanctification of him who receives them, any more than all general appointments of God with reſpect to his ſervants. And though God does not uſually grant theſe gifts but to his faithful ſervants, they do not neceſſarily prove or preſuppoſe ſanctity or the ſtate of grace. Luke, x. 20. Theſe outward gifts are enumerated by S. Paul, 1 Cor. xii. 6, &c. 1. *The word of wiſdom*, or extraordinary meaſures of the moſt ſublime and manifold wiſdom of God, i. e. the knowledge of the revealed myſteries of the Goſpel, with abili-

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ſenſe of which was opened to them by the deſcent of the Holy Ghoſt. Yet this was to be more fully diſcovered to them, at leaſt, to ſatisfy the Jewiſh converts, who from inveterate prepoſſeſſions were inclined to take offence thereat. Hence the obligation of preaching the Goſpel to them, though it was firſt to be addreſſed to the Jews (27), was confirmed by the viſion of S. Peter, and the miraculous gifts conferred upon them (28). The ſame is to be ſaid of the abrogation of the ceremonial precepts of the Jewiſh law (29), though well known to the apoſtles themſelves from the day of Pentecoſt, and clearly ſpoken of by the prophets and by Chriſt (30). The revelations made to S. John the

(27) Act. xi. 1. xxvi. 1. &c. (28) Act. x. 11. 17, 34. (29) Act. xv. 3, &c. Gal. ii. 2. Pſ. xxxix. 7. Iſa. i. 11. Mal. i. 11, &c. (30) Mat. xxi. 40. xxiii. 38. &c.

ties to diſcloſe the ſame to the Pagan world. In this all the Apoſtles excelled. 2. *The word of ſcience*, or knowledge, or a ſpecial ability to interpret the myſtical ſenſes, and veiled meanings of the ſcriptures; to explain the practical rules of moral virtue, and of an holy life, &c. 3. *Faith*, not taken for the theological virtue, but for a ſupernatural courage and confidence in God under extraordinary dangers and ſufferings. According to others, it here means a ſupernatural aſſurance that God will now work ſuch or ſuch a miracle by their hands; without which antecedent impulſe of the Holy Ghoſt to do a miracle, no Apoſtle nor other ſaint could undertake it, not to incur the guilt of preſumption, and draw contempt upon the doctrine of Chriſt. 4. The gift of healing, or curing diſtempers in a ſupernatural manner. 5. The gift of *Miracles*, whether of filencing or caſting out devils, or of raiſing the dead, or doing other things in the name of God, above the power of nature, at leaſt in the manner of performing them. 6. The gift of *prophecy*, or the foreknowledge of, and foretelling things to come. To this is reduced the gift of ſpeaking by inſpiration of things preſent, underſtanding deep and difficult points in God's word or works, or penetrating the ſecrets of others hearts: Alſo the gift of praiſing God by inſpired hymns and pſalms. 7. The gift of *diſcerning of ſpirits*, i. e. either of diſcerning whether men, pretending to the divine ſpirit, were endowed with his gifts, were impoſtors and fanatics: Or a ſupernatural ſagacity to diſcern between the ſubtle impulſes of ſatan or of the paſſions, and divine inſpirations. Or a ſupernatural prudence, in diſcerning perſons beſt qualified for ſuch or ſuch orders, adminiſtrations, offices, or functions in the church. 8. The gift of *tongues*, or an ability to ſpeak divers kinds of languages unlearned and untaught. 9. The gift of *interpreting* thoſe languages; for ſome could ſpeak them who could not interpret them; others could interpret them who could not ſpeak them. 1 Cor. xiv. 9, 10, &c. S. Paul chides the Corinthians for ſetting too great a value on theſe outward gifts, or taking a complacency and pride in them; and bids them eſteem moſt, or prefer amongſt the outward gifts, thoſe which are moſt advantageous and edifying to the church, not thoſe which appeared moſt wonderful. 1 Cor. xiv. 11, &c. He ſhews that the Holy Ghoſt is the author both of

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Evangelist in the island of Patmos, concerning the future state of the church, the end of the world, and the eternal kingdom of the glory of the elect, unfold many great mysteries of the Christian faith. But in the apostles was closed and sealed all Catholic revelation of articles of faith, which was made to the whole church. *Private* revelations made to other prophets since their time, such as are meant by the gift of prophecy, frequent in the primitive church (31), and

(31) See Dodwell Diss. *de Visionibus*, &c.

these operations, and also of the different administrations in his church. For he appoints some *Apostles*, immediately sent by Christ, to lay the foundation, and have the chiefest care of the churches. 2. Others *prophets*, persons who taught and preached by immediate inspiration. 3. Others *helps* or deacons. 4. Others rulers and spiritual guides. These are not only called and constituted by the Holy Ghost, but also fitted for their particular functions by his special graces. And the Apostle gives the Corinthians to understand, that the functions and graces of the lowest officers in the Hierarchy were more useful and better than the most extraordinary of outward gifts. And amongst the latter he places the gift of tongues in the last place. 1 Cor. xiv. 30. to abate their high conceit of themselves in regard of this gift, which was of least use of all in the church. He bids them most earnestly to covet the best gifts, those of inward grace, in which there is a far greater excellency and spiritual advantage, particularly in the love of God and our neighbour, which is far more noble than the whole collection of outward gifts, however extraordinary, supernatural, and miraculous, and which abides for ever, accompanying us in Heaven, where, from a small spark, it will be improved into a seraphic flame, and will never fail. 1 Cor. xii. 31. xiii. 1, 2. &c. xiv. 10, &c.

These gifts were not confined to the descent of the Holy Ghost at Pentecost; but were communicated to others, who afterward believed in Christ. By the *ministration, or supply of the spirit*, (Phil. i. 19, &c.) are meant the means by which the Holy Ghost was communicated in the church, especially the sacraments of baptism and confirmation, or the imposition of hands. And the *gift of the Holy Ghost*, so often mentioned to be received by these sacraments, Acts ii. 38, &c. and sometimes by prayer or other means, (Acts iv. 31.) comprehends both the inward habitual graces, signed on all who received worthily those sacraments; and also the outward miraculous graces, often bestowed on some, not all upon each, but some on one, some on another; as, the gift of tongues on one; of healing on another; of prophecying on a third, &c.

The *inward* are still communicated by those sacraments, to the end of the world, according to those words of Christ: "He that believeth in me, out of his belly shall flow rivers of living waters, John, vii. 38. Where the belly denoteth the heart or inward parts, in which the inward graces are received. And, "This he said of the spirit, "which they who believe in him should receive, &c." But the outward gifts did not always accompany the sacraments in every one who received them; and continued to be frequent in the church only for a short time, till the Gospel was sufficiently confirmed. For this evidence was

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ſuch as are mentioned by S. Ignatius of Antioch, S. Cyprian and others, no way belong to Catholic revelation, which is entirely apoſtolical: The other may rather be called hiſtorical; and its truth and authenticity are to be weighed by the general rules of prudence, like other points of hiſtory which depend upon the grounds of human veracity, not any divine authority. It muſt in the firſt place be examined by the fundamental rule of our holy apoſtolical faith, and the authority of the Catholic church. This is firſt to be conſulted in its explanations of the Catholic doctrine, delivered in holy ſcriptures, and explained in its general councils, and univerſally received dogmatical tradition; and in the ſecond place in the judgment of its chief paſtors, who though they are not by any divine promiſe infallibly unerring in deciſions relating to particular facts, which are no part of the Catholic revelation, or apoſtolical tradition, are nevertheleſs the guides and judges in the church, with juriſdiction to direct and ordain, by wholeſome ſpiritual laws, what ought to be ſhunned as dangerous to the ſouls of the faithful; and what may be embraced without danger. This revelation, made to the apoſtles, we muſt neceſſarily underſtand of all things which concern faith and obedience to God, or the practice of virtue; of which Chriſt ſays: "He ſhall teach you all "things (32), whence the Holy Ghoſt is called, The Spirit "and Guide of Truth (33)." A ſecond privilege which the apoſtles received on this day, was a conſtant inſpiration, or at leaſt ſpecial and extraordinary aſſiſtance of the Holy Ghoſt, which directed them in all divine truth, and preſerved them

(32) John, xiv. 18. (33) John, xvi. 13. xiv. 16.

was ſufficient to ſtop the mouths of the incredulous of all ſucceeding ages. So common were theſe miraculous powers in the beginning of the church, that S. Paul employs a conſiderable part of his firſt epiſtle to the Corinthians to regulate the uſe of them. See 1 Cor. iv. 7. xii. 10, 28, 30. xiv. 2. He likewiſe mentions them, Rom. xii. 3, 6, 7. S. Ignatius, from S. Paul, (1 Cor. xii. 4.) and other fathers, call them *Chariſmata*, or the gratuitous gifts, as by a name then commonly uſed and underſtood in that ſenſe. They are mentioned by the fathers, during the three firſt centuries, as then ſubſiſting and common in the church. See S. Irenæus, l. ii. c. 32. & 57. l. v. c. 6. p. 299. and quoted by Euſebius, Hiſt. l. v. c. 7. S. Juſtin (Dial. p. 315. & Apol. 2. vol. 1.) Tertullian, (Scorpiac. p. 712.) S. Hilary, (in Pſ. lxiv. 10, 11.) the apoſtolic conſtitutions, (l. viii. c. 1.) even in the cloſe of the third century by Euſebius (in Pſ. lxvii.) &c. Toward the end of the fourth century, S. Chryſoſtom ſays they had ceaſed long before, (in 2 Theſſ. iii. 6) which S. Auſtin and others alſo teſtify.

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from all danger of erroneous doctrine in all they preached or committed to writing. Hence S. Paul every where ſpeaks of their doctrine as the word of God, and oracles dictated by the Holy Ghoſt. That they were divinely inſpired in preaching the Goſpel, is manifeſt from the acts of the apoſtles, as biſhop Warburton himſelf obſerves (34). It is certain that the apoſtles delivered the divine doctrine which the Holy Ghoſt had revealed to them, by preaching, long before any of them committed any part to writing, and that they every where ſpoke as men inſpired by the Holy Ghoſt, and as his organs (35). Their words were the commands of God (36). Their ſermons to the people are clearly dictated by his inſpiration (37), which is farther manifeſt from the change wrought by them, the amazement with which all liſtened to them, and the wonderful light and diſcernment with which they quoted and applied the moſt difficult and obſcure paſſages of ſcripture, eſpecially ignorant and unlearned as they were (38). They appeared on a ſudden enlightened with a clear knowledge of heavenly things, and filled with love, courage, and holy zeal for the divine honour. What profound myſteries did they learn when the noon-day ſun of Heaven ſhot his brighteſt rays into their breaſts? What ſublime truths did they unfold? What joy did they expreſs in announcing to men the great tidings of our redemption and eternal ſalvation? With what glowing ardour did they ſhew they were inflamed, and transformed by the divine Spirit which filled their ſouls? They received ſo ſublime a knowledge of the goodneſs and other perfections of God, diſplayed in his adorable myſteries, and of the ſanctity of his law; and were ſo filled with his love, that it was not in their power to contain thoſe great ſecrets in their breaſts, but with voices of thunder they proclaimed them to the whole world. Though charity and humility made them ſubject to all, and all to all, they preached Chriſt with ſuch undaunted zeal and courage, that if they had had a thouſand lives, they would have ſacrificed them all with joy for him whom they had abandoned a few days before. They were inflamed with ſo ardent a deſire that all men ſhould know and love God's infinite goodneſs, that there was not one of them who did not deſire with S. Paul to become an anathema for his

(34) Warburton Diſc. concerning the Holy Spirit, T. i. p. 30. (35) See Jaquelot, Traité de l'Inſpiration de Livres Sacres, Part 2. ch. 9. p. 356. (36) 1 Cor. xiv. 37. (37) Act. ii. 14, 36. Act. iii. 12, &c. (38) Act. iv. 13.

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his brethren. Nor were their desires fruitless or in vain. The divine flame with which their breasts burnt, communicated itself to others, and spread to the boundaries of the earth. God, who before was scarce known out of Judæa, and even there ill served, was through them honoured and adored over the whole known world. Their discourses, says S. Chrysostom, were not studied, pompous or elegant; but they were tender, vehement, full of fire, proper to inspire the hearts of those who heard them with compunction, and inflame them with the fire of the Holy Ghost. They preached *the wonders of God*, and so powerfully, breathing in every word that sacred flame which filled their souls, that S. Peter by his first sermon converted 3000 among the Jews, the very day he had received the Holy Ghost (39), and by a second 5000 (40). In Cornelius the Centurion (41), he received into the church the first fruits of the Gentiles, shewing that the Holy Ghost offers his gifts to all, and invites all to mercy, *without exception of persons*. And in a short time twelve mean fishermen, or artificers, had filled every part of the world with Christians. And with what kind of Christians? saints, so closely united by the bands of divine charity, as to be *all one heart and one soul* (42); as Christ had prayed for his followers, that they might be one, as he and his father are one (43), and as the prophets had foretold (44). How perfectly grounded must they have been in meekness, patience, humility, charity, and an entire crucifixion of their hearts to the world and themselves, or their passions, among whom so perfect a spirit of union could reign? The prophet Isaiah expressed the greater astonishment at this miracle of divine grace, as the Holy Ghost thus associated together with sheep and lambs, the lions, bears, wolves and tygers, furious wild beasts, who had just before torn in pieces the innocent Lamb of God, and destroyed their fellow creatures; insatiable as wolves by avarice; furious as tygers with anger, revenge, and jealousy; crafty as bears, by dissimulation and hypocrisy; as lions haughty and uncontroulable, by ambition and pride. Now, so perfectly were these passions extinguished in their breasts, that they knew no other ambition than to serve, and be subject to all in Christ; had no desires of riches but such as were spiritual; and were so perfectly disengaged from the things of this

(39) Act. ii. 41. (40) Act. iv. (41) Act. x. 11. 34. (42) Act. ii. 44. (43) John, xvii. 11 (44) Ps. lxvii. 7. Isa. xi. 6. lxv. 25. Jer. xxxii. 39.

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this world, as to sell all their estates, and lay the price at the feet of the apostles, to be distributed in common, and amongst the poor (45); no one looking upon what he possessed as belonging to himself more than to his neighbours (46): They reserving not to themselves so much as the choice or direction of the distribution to renounce their own will together with the world. The cold words *mine* and *thine*, the source of all those evils by which charity is extinguished among men, were unknown to them (47). Their disengagement was entire, because they were altogether heavenly in their hearts or desires, and their employments were also heavenly: For "they continued in the doctrine of the "apostles, in the communion of the breaking of bread, "and in prayers (48)." By these three means, by which the soul chiefly receives her nourishment of divine grace, they earnestly laboured continually to maintain and strengthen in their hearts the life of grace, to improve the gifts of God, and receive more and more abundantly the fullness of his divine spirit. It was ordinarily in these exercises that the Holy Ghost descended upon the faithful (49), either at prayer, or whilst the apostles preached to them, or laid hands on them, (chiefly in the sacraments). Therefore did the primitive Christians persevere assiduously in these great means of grace, especially in prayer. The branches, or functions of this exercise, are reckoned up by the apostle *petitions, supplications, thanksgivings, praise, hymns, psalms and spiritual canticles* (50), in which we are commanded to employ ourselves "in all things, lifting up pure hands to Heaven with a serene mind (51)." Can we wonder that such disciples were filled with the spirit of God, and formed a church of martyrs and saints? Our souls pine under a spiritual famine, because we refuse the spiritual nourishment so liberally provided for us by our all-merciful God, in neglecting to listen to, or mediate on his word, make use diligently of the sacraments, and converse with God by holy prayer. Most admirable and edifying was the heroic virtue of the primitive Christians, to which they were happily formed upon the model, and by the lessons and example of the apostles. These first great pastors and founders of the church, under Christ, were prepared for their high functions,

(45) Act. ii. 44. (46) Act. iv. 32, 34. (47) S. Chrys. Hom. de Philogonio, T. i. p. 395. (48) Act. iv. 2. (49) Act. iv. 31. viii. 17. x. 44. &c. (50) 1 Tim. ii. 1. Eph. v. 19. (51) 1 Tim. ii. 8.

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tions, not only by the revelation of the divine truths of our holy faith, but also by the most perfect spirit of all virtues, with which the Holy Ghost replenished them. The mortification of Jesus Christ, which they carried in their bodies (52), their entire indifference to the things of this world, and sovereign contempt of its riches, pleasures, and vanities (53), raised their souls above all earthly things, such was their disinterestedness that they were afraid of being a burthen to any one in the least thing (54). Christ came poor and destitute of earthly goods, to bestow upon us the immense treasures of his heavenly graces, seeking nothing in return but humiliations, torments and death: He gave all things at his own exceeding cost, pouring forth for us, even the last drop of his precious blood. He gave this severe charge to his apostles, and other ministers: "Freely you have re-"ceived: Give freely or *gratis* (55). And he forbids the least view to temporal interest in any function of his sacred ministry under the grievous pain and guilt of sacrilege and simony. Animated by this spirit, the apostles ran over the most remote countries, in quest of ignominies, sufferings, and death: for the spiritual riches of salvation which they imparted to men, desirous to give, not to receive (56). Not less averse from honours than from riches, they placed their glory in their infirmities, disgraces and contempt, and in being made the outcast, and as it were, the off-scouring of the whole world (57), perfectly indifferent and dead to any desire of the esteem of men (58); not only ready, but rejoicing to suffer all afflictions, torments and death in its most frightful forms (59). What shall we say of their continual watchings in prayer (60); of their assiduous divine contemplation, by which their conversation was always in Heaven (61), of their ardent love of their divine master, by which they seemed to know only him crucified (62); of their insatiable zeal for the divine honour and charity for the salvation of their brethren (63); of their invincible meekness and heroic patience and constancy (64), which no fatigues

(52) 1 Cor. ix. 26. 2 Cor. iv. 10. Gal. vi. 17, &c. 1 Tim. vi. 8. 2 Cor. vi. 10. Phil. iii. 8. (53) 2 Cor. xi. 27. (54) 1 Thes. ii. 9. (55) Mat. x. 8. (56) Act. xx. 33, 34, 35, &c. (57) 2 Cor. xii. 5. 1 Tim. i. 13, 15. Gal. i. 13. 1 Cor. xv. 9. Eph. iii. 8. Act. xiv. 13. 2 Cor. iv. 4. 1 Cor. ix. 27. Gal. ii. 2. vi. 14. 1 Cor. iv. 7. (58) 1 Cor. iv. 3. Gal. i. 10. (59) Act. xxi. 13. 2 Cor. i. 8. vii. 5. 2 Cor. xi. 23. Rom. viii. 3. 5. 13. 2 Cor. xii. 10. (60) Rom. i. 9. 1 Thes. i. 2. (61) Phil. iii. 20. (62) 1 Cor. ii. 2. Phil. i. 21. Rom. viii. 35. (63) Rom. ix. 2. Gal. iv. 19. Thes. ii. 7. Phil. ii. 3. 8. (64) 1 Cor. iv. 12.

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tigues and labours, no dungeons, no ſtripes, no torments or threats could damp or abate. Animated with this ſpirit they announced with tongues of fire the myſteries of the divine mercy, the recompences of virtue; the riches of eternity, the baſeneſs and folly of ſin, and the emptineſs and vanity of the imaginary greatneſs and pleaſures of the world. With ſuch divine force they delivered the great truths of ſalvation, as to drive the powers of hell before them wherever they came; and to beat down, not only the reign of idolatry and ſuperſtition, but alſo the ſpirit of pride, covetouſneſs and ſenſual pleaſure, of which they found the world every where full. Men who heard them, in all parts were ſtruck with aſtoniſhment, and acknowledged the divinity and power of the Holy Spirit of which they were the organs. Divine Spirit, open my eyes, inflame my heart, move my tongue, that I may ſee and feel the greatneſs of thy myſteries, and the ſanctity of thy truths, and may ſpeak of thee with ſuch holy zeal that thy divinity may be glorified, ſinners converted to thee, and all men edified, and inflamed with thy divine love!

CHAP. IV.

On the Promulgation of the New Law of Grace in the Deſcent of the HOLY GHOST.

HOLY ought to be the inſtruments whom God raiſed up to be the miniſters of his new covenant of grace and love; in which his divine Son made man, and the Redeemer of mankind, now is the great and Holy Mediator, and the apoſtles, firſt paſtors and teachers of a law moſt perfect and moſt holy. Almighty God, immediately after the ſin of our firſt parent, entered into a moſt gracious and merciful covenant with him, by which he admitted him to repentance and pardon, through a Redeemer to come, of whom he then gave him the moſt ſolemn promiſe (1). God then inſtituted a religious worſhip by which he was pleaſed to appoint that men in that rude ſtate after their fall ſhould honour him, and engage him to ſhew them mercy, and to conduct them to his eternal ſalvation. This is the Patriarchal religion which conſiſted in the faith, of ſupernatural infuſed knowledge, and firm belief of certain capital revealed truths,

(1) Gen. iii. 15.

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truths, chiefly of the ſupernatural end of immortal glory, for which man was created; of certain means by which he was to attain to this end, and of a Meſſias or Redeemer to come, through whom alone he could arrive at this happineſs. The means of ſalvation revealed and given to Adam, conſiſted in repentance; to which God mercifully promiſed pardon through the merits of Chriſt to come; and in certain ſacrifices which conſiſted in the fruits of the earth, and bloody ſacrifices of beaſts, all figures of Chriſt's bloody ſacrifice, by which man was to be redeemed, and of the great ſacrifice of the euchariſt in the new law: Alſo in a prieſthood appointed by God, which was executed by the head or eldeſt ſon of each family. Hence kings were originally high prieſts, as not only the holy ſcriptures, but alſo profane antiquity often mentions. This patriarchal religion ſufficed to conduct men to ſalvation through Chriſt till his coming, even after God's covenant with Abraham, and his written law given to the Jews; except as to thoſe of the more happy poſterity of Abraham, by his ſon Iſaac, who by a ſpecial obligation, fell under the particular covenant of that patriarch, and afterwards that of Moſes; except alſo thoſe Proſelytes who, by voluntary devotion were adopted into the Jewiſh covenant. Thus Job the Idumean, and many others among the Gentiles, ſerved the true God, obſerving the Patriarchal religion with faith in a Redeemer to come, which was the ground of that ſupernatural hope and love which worked ſalvation. This firſt ſtate of religion was very imperfect, exceedingly confined, and weak both in the means which it furniſhed, and in the knowledge which it gave of ſupernatural things. In it, however, the light of faith was ſucceſſively enlarged by new revelations made to ſeveral Patriarchs, by which the qualities of the Meſſias, and the ends of his coming were more and more diſtinctly explained. God renewed this alliance with Noah after the flood; to whom he farther promiſed that the world ſhould never again be drowned by waters: and he gave him certain precepts; the Jews ſay ſeven laws, called from this Patriarch the Noachick precepts (a): Some of which were

(a) No mention is made of theſe precepts given to Noah and his ſons, either in the ſcripture, or in ancient writers, as Onkelos, Joſephus, Philo, Origen, or S. Jerom. But it is certain, that the Jews would ſuffer no ſtranger to dwell in their country who did not engage to obſerve them, and that the obſervation of theſe precepts, which in the poſterity of Noah compriſed all mankind, obliged all nations, and was alone

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positive precepts; others belonged to the law of nature in points, in which part of mankind seems, before that time, to have made some kind of general defection from the church of God (b). The Noachick precepts are thus laid

alone sufficient to save all those who were not of the posterity of Abraham, and did not belong to his particular covenant, as it was confirmed and enlarged in the Jewish dispensation. Those strangers who kept the precepts of the sons of Noah, the Jews called *Proselytes of the gate*. Those who by receiving circumsion, subjected themselves to the whole Mosaic law, they styled *Proselytes of justice*. The Noachick precepts are reduced to abstinence from blood and unclean meats. Abstinence from blood was severely enjoined the Jews. Lev. xvii. 10, 11. Deut. xii. 23, 24. The reason of which seems to have been just, because God reserved to himself in token of his dominion over life, the blood of animals which was poured out in sacrifices on the altar. Secondly, God by this would curb violence, or all outrages and cruelty to which man is inclined. Grotius endeavours to shew (in Act. xv.) that nations which feed much on blood, contract a savage and fierce temper. This law of abstinence from blood was given by God to Noah, when he allowed man to eat the flesh of living creatures. Gen. ix. 4. Hence no Jew could eat a creature that was strangled or that died of itself, because the blood had not been drained from the flesh. And still the Jews have their own butchers, who by cutting the throat from ear to ear, or laying wide open the large vessels, drain the whole mass of blood as much as possible; for all can never be drawn off. This Noachick law of abstinence from blood must have been required of the Proselytes of the gate. How then did God allow the Jews to give an animal that died of itself, and which they could not eat, to an household proselyte, or sell it to a stranger? Deut. xiv. 21. The reason of this difference between the Jew and Profelite appears from what follows, that the Jews were to be an holy people to God, and therefore greater sanctity was required in them, and it was forbid for them to eat blood either out of the animal, or in the flesh: But the first under pain of death, (Levit. xvii. 14.) the latter under penalty of a temporary pollution till evening, to be then expiated by a washing of their bodies and clothes, (Lev. xvii. 15.) For blood in the flesh was not sacred, as not being that blood which was preserved for making atonement for sin, and for a recognition of God being the supreme Lord of life. And secondly, when not eaten under the form of blood, but in an indiscriminate mixture with the flesh in a dead carcase, it was not so great an incentive to cruelty; so that the main reasons of the prohibition ceasing, the law either did not bind the proselyte or stranger, or only subjected him to a ceremonial defilement without the guilt of transgression, in case he observed the law of the ablution. (Levit. xvii. 15.) This abstinence from blood was enjoined to Noah, when God first allowed man animal food. Gen. xii. 4.

(b) The distinction of clean and unclean animals was prescribed or rather confirmed by God to Noah and his children, for it seems to have been anterior to him, and probably from Adam, for the use of sacrifices; for it is mentioned before the flood. Gen. vii. 2. It seems most probable that men only began to eat the flesh of animals after the flood; when

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down by the Rabbins. The firſt, forbade idolatry, ſuperſtition and ſacrilege. The ſecond, blaſphemy, curſes and raſh oaths. The third, adultery, and all impurity. The fourth, murder and effuſion of blood. The fifth, theft, cheating and lying. The ſixth, the eating any part of an animal ſtill alive, which Arnobius makes a reproach in the Pagans (2). The ſeventh commanded obedience to parents and princes (3).

Wicked men from bruti ſh vice, fell into ſo deplorable a blindneſs, as to forſake entirely the aſſemblies of the faithful, and the worſhip of God, and ſoon transferred to creatures the ſovereign honour due to him alone, adoring and offering ſacrifices to the ſtars, and other heavenly bodies; afterward to imaginary beings, to the ghoſts of dead men, generally moſt infamous for their crimes; alſo to ſtocks and ſtones, firſt brute, afterward carved, and deified by a kind of ſuperſtitious conſecration, or at leaſt deputation; to brute beaſts, to plants and ſhrubs; to ideal beings, into which they metamorphoſed the human paſſions, and even diſeaſes. By the rapid progreſs of idolatry, great part of mankind became involved in this monſtrous revolt againſt God. Yet the true Patriarchal religion was maintained down from Noah amongſt the good, principally of the ſeed of Sem, of which aroſe Abraham, the father of the Jewiſh nation, in his poſterity,

(2) Arnob. l. v. contra Gent. (3) See Maimonides, the Rabbins Chavina, Chidea, Simeon, Eliezer, &c. Lamy, Apparatus Biblicus, &c.

when God reſtrained this grant to clean animals, that the uſe of animal food, which then became more expedient to man whoſe frame was weakened, term of life abridged, and vegetable food by the changes wrought in the earth by the deluge much impaired, might not be too general: And the fleſh of unclean animals is generally ſuch as creates bad juices in the human body. See the interpreters in Levit. xx. 24, 25, 26.

Theſe two precepts of abſtaining from blood and from unclean creatures derived their obligation not from the law of nature, but from God's poſitive precept which was only temporary, whatever Dr. Delaney pretends as to the former. See "his Revelation examined with candour," Vol. ii. Diſſ. i. p. i. and his "Defence of the doctrine of "abſtinence from blood," where he attempts to prove that animal food, eſpecially blood, diſpoſes men to ſavage cruelty and fierce anger: And abſtinence from ſuch food to meekneſs. Of this we ſeem to have an inſtance in the Banyans and ſome other Indians, who moſt rigorouſly abſtain from all animal diet: But their character ſeems rather ſoftneſs than meekneſs, if they are ſo revengeful in contriving the ruin of an enemy by artful ſtratagems as they are repreſented. See Groſe's Voyage to the Eaſt Indies.

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terity, by his ſon Iſaac, and his grandſon Jacob or Iſrael. To Abraham God unfolded his promiſes of a Meſſias, more clearly than he had revealed him before, informing him that he ſhould be born of his ſeed by Iſaac, and that in him all nations ſhould be bleſſed. With Abraham he made a new covenant in order to reſerve to himſelf his poſterity by Iſaac, to be his peculiar people, and for the mark or ſign, he gave them the law of circumciſion. To this people, then increaſed to a numerous nation, divided into twelve, or rather thirteen tribes, (if we compriſe the tribe of Levi, which had not a ſeparate portion or part of territory in the land of Promiſe, and if we divide the children of Joſeph into the two tribes of Ephraim and Manaſſes, as was done in that partition); four hundred years after the vocation of Abraham, he gave a written law by the miniſtry of Moſes. This is called the written covenant, the Moſaic diſpenſation, or the old law. It was a much fuller and more complete ſyſtem of religion, interwoven with the laws of the ſtate or republic, and conſiſted 1ſt, of a written confirmation of the precepts of the law of nature, reduced under ten heads, engraved on two tables of ſtone: Secondly, of various diſtinct prophecies of a Meſſias to come, and a more perfect and happy law of grace to ſucceed it: Thirdly, of a great number of ceremonial precepts of ſacrifices, ſacraments and ritual obſervances, all typical, repreſenting, and pointing to, the promiſed Redeemer and his holy law to come. The old law, though fitted by the admirable wiſdom of divine Providence, to the circumſtances of the people and ſtate of things for which it was appointed, was many ways imperfect. Firſt, becauſe it was only given as a pedagogue to inſtruct men in the knowledge of their ſpiritual miſeries, to conduct them by longing ſighs to, and prepare them for the graces of the new law. Its moſt ſacred rites and ſacrifices were only ſhadows, types and figures. The new, therefore, as far ſurpaſſes it as the reality of the moſt ſublime myſteries excells its figure.

Secondly, Faith in thoſe who preceded Chriſt, though clear and certain as to a redemption to come, was very obſcure as to the manner and illuſtrious circumſtances of this greateſt of all myſteries. The very prophecies in which they are moſt clearly pointed out, receive their chief illuſtrations from their accompliſhment. But how nobly are the wonderful myſteries of the divine goodneſs and mercy in our redemption,

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redemption, displayed before our eyes in the noon daylight of the Gospel? Here the divine truth and wisdom, and mercy, and goodness, and justice are united with the most admirable harmony, and shine forth with the most ravishing lustre in a manner worthy a God, because incomprehensible to creatures. Here we behold in raptures of astonishment the unparalleled indications of the divine love, the dreadful enormity of sin, and our unutterable happiness in being delivered from the powers of hell, and brought into fellowship and communion with God; and our weak nature raised in Christ even to a participation of his divine and holy nature. What incomparable advantages for virtue and spiritual comfort have we in the divine doctrine and example of our blessed Lord, especially in the contemplation of his adorable sufferings and glorious mysteries? How powerful motives to righteousness have we in the more full and clear revelation of future rewards and punishments? How comfortable and sensible must be our hope of an assured resurrection from the dead, built on the certainty of Christ's resurrection? How lively our faith of a future judgment, to be executed by that same Jesus who once came down to be our Saviour! How awaking our fear at the dreadful denunciations of endless torments in hell! In consideration of all which S. Paul calls the Gospel of Christ, "the power of God unto sal-"vation to every one that believeth (4)." Again, what a subject of holy joy! What a happiness is it to see our God and merciful Saviour is come, and to enjoy the glorious day of his redemption, after which all the prophets and saints of the old law sighed with so much ardor! Abraham saw this bright day only in spirit, and he was transported with joy (5). Holy Simeon beheld only the first appearance of this Saviour in the world, and thought his happiness so complete as to desire then to die in peace (6).

Thirdly, so numerous were the ritual precepts and observances in the old law as to be an heavy burthen, and an occasion of frequent transgressions, though proper to restrain a gross people from the contagion of idolatry; and to represent by their multiplicity the admirable and manifold virtue of Christ's sacred passion and sacrifice: Whereas the precepts and sacraments in the new law of grace are few in number, and easy to be observed (7).

Fourthly,

(4) Rom. i. 16. (5) John, viii. 56. (6) Luke ii. 29. (7) Gal. iii. 19. Isa. i. 2.

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Fourthly, The ſacrifices and other means of grace which the old law afforded, were weak, and chiefly adapted to point out others to come. Helps indeed they were, and ſuch as ſufficed to lead men to God; but were feeble, and rather ſhewing our wounds than applying powerful remedies to them (8). In the new law we have in the holy ſacrifice, the moſt perfect homage that can be paid to God: In the ſacraments the moſt powerful remedies, ſtrengtheners, and means of all grace: In the other holy obſervances the ſtrongeſt helps of piety and religion, adapted to all our neceſſities and purpoſes. The apoſtle, and his faithful interpreter in the myſtery of divine grace, the great Doctor S. Auſtin, when in many places they ſet forth the imperfectneſs of the old, are not to be underſtood as if it was not good, and a means of true virtue, and through faith in a Redeemer to come, a path to ſalvation and divine love; but ſo weak in itſelf as to be rather a witneſs and reproacher of tranſgreſſions than an efficacious remedy. But faith and love gave ſtrength and grace under it, though they belonged rather to the new law, even when given before it.

Fifthly, The Jewiſh ſacraments and rites had no force or virtue but what they derived from an actual faith in a Redeemer to come, and were of themſelves "weak and needy "elements (9)." Thoſe of the new law apply to our ſouls the price of Chriſt's adorable blood which they contain, to cleanſe and ſanctify us. "The former commandment is "verily ſet aſide for the weakneſs and unprofitableneſs there-"of. For the law brought nothing to perfection but a bring-"ing in of a better hope, by which we draw nigh to God "(10)."

Sixthly, The Moſaic diſpenſation was a law of fear and ſervitude ſuited to the carnal ſtate of the Jews (11). For though it ſuggeſted motives, and laid a command of divine love, which was always the firſt and greateſt commandment, and always eſſentially neceſſary for ſalvation; yet that law principally diſplayed motives of fear, and was much taken up in deterring men from ſin by the dread of temporal puniſhments. The Goſpel is called the law of grace and love, becauſe it furniſhes the moſt powerful means of the ſtrongeſt and moſt plentiful graces: becauſe it preſents and chiefly dwells

(8) Rom. vii. 8. 12. (9) Gal. iv. 9. (10) Hebr. vii. 18, 19. viii. 9. 10. Jer. vi. 20. Amoſ. v. 21. Mich. vi. Gal. iv. 9. (11) Gal. iv. 24, & 31. Rom. vii. 4, 5, 6. Rom. viii. 2, 3, 4, 5, 6. S. Aug. de Spiritu & Litterâ. l. de Pecc. Origin. c. 25.

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dwells upon the moſt cogent motives of divine love in all the great myſteries which are the object of its faith and devotion. And this love is the fruit of all its graces, the end to which all its exerciſes are chiefly directed. What an indignity is it under this law of love to be unacquainted with its ſpirit? By the ſame conduct by which God made the law of fear the introduction to that of love, does he proceed in planting the kingdom of his grace in a ſoul, which he uſually ſhakes and diſpoſes by fear to conduct her afterward to his pure and holy love (12). "You have not received the "ſpirit of bondage again in fear: But you have received "the ſpirit of adoption of ſons whereby we cry, Abba, "Father."

Seventhly, According to the different characteriſtics of the old and new law, ſo was the manner of their promulgation different. The firſt was given in thunder and lightening, with other ſigns of terror, with which the Jews were ſo ſtruck as to pray that God might not ſpeak to them leſt they ſhould die, not being able to hear his voice, or ſtand his preſence. Neither was the Jewiſh law given by God in perſon, but by an angel who ſpoke in his name (13). It was alſo delivered to Moſes, materially engraved on tables of ſtone. But the new law was written by the Holy Ghoſt in hearts of fleſh: The inward ſpirit and reliſh of the law, in which conſiſts the virtue and obedience of the heart, was infuſed by the ſweet unction of grace and love. "Behold the days "come," ſaith the Lord, "and I will make a new cove-"nant with the houſe of Iſrael, and with the houſe of Juda. "Not according to the covenant which I made with their "fathers: But this ſhall be the covenant which I ſhall make "with the houſe of Iſrael after theſe days: "I will give "my law in their bowels, and will write it in their hearts: "And I will be their God, and they ſhall be my people "(14)."

Eighthly. The Jewiſh law was a temporary diſpenſation, and the forerunner of the new, and its abrogation, by its accompliſhment in the latter, was foretold by all the prophets (15).

(12) Rom. viii. 15. See Gal. iv. 3, 4, 5, 6.

(13) Act. vii. 35. Hebr. xii. 21.

(14) Jer. xxxi. 31, 33. 2 Cor. iii. 6.

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(15). The new law was to ſucceed (16), and to be eternal (17).

Ninthly, This law of grace is a ſpiritual law, a law of love, engraved in the hearts of men by the Holy Ghoſt (18). A law propagated over all the nations of the earth. It was miraculous, not only in the wonderful myſtery of the deſcent of the Holy Ghoſt for its promulgation, but alſo in the ſtupendous manner of its propagation. Chriſt foretold, when all appearances were againſt him, that his law and ſpiritual kingdom ſhould ſoon be propagated to the fartheſt extremity of the earth. He compared the preaching of the Goſpel, in its weakeſt beginning, to a little leaven, which being hid in the dough, ſpreads through the whole maſs, and changes its nature by imparting its own qualities. Alſo to a grain of muſtard ſeed, which, from the leaſt of all ſeeds, grows to ſuch an height as to ſurpaſs all other ſhrubs (19). This incredible ſucceſs depended upon, and aroſe from his death (20), which ſeemed of all things the moſt oppoſite to ſo great a deſign. By the reprobation of the Jews, and the vocation of the Gentiles, ſo often and ſo clearly predicted by the prophets, and by Chriſt himſelf, was this myſtery forwarded. The inſtruments choſen by God, for this great deſign of converting the world, were ſuch as render the work more aſtoniſhing: Men, who by their low condition and natural puſillanimity, whom he compares to ſheep in the midſt of wolves, ſeemed moſt unfit for laying the foundation of ſuch a ſtructure. Yet theſe he endued with an intrepidity, which no torments could ſubdue, nor death intimidate. To theſe he promiſed an invincible ſtrength, a celeſtial power, and a victory over the whole world. And he aſſured them that they ſhould conquer by their patience, by being put to death and torn to pieces by the wolves as ſo many ſheep (21). Men who

(15) Iſa. i. 11. & ſequ. xliii. 18, 19, 20. Jer. vii. 13. xxxi. 31. Ezech. xxxiv. 10. Dan. xii. 11. Mal. i. 10, 11. Ib. ii. 11, 12. Mat. xi. 13. Luke, xvi. 16. John, iv. 21. Gal. iii. 24, 25. Hebr. viii. 6. ix. 6, 7, 8. 10. 11, 12, 13. (16) Deut. xviii. 15, 16. Iſa. ii. 2, 3. Mich. iv. 1. Iſa. lxii. 2, 3. Jer. xi. 19, 20. xviii. 31. xxxi. 31. Ezech. xxxvi. 25, 26. Mat. iv. 4. 5. Mat. xxvi. 28. John, iv. 23. Hebr. viii. 6. xii. 13. (17) Pſ. ii. 6, 7. xliv. 7. lxxi. 1. & ſequ. Iſa. ix. 7. xi. 1 & ſequ. Dan. ii. 44. Dan. vii. 14. Mich. iv. 7. Luke, i. 33. John, xiv. 16. 1 Cor. xv. 25. Mat. xvi. 18. 2 Cor. iii. 11. (18) Iſa. xxxii. 15. xliv. 3. lix. 21. Ezech. xxxvi. 26, 27. xxxix. 29. Joel. ii. 28, 29. Zach. xii. 10. John, vii. 37. xiv. 16. Act. i. 6. Rom. v. 5. 1 Cor. ii. 12, 13. Gal. iii. 5, 14. Eph. i. 13. 1 John, iv. 13. Gal. iv. 6. 1 Cor. iii. 16. (19) Mat. xiii. 32. (20) John, xii. 24, 31. (21) Act. i. 8, &c.

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who by the obſcurity of their birth, and want of letters and education, were accuſtomed to tremble before men in power, he commands to preach the moſt ſublime and unheard-of myſteries before the kings of the earth. And men who were ignorant of the firſt rudiments of human learning, and little verſed even in the knowledge of religion, and whoſe underſtanding ſeemed unequal to ſo great truths, much leſs capable of uttering them, he endued with a wiſdom which all their enemies could not contradict (22). How eaſy does it ſeem for the wiſe men of the world to have ſtartled them with their objections, puzzled them with their ſophiſms, or caſt ſuch a miſt before their eyes as muſt have diſconcerted them. They preached a God made man, crucified by his own people, and rejected by their whole nation; and valued themſelves on no other knowledge than that of their crucified Maſter. Yet they confuted, triumphed over, and reduced to ſilence the doctors of the Jewiſh law, and orators and philoſophers of the Gentiles.

By inſtruments and means, in themſelves ſo weak, unequal and diſproportionate were the predictions of Chriſt, relative to the ſucceſs of his Goſpel, and the propagation of his ſpiritual kingdom (23), ſpeedily and moſt wonderfully accompliſhed. The perſecutions raiſed againſt the diſciples of Chriſt ſerved only to haſten this great work. If thoſe who were come from every part to celebrate the Pentecoſt at Jeruſalem, and heard in their native languages the apoſtles publiſhing the doctrine and reſurrection of Chriſt (24), at their return ſpread forth the news of theſe wonders; the perſecutions raiſed by the prieſts gave a more ſpeedy occaſion to the diſciples of carrying the Goſpel into all nations. Philip the deacon being forced to quit Jeruſalem, preached with ſurpriſing ſucceſs in Samaria (25). Others, diſperſed by the ſame ſtorm, went into Phœnicia, Syria, and Cyprus, and founded the numerous church at Antioch. The neighbouring nations having, within the ſpace of 12 years, been enlightened with the faith, the apoſtles, dividing the whole world amongſt them, and aſſigning to each a ſhare of kingdoms for the principal theatre of their labours, that none might be neglected, carried the light of faith into all parts (26). About the beginning of the reign of Antoninus Pius,

(22) Mat. x. 18. (23) Mat. xxviii. 18. Mark, xvi. 15. Luke, xxiv. 46. Acts i. 8. 42. (24) Act. ii. 11. (25) Act. xiii. 4. (26) Act. iv. 19. Rom. xv. 17. x. 18. Pſ. xix. 4. Col. i. 6. 1 Petr. i. 1. v. 13.

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little more than 100 years after Christ's death, S. Justin Martyr tells Trypho, the most learned man amongst the Jews, "There is no race of men, whether Greeks or Barbarians, or of whatever other denomination, whether of "the Hamoxobii (Scythians near the Palus Mœotis) who "live in covered carts; or Nomades (certain Scythians both "in Asia and Europe) who use no houses; or Scenites (in "Arabia and Africa) who dwell in tents, following their "cattle, amongst whom prayers and offerings are not put "up, through the name of the crucified Jesus (27)." Tertullian soon after tells the Romans (28), "We are but of "yesterday, and we have overspread your empire: Your "cities, your islands, your forts, towns and assemblies; "your very armies, wards, companies, tribes, palace, se"nate, and forum, swarm with Christians. We have left "nothing but your temples to yourselves." And in his book against the Jews he says, that "Territories of the Bri"tons, which were inaccessible to the Romans, were sub"ject to Christ," and that Christians were to be met with in the various tribes of the Getulians and Moors, in all parts of Spain and Gaul, and amongst the Sarmacians, Daci, Germans and Scythians (29).

The progress of the Gospel was the more wonderful, as its doctrine is most sublime, incomprehensible to the human understanding, and contrary to the passions, and the received maxims and prejudices of the world; and as it was only established by triumphing over the combined opposition both of the princes, and of the learned and wise men, amongst both the Jews and Gentiles. Whoever attentively considers these circumstances must acknowledge, that it is one of the most wonderful and evident of miracles, that the world has believed the Gospel. Whence S. Austin says: "Whoever "still asks for miracles before he will be induced to believe "the Gospel, is himself a prodigy of incredulity, who will "not believe such a doctrine which he sees the whole world "has been compelled, by clear conviction, to believe (30)." The evidences, indeed, of this divine revelation were displayed

(27) S. Justin. Dial. n. 117. p. 220, 221. ed. Ben. (28) Apologet. c. 37. p. 39. (29) Tert. l. *contra Judæos*, c. 7. p. 189. See to the same purpose, S. Cyprian, l. *de Unit. Eccl.* Orig. l. iv. in Ezech. S. Iren. l. i. c. 3. p. 23, &c. (30) S. Aug. l. xxii. de Civ. c. 8. T. vii. p. 661. See Bourdaloue, Serm. in Dom. 6. post Epiph. T. ix. p. 229. and especially S. Chrysostom, Hom. 7. & 4. in 1 Cor. &c. Racine, Poeme sur la Religion, ch. iv. v. 437.

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played by the miraculous powers which were, as it were, the credentials of Heaven; by the conformity with, and the accomplishment of the ancient prophecies; by the heroic sanctity of its teachers; by the constancy of its martyrs; by the sublimity and excellence of its morality (31); and its doctrine on the mysteries and attributes of the Deity, and his dispensations towards man. The internal evidence of this revelation, arising from the coincidence of the holiness and moral purity of all its precepts, and the adorable sublimity of its awful mysteries, is farther confirmed by the most cogent external evidences, derived from the miracles mentioned in the old and new Testament, the genuineness and accomplishment of the prophecies contained therein, and the holy moral characters of Christ, the apostles and prophets, the heroic constancy of so many martyrs, and the angelical sanctity of so many others, many of them persons enriched with the greatest natural, moral, and all acquired endowments. The brightness of the sublime truths of revealed religion will shine forth with greater advantage, if placed in contrast with the defective systems of philosophers. If we take a view of these we shall see the imperfectness of human reason in the search of many necessary truths, and the necessity of divine revelation, for our direction in the present depraved state of human nature; and that without religion there is no true wisdom. Of human philosophy in these matters a very wise man said: "I have tried all things "in wisdom. I have said, I will be wise, and it departed "farther from me (32)." Many heathen philosophers thought they had attained to wisdom by the sole strength of reason; which dangerous persuasion alone sufficed to lead them into the most extravagant errors. What contradictions do we not meet with in their doctrines! What gross mistakes, even about the Divinity itself, and the sovereign good! What prejudices! To how many vices did they give the name of virtues? How many crimes did they canonize? Great part of the Stoical philosophy is a rant of pride, and their constancy of the wise man is the very quintessence of that vice. Aristotle's magnanimity (33), and Celsus's generosity (34), are compounds of the same. The maxim,

(31) Racine, ib. ch. 5. v. 369. (32) Eccles. vii. 24. See Wisd. vii. 27. See Hawarden, *church of Christ* briefly and plainly, *Append. Part. 1. Evidence.* (33) Arist. ad Nicom. l. iii. c. 7. & l. iv. c. 7. 8. See L'Esprit, la Fausseté des Vertus humaines, T. ii. c. 14. 15. (34) Orig. contr. Cels. l. i. p. 47.

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that "A wise man is self-sufficient," is derived from Socrates and Plato. Epictetus himself alloweth a man to be proud of the conquest of any vice. The foul vices of drunkenness and most shameful immodesties are pleaded for, and authorised by the most eminent philosophers, Socrates, Plato, Seneca, &c. (35). Had these men the knowledge of true virtue? Do not their extravagances evince the truth of what God himself has declared: "I will destroy the wisdom of the wise; and the prudence of the prudent I will reject. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world (36)? The wisdom of this world is foolishness with God. For it is written: I will catch the wise in their own craftiness (37)." If in many we admire great examples of zeal for justice, contempt of riches and pleasures, temperance in prosperity, patience in adversity, generosity, courage, disinterestedness, and the like; these were often rather shadows and phantoms, which dazzled and imposed upon the eyes of men, than real virtues. For springing too often from, or, at least, being tainted with pride and vain-glory, they were infected with the poison of their origin, as waters which come from a poisonous spring retain their mortal quality through whatever delightful channels or groves they may pass. We are then obliged to confess the incomparable advantages and absolute necessity of divine Revelation, not only to teach us the great mysteries of our redemption, and apply to our souls the remedies of our justification, and means of salvation, but even to direct us safely in all the paths of moral virtue. Our reason, in our present state, may be compared to a weak glimmering light in a dark night, which may rather suffice to shew a traveller that he is wandering out of the road, than to direct him in the right way. If too confidently followed, and if relied on in things beyond its sphere, it easily leads astray. Even in many points, in which it is given to be a guide, it is often eclipsed by the passions, and becomes liable to errors. God is the sovereign reason who cannot err. His word is the life of our souls; it both enlightens the mind and regulates the affections and appeties of the heart. This true wisdom we find and possess in holy religion. How admirable is the harmony

(35) See Bp. Cumberland on the Law of Nature, by Maxwell, Introd. §. 11, 12, &c. p. 52. &c. Also, Theodoret, de Cur. Græc. Affect. (36) 1. Cor. i. 19, 20. (37) 1 Cor. iii. 19.

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harmony of the great myſteries which it teaches? How adorable the light of its moſt important and moſt ſublime truths? How complete the ſtore-houſe of the moſt powerful means of our juſtification and ſanctification, and of glorifying God by the tender of our ſacrifices and affections?

We are raviſhed with aſtoniſhment when we take a view of the ſpiritual beauty, incomparable advantages and high prerogatives of the church of Chriſt; its myſteries, ſacrifice, and ſacraments; the eminent virtue of ſo many Saints, who in every age have adorned the doctrine of the goſpel, by the purity and holineſs of their lives; its univerſality; its perpetuity (38). It is the houſe of God, figured by Noah's ark, out of which no one is ſaved. Whoever attains to juſtification and ſalvation muſt be united to it, at leaſt in deſire; muſt be a member of it in his heart at leaſt. We cannot be united to Chriſt but by being united to his church: if we divide and ſeparate from the church, we are broken off from Chriſt, as a branch is from the vine (39), and whoever come to him are added and belong to his church (40). It is the myſtical body of Chriſt, whoſe love for us is ſo great, that he counteth not himſelf perfect without us who are his members. Therefore the church is alſo called Chriſt (41). In it he preſides as head, for ever communicating to the faithful, as to his myſtical members, the ſpecial influx of his gifts and graces, by the miniſtry he has eſtabliſhed, the myſteries he has wrought, the means he has inſtituted, and other channels he has appointed. For in his church are poſſeſſed and diſpenſed all the treaſures of his grace and mercy. It is the "Tower of David, built with bulkwarks: "A thouſand bucklers hang upon it, all the armour of va- "liant men (42)." It is expoſed to many tryals, but never can be overcome; being ever triumphant over both perſecution and hereſy. It is the pillar and ground of truth, and this in regard of men; for this ground has for its foundation the corner-ſtone, who is Chriſt. This title is given to the church, becauſe God's truth abides no where elſe in the world: neither is it to be ſought for any where but in the church. Every where elſe is downright darkneſs, lies, errors, impoſtures, ſuperſtitions, the ſpirit of giddineſs and confuſion, and all manner of corruptions. The church is founded

(38) John, xv. 4. x. 16. xvii. 20, 21. Eph. iv. 4, 5. Rom. xii. 5. Act. xiii. 48. Matt. xxviii. 19. Mark, xvi. 16. 1 Cor. xii. 27.
(39) Act. xi. 24. (40) Act. ii. 47. (41) 1 Cor. xii. 12.
(42) Cant. iv. 4.

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founded by and on Christ, is subject to Christ, is ever governed by Christ, and directed, and assisted by the Holy Ghost (c). It is the Mother of the Saints, always bringing forth children to God, and training them up by the word of God, continually preached in it, by the example of good men and the practice of all virtues, by the holy sacraments, sacrifices, and public and private prayer. It is the spouse of Christ, set forth with every ornament of grace and virtue; cleansed, sanctified, glorious, not having spot or wrinkle, or any such thing; but holy and without blemish, nourished and cherished by the Lord (43). The church is the mother of us all, the sister of the heavenly Jerusalem (44). It is the temple of the living God on earth, in which he is adored, served, and glorified, by the uninterrupted homage of sacrifice, obedience, praise, love, and all virtues. It is the eternal spring of the waters of life, which run in a strong stream from Libanus (45), and which become in him who drinketh thereof a fountain of water springing up into eternal life (46).

Christ began to form his church, during his sacred ministry here on earth, when he assembled his disciples, and instructed them with his own mouth. But the Descent of the Holy Ghost was the last act, by which he both revealed and promulged his whole law: he infused, as it were, a soul into that his mystical body, and endowed it with a vigorous principle of life and action. From this time its rulers, ministers and officers, being completely commissioned and qualified by the miraculous effusion of the Holy Ghost, set themselves to

(43) Cant. vi. 3, 8. vii. 6. i. 15, 16. iv. 7. Eph. v. 25, 26, 27, 29. (44) Ps. lxxxvi. 7. xliv. 16. (45) Cant. iv. 15.
(46) John, iv. 14. vii. 39.

(c) God's Spirit, and God's Promises, are undoubtedly infallible; and we are assured by Christ that his Spirit assists and directs his church into all truth, to the end of the world. For though men are fallible, yet the church, which is composed of men, infallibly teaches and delivers the divine truth, because the body of its pastors are assisted and directed by the Holy Ghost, in discharging this office of teaching it all nations. This infallibility of the church is derived from the infallibility of God's Spirit, not from men; and is grounded on the assurance of God's unerring word and promises. Matt. xxviii. 20. John, xiv. 16, 17. xvi. 13, 16. Mat. xvi. 18. Eph. i. 22. 1 Tim. iii. 15. 1 Cor. xii. 12. Hebr. xiii. 7. The Holy Ghost guides the body of the pastors of his church into his truth, through all ages; not by continual successive inspirations, but by directing them by his all-wise and all-powerful protection, preserves in them the sacred deposit of his Apostolic revelation pure and unvaried.

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to exercise all their respective functions, and exert their powers in governing and propagating the spiritual kingdom of Christ, which was then perfectly settled and established. The church, therefore, on this day keeps its own festival, celebrates, as it were, its own nativity. All the feasts of of the Saints, whom we honour throughout the year, shine but with borrowed rays from this day's glory; and derive all their graces and virtues from the mystery which we honour on this solemnity. To it we stand indebted for their heavenly, pure, and sublime doctrine, for the admirable humility, zeal, and sanctity of their lives; for the miraculous powers so often displayed in them; and for the heroic fortitude exerted by so many in their martyrdoms, and under the sharpest trials. To the same we owe all the spiritual privileges and advantages which we enjoy in the church, and those which we expect in the eternal kingdom of God's glory.

CHAP. V.

On the Fruits continually produced in the Souls of the Faithful, by the invisible Descent of the HOLY GHOST *upon them.*

THE Feast of the Christian Pentecost is distinguished by this singular privilege above all other festivals of our holy religion, that, whereas on other solemnities we give praise and thanks for mysteries past, and which no longer subsist but in their fruit or effects, here we commemorate a great mystery, which is renewed in the church, and in the souls of the faithful in it, to the end of the world. The Holy Ghost indeed no more descends by an immanent action of his divine person, as he did on the Apostles; the promulgation of the gospel was then made by his revelation of its holy doctrine to the Apostles, and the foundation of the church was then laid, always to endure under his guidance and protection. These were mysteries which only attended his first descent. Also the outward prodigies, and sensible representations of the wind, and cloven tongues of fire, by which the Holy Ghost manifested his presence on that extraordinary occasion, and which were expressive of its energy, and effects, and signs, most suitable and necessary for that time, are not since renewed. Neither are the outward gifts of miracles, prophecy, and tongues, then often bestowed, some on one, others on another, and necessary for the confirmation

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firmation of the faith in its first propagation, any longer conferred by this divine Spirit upon those to whom he now communicates himself. These are mysteries which are past, to which we stand indebted for the spiritual advantages which we enjoy in the church, and for which we owe the tribute of our constant thanksgiving and praise. But though the Holy Ghost descends no longer *visibly*, as he did on the Apostles at Pentecost, when he manifested his presence by sensible emblems; he still descends *invisibly* upon our souls. And tho' he communicates not to us the outward graces of the miraculous powers which were given for the benefit of others, and of the church, not of those who received them, he no less imparts himself to us in his interior most inestimable graces, and invisible spiritual gifts, than he did to his Apostles, if we open our hearts to receive them. Being by his immensity every where present to us with the Father and Son, he with them, pours upon us, his most precious interior gifts, which are peculiarly ascribed to him, on account of the analogy which they bear to his personal property, by which he is the fountain of grace itself, the eternal subsisting love of the Father and the Son. This divine guest is no less promised to us than to the first Disciples. Christ gave him to abide with his church, and in all his true members *for ever* (1). He was solicitous and prayed for all that ever were to believe in him (2). The Apostles conferred the Holy Spirit on others in the same manner they had themselves received him (3). He descended on the Samaritan, and on the Gentile converts, no less than upon the Jewish: "They have received the Holy Ghost like us (4)," said St. Peter. The sacred fountain was opened at Pentecost on the Apostles; but continues still to flow. Though the outward prodigies which attended this mystery at the season of its first eruption, when it issued forth from the divine source to replenish the Apostles, are not now exhibited to strike our eyes; yet we know that the divine Spirit still descends upon all the true disciples of Christ with the same bounteous efflux of grace to the end of the world, according to Christ's most solemn promises. Before he left his dear disciples to return to his Father, in the tender bowels of compassion, he assured them, and us with them, that he would not leave us destitute as orphans, without a father, but that he would send his holy Spirit to supply his place as his vicar; and to be always with us. "I will

(1) John xiv. 16. (2) John xvii. 20. (3) Act. viij. 17. x. 44. (4) Act. x. 47.

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"will not leave you orphans; but will give you another "Comforter," says he (5). Sometimes he tells us, that he will send him, at other times, that his Father will send him, because the Holy Ghost proceeds, and consequently has his divine mission, both from the Father and the Son, as one principle, by their infinite love. If Christ says: "Whom "I shall send you from the Father (6)." He also declares: "Whom the Father will send in my name (7);" and "I "will ask the Father for you, and he will give you another "Comforter, that he may abide with you for ever (8)." By his merits and prayers he moved the Father to send him, and as one principle of the Holy Ghost with the Father, was himself also the author of his mission.

How precious is the gift of this divine Spirit which Christ has promised us! In him is supplied to us what we have lost by Christ's withdrawing from us his visible corporal presence. Nay, more than this; it was necessary and advantageous that Christ should leave us, in order that we might be enriched with the treasures, and comforted and strengthened by the continual presence of his Holy Spirit. "It is expedient for you," says he, "that I should go. "For unless I go, the Comforter will not come to you (9)." Christ has paid our ransom: but the Holy Ghost must apply the fruit of his merits and satisfaction to our souls, and put the finishing hand to our sanctification. He is the spiritual light of our understandings: he purifies and inflames our hearts, or affections: he is the sanctifier of our souls: our spiritual life and strength: our *Comforter*, and our *Advocate*; for the name of Paraclete signifies both; and he fills the innermost corners of our hearts with his sweetest heavenly joy, and with the unction of his holy consolation and love. He is said to pray in us, by forming in our hearts that spirit of prayer with unutterable groans and sighs (10), which will always be heard. He is called, by excellence, the gift of God, because he bestows on our souls every spiritual good gift; every grace which carries all virtues to the most heroic degree of perfection. Hence Christ speaking of the Spirit whom the Faithful were to receive, said, "That "out of their bosom rivers of living water should issue (11)." This is in the soul of every one of the elect; "a source of "water, springing to eternal life (12)." It is "the most "clear

(5) John xiv. 18. (6) John xv. 26. (7) John xiv. 26.
(8) John xiv. 16. (9) John xvi. 7. (10) Rom. viii. 26.
(11) John vii. 39. (12) John iv. 14.

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" clear river of living water, transparent as crystal, issuing " from the throne of God and the Lamb," which waters the heavenly Jerusalem, and gives fruitfulness to the tree of life, to produce new fruit every month, and imparts to the leaves the power of healing nations (13), or all the affections of the heart.

The primary gift of the Holy Ghost in our souls is *habitual Charity*, or *sanctifying Grace*, which is infused chiefly by baptism, or penance, and increased by all the other Sacraments, and by all other means of grace, and exercises of virtue. This permanent grace cleanses the soul from all mortal sin, clothes her, as it were, with a spiritual brightness, or beauty, by which she is acceptable to God, his adopted child, entitled through his merciful promise to the inheritance of his glory. This is the mark and badge of the children of God, the sign of the presence of the Holy Ghost, making his abode in them by this gift. By sanctifying grace he is said to *reside* in them; yet he does not reign in them, unless he moreover subdues all their affections and powers to his holy will. Alas! How few even amongst the Disciples of Christ, now-a-days, understand what is meant by the Holy Ghost in this sense, or by the reign of his grace and love established in a heart? When he descended on the Disciples at Pentecost, they all were filled with him, or received his plenitude, though with a variety in his gifts, according to every one's exigencies, state, and functions: the Apostles, to found and govern the church, and to carry the gospel over all nations: All, to lead a pure and perfect life, every one according to his state and vocation, and by their example to bear testimony to Jesus Christ. How amiable was this inundation! How desireable this plenitude of graces! How few shall we find now filled with the Holy Ghost? We find every where an infinite number full of the world, full of earthly desires, full of their passions, full of themselves. But where shall we find marks of the reign of the Holy Ghost in a Christian heart? Of the first converts of the Apostles, it is said: " Grace was great in all (14)." Now how weak is it in all? " The Holy Ghost is, " I hope, given to all to salvation," said St. Bernard to his Monks (15), " but not to a degree of fervour." To this Spirit, the greatest part, even amongst those who profess themselves followers of Christ, are strangers. They neither discover

(13) Apoc. xxii. 1. (14) Act. iv. 33.
(15) S. Bern. Serm. 3. in Pentec.

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discover that they are governed by the spirit of the world, which is the declared enemy to that of God, and which cannot comprehend, much less receive it. "The sensual "man does not conceive the things which are of God (16)." Were we to put the question to innumerable Christians; "Have ye received the Holy Ghost?" They would be almost obliged to answer with those at Ephesus, who had only received the baptism of John the Baptist: "We have "not even heard whether there is a Holy Ghost (17)." For in the world, scarce any one knows that there is any other spirit than that of the world. Scarce any one can be found in that region of spiritual darkness, who has either knowledge or relish of the Spirit of God, or his interior gifts: Of a Spirit full of God, which loves, seeks, and desires him alone, undertakes nothing but in the pure view of his holy will; which feels no joy but in the hope of his future goods, or in the taste of his spiritual comforts, or in the interests of his love; which desires to serve every one for his sake, excuses and pardons all, so far as duty allows, without giving countenance to evil; embraces all men in its affections, upon the motive of sincere charity, friends and enemies, domestics and strangers: A spirit of perfect disengagement from the world, and contempt of its false riches and honours, by which the soul is raised above all earthly things: A spirit of mortification and penance, which suffers no inclination of the flesh to reign in the heart: A spirit of humility, rejoicing in contempt: A spirit of patience, resignation, courage, and fortitude: A spirit of recollection and prayer: A spirit of a love of the Cross and suffering: A spirit of fervour and zeal, always active, always ardent: In a word, such a spirit as animated the Apostles, after the Holy Ghost had shed his beams upon them. In the change which he wrought in them, we shall discern the true characters of this divine Spirit, by which we may examine our own hearts. They received by his descent a spirit of disengagement, and cleanness of heart, a spirit of heavenly knowledge and light, a spirit of sanctity and charity, and a spirit of strength.

The Apostles before the Descent of the Holy Ghost upon them, had long enjoyed the happiness of being instructed in the school of virtue by Christ himself; and formed by his example, they had left all things to follow him; were free from all gross passions and vices, and remarkable for their moral probity, piety, and ordinary virtue: but they were still

(16) 1 Cor. ii. 14. (17) Act. xix. 2.

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ſtill ſubject to many little motions of ſecret ſpiritual paſſions, even envy and ambition. They diſputed for pre-eminence: were ſometimes too ardent, too bitter in their zeal: men ſubject to a thouſand weakneſſes and habitual imperfections, wedded to earthly things, and blinded by the prejudices of many falſe maxims of the world and ſecret paſſions. Hence the ambition of the two ſons of Zebedee, to ſit the one at his right hand, and the other at his left, to have the higheſt ſhare in his power and honour, when he ſhould be placed in the throne in the temporal kingdom, which they expected the Meſſiah would eſtabliſh. Hence the frequent diſputes for precedence among the Diſciples, which they renewed on the very eve of his paſſion. Hence the deſpondency of the two Diſciples going to Emmaus, in their deſpair after his crucifixion of ſeeing the kingdom of Iſrael reſtored by him in its ancient glory. Hence the queſtion they put to him, even after his Reſurrection, whether the time was then come for him to re-eſtabliſh the ruins of the Jewiſh ſtate. In vain did the Son of God, in order to undeceive them, and cure their blind paſſions, repeat to them, That his kingdom was not of this world; that it was very different from that of the great ones of the earth, that to obtain the higheſt rank in it, they muſt here chooſe the loweſt places; that humility and contempt is the only path to greatneſs in it. Their heart was ſtill rebellious againſt his divine inſtructions, and their mind blinded by the dark clouds of paſſions, they continued ſtill infatuated by the ſpirit of the world, and the prepoſſeſſions of its prevailing falſe maxims, founded in the paſſions of men. Far from anſwering their chimerical expectations, he always expoſed the vanity of their pretenſions; but for the cure of their inveterate diſeaſe and blindneſs, promiſed to ſend them a maſter from heaven, who ſhould withdraw their hearts from earthly things, and give them a reliſh of true ſpiritual goods. He told them, that they ſhould be baptiſed in the Holy Ghoſt after not many days (18), which baptiſm of fire was to conſume and deſtroy their earthly affections, and fill them with an eſteem, love, and deſire of only heavenly goods. This diſengagement of the heart is the firſt perfect grace of the Holy Ghoſt, by which he introduces a ſoul into the poſſeſſion of his greateſt ſpiritual treaſures. So long as the paſſions of ſecret pride, ambition, vanity, covetouſneſs, or pleaſure, hold any degree of empire in the heart, the Holy Ghoſt can never eſtabliſh his reign in

(18) Act. i. 5.

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in it; so incompatible is the service of two masters. The world must be entirely renounced and banished, before God can take absolute possession. To offer to make any division, or composition, is highly to undervalue and affront the divine grace. And to pretend to open our heart to the Holy Ghost, and invite him to us, whilst we in any shape harbour his enemy, is not to understand the nature and conditions of his grace. He is the Spirit of truth, whom the world cannot *receive* (19). The first proof the Holy Ghost gave of the reign of his grace and love in the Apostles, after his Descent upon them, appeared in the change he wrought in their affections; in their contempt of the world, and the crucifixion of their passions. To this grace they had been long prepared by listening to the heavenly instructions of our divine Redeemer, and his familiar converse and holy example; by the habitual practice of religious virtues; and above all, by being initiated in the school of the Cross of Christ; by the bitter share of afflictions they had in his sufferings and death, and in the state of extreme desolation in which he left them at his Ascension, destitute of all support and comfort: after this, by their close retirement of ten days in continual prayer, in compunction, sorrow, and pure heavenly desires, the whole world being then most bitter and dreadful to them, insomuch, that for fear of its disgrace and persecution, they durst not shew themselves in public. All this, though it shook their hearts, did not suffice to wean them from the world. This was the work of the Holy Ghost, the finger of the Most High, the wonderful miracle of his omnipotent grace. In an instant, by the Descent of the divine Spirit, the disciples found themselves changed into other men. From that moment they were dead to themselves, and to the vanities, pleasures, and pride of the world. Its fooliſh pageantry they sovereignly despised as empty shadows full of snares and dangers. The world itself has produced many false heroes of an imperfect virtue, who pretended to despise its painted charms and riches; but their confession of its emptiness and sinfulness, was extorted only by an experience of its treachery and bitterness, and often was only a feigned stratagem of vanity, or a subtle illusion of pride. Whilst the philosophers boasted a contempt of riches and applause, they betrayed their insincerity by their keenness in pursuing their own interest, on critical occasions, or by courting vain applause. In the Apostles this contempt was sincere and perfect. They loathed

(19) John xiv. 17.

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They loathed temporal goods, because they loved only those which are eternal, and found no comfort but in the hope of enjoying God, in which they said with the royal Prophet: Lord, "What have I in heaven? And besides thee what "do I desire upon earth?" For thee, "my flesh and my "heart have fainted away. Thou art the God of my heart, "and the God who art my portion for ever (20)." They dreaded the distraction of worldly cares, the danger of pride which riches easily breed; and that worm which gnaws the heart of covetous men; and above all, those earthly desires in which so many snares and evils are concealed. They rejoiced to live free from such a burden, that they might more easily go to God, and esteem it the greatest honour and delight to imitate "Jesus Christ; who though he was rich, "yet became poor for our sakes, that through his poverty "we might be rich (21)." In this spirit all earthly things "they counted as dung that they might gain Christ (22)." They saw all the treasures of the Faithful laid at their feet, without casting an eye upon them, and without any other concern than for the distribution of them amongst the poor. As insensible to the passion of glory, as to that of interest, they rejoiced, and gloried in being found worthy to suffer reproach and torments for Christ, and looked upon themselves as the most contemptible, and the off-scouring of the world. Confining all their views to eternity alone, they conversed altogether in heaven, where their hearts and their only treasure were. The corrupt motives of covetousness, sensuality, and pride, cleave intimately to our souls, and are the springs of all the desires and actions of worldly men. It is the property of the Holy Ghost in sanctifying the soul to abolish all such sordid inclinations, and purify the inmost springs of the heart, by purging away carnal affections and desires, and reducing all the powers of the soul, to one constant pursuit, that of God's glory. Hence he is said to wash, to cleanse, to sanctify the soul. With a view to this property, the Prophet Malachy compares the Spirit, "to a refiner "of gold and silver (23);" destroying the dross, and separating all impure, or heterogeneous particles from those metals by the force of fire, till they are reduced to the standard of perfect purity. The soul cleansed from the rust of vicious and earthly affections is rendered pure, all of a kind, concentered in the end of her creation, by a purity of heart, and

(20) Ps. lxxii. 25, 26. (21) 2 Cor. viii. 9.
(22) Phil. iii. 8. (23) Mal. iii. 3.

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and the unity of her desires, all meeting in one point the glory of God. This one thing alone she desires, and pursues under all appointments of Providence, and through all events, in every action.

Christians engaged in the world, call this disposition of all the saints most happy; but seem to look upon it as belonging only to the primitive church, and to the deserts of monks and hermits, and incompatible with the circumstances of their situation. This is a gross illusion of the world; and the example of numberless saints in all states and conditions, clearly demonstrates that this spirit of perfect disengagement of the heart, may be attained, by the divine grace, in every age and condition; and that this miracle of grace is continually revived in many pious souls in the church. If we are strangers to it, it is owing to our neglect of the means of extinguishing in our hearts the love of the world. If we are assiduous in seeking the Holy Ghost, and in practising the means to invite him, and prepare our souls to receive him, he will not fail to assist our infirmity (24) not only by disentangling and purifying our heart, but also by enlightening our understanding, by a clear feeling knowledge of the vanity of all temporal things, and the infinite importance and dignity of those which are eternal. This light is the second great gift of the Holy Ghost, in those upon whom he descends.

The world was seated in darkness; a deluge of sin having spread thick mists of spiritual blindness over the whole face of the earth. "They shall walk in darkness like blind "men, because they have sinned against the Lord (25)." Christ shone forth the light of the world, but was not received by it. The Apostles themselves, though they enjoyed the influence of this true light, still retained the grossness of their earthly souls, and their dullness in understanding spiritual truths. The light of the divine mystery of the Cross was too bright for them yet to bear. And our blessed Saviour told them he had many things to say to them, but they could not then bear them (26). Many sublime mysteries, *the deep things of God*, especially those that are relative to the cross of Christ, could not be duly apprehended by them before their minds were perfectly enlightened by the Descent of the Holy Ghost. Besides these, there are many moral truths so perfect and so exalted, that men cannot be effectually

(24) Rom. viii. 26. (25) Sophon. i. 17. (26) John xvi. 12. Luke xviii. 34. Act. i. 6.

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ally perſuaded of them, or penetrated with them, but by the powerful immediate operation of the holy divine Spirit. Such were thoſe delivered by Chriſt in his ſermon on the mountain: That the poor in ſpirit, the meek, and thoſe who mourn and weep, are bleſſed above all others; that our enemies are always deſerving of our love; that the moſt outrageous injury ought not only to be forgiven, but returned with kindneſs and benevolence. Of theſe and many other ſuch great and holy truths, no evidence of reaſon, no arts of perſuaſion can ever give us ſo full, laſting and operative conviction as will form a conſtant practical aſſent, and give us a true ſenſe and reliſh of the ſame, ſo as that they may become an habitual rule of conduct. The Holy Ghoſt alone can produce this effectual conviction in our minds. The ſame power only that made them, can reform them. The divine Spirit which at the firſt creation, brooding over the wide chaos, produced this beautiful and regularly diſpoſed world out of darkneſs and confuſion, muſt ſhed the beams of his light upon our minds, to produce in us a new creation of virtue, bring forth light out of our darkneſs, and diſſipate errors, and the prejudices of our paſſions by the rays of truth. To this St. Paul alludes, when he ſays: "God who commanded light to ſhine out of darkneſs, hath ſhined in our "hearts, to give the light of the knowledge of the glory "of God (27)." The Apoſtles therefore appeared ſo long incapable of underſtanding thoſe ſpiritual truths, at which corrupt nature is ſhocked, and the paſſions recoil: Their underſtanding was yet as weak as if they had never approached that ſource of light, becauſe their full inſtruction and reformation was reſerved to that adorable Spirit of truth. Hence Chriſt remitted them to him for the perfect knowledge of his holy law and myſteries. "When the Spirit of truth "ſhall come, he will teach you all truth (28). The Holy "Ghoſt whom the Father will ſend in my name, will teach "you all things, and will bring all things to your mind "(29)." This holy Spirit is truly our heavenly teacher, becauſe the Lord of ſouls. Earthly maſters only ſound in the ear; but the Holy Ghoſt reaches the inward mind, removes all groſſneſs, ſtupidity, and other obſtacles, and gives the power of reliſhing and comprehending his revealed truths. By his rays the diſciples, who before were ſo ſlow of apprehenſion in ſpiritual matters, penetrated the ſacred obſcurity of the Scriptures, ſaw into the abyſs of the boundleſs and

(27) 2 Cor. iv. 6. (28) John xvi. 13. (29) John xiv. 26.

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and unfathomed goodneſs and other attributes of God, and the great myſteries of religion were unfolded to them. Ignorant fiſhermen who knew nothing above their nets and their boats, are now maſters of the moſt ſublime of all ſciences: poor idiots who could ſcarce ſpeak, now beat down the eloquence and learning of the philoſophers and ſages of all nations by the torrent of their diſcourſes, and by that ſpirit which animated their hearts and their words, and which nothing could reſiſt. The ſame Holy Ghoſt is given us in a manner ſuiting the exigencies of our ſouls. He inſpires us with docility and ſubmiſſion to the myſteries of faith, and to the voice of grace: He enlightens our underſtanding, inſtructing us in the wiſdom of God, and in the paths of virtue, ſecretly reproving our hearts, and diſcovering our own ſpiritual miſeries to us in ſuch a manner as to give us a clear view of their depth, and a true feeling of their weight. Whence comes it that Chriſtians ſo often blind themſelves, and walk in darkneſs in the midſt of the light of faith, ſee ſo imperfectly their duties and obligations, make ſo many falſe ſteps, have ſuch weak ideas of the divine attributes and myſteries, are ſo great ſtrangers to themſelves, their ſpiritual wants, dangers and diſorders? The reaſon is plain: They conſult not the Holy Ghoſt, nor prepare their ſouls to receive his lights, and ſecret direction and aſſiſtance. The firſt and eſſential part of this preparation, is the diſengagement of the heart from earthly things. It is impoſſible to receive the full torrent of heavenly light, or to conceive well ſpiritual things till we have learned to ſhut our eyes to this world, and to uſe it as if we uſed it not, ſo acquitting ourſelves with diligence of our duties in it as a ſtewardſhip for which we are accountable to God, our neighbours and ourſelves, yet watchful not to ſuffer our affections to be caught in its fetters. Holy meditation, with the other exerciſes of devout prayer, and the practice of all Chriſtian virtues, open our minds to the operation of the divine Spirit, and are the neceſſary means to prepare our ſouls, and purify the eyes of our underſtanding, to receive the beams of the divine light, in the viſit of the Holy Spirit. The effects of this viſit Chriſt points out, ſaying: "When he ſhall come, "he will convince the world of ſin, and of juſtice, and of "judgment (30)." Before his coming, the ſoul had a very weak ſenſe of the enormity of ſin; the Holy Ghoſt gives her a full conviction of its evil; ſhews her the univerſal diſorder

(30) John xvi. 8.

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of her heart and actions, and excites her earneſtly to ſeek the great phyſician, who alone is able to heal all her ſpiritual diſeaſes. He convinces her of juſtice, or of the neceſſity of wiping away her ſins by torrents of tears: Alſo of judgment, by which, in the tribunal of her own heart, ſhe condemns herſelf to expiate them by the ſeverity of a penitential life. He inſtructs her, moreover, in every duty and in every virtue, giving her with a complete knowledge, the moſt feeling ſentiments of humility, meekneſs, and divine love. "His unction teacheth you of all things (31)." He infuſes a ſublime habitual knowledge of theſe virtues, and as occaſion requires, by his actual illuſtrations directs the underſtanding by his unerring light, to guide the will in the choice and purſuit of moral good; and he enriches her with holy prudence, which is the fruit of true ſanctity, and a ſpecial gift of the Holy Ghoſt. Of this divine light, which is the privilege of the Saints in this life, frequent mention is made in the holy Scriptures. "The knowledge of the Holy is pru-"dence (32): The path of the Juſt is a ſhining light (33). "I will give thee underſtanding, and I will inſtruct thee "in this way, in which thou ſhalt go (34). Bleſſed is the "man whom thou ſhalt inſtruct, O Lord; and ſhalt teach "him out of thy law (35). I have underſtood more than all "my teachers, becauſe thy teſtimonies are my meditation: "I have had underſtanding above the ancients (36). Thy "light ſhall riſe up in darkneſs, and thy darkneſs ſhall be as "the noon-day. The Lord will fill thy ſoul with bright-"neſs, and thou ſhalt be like a watered garden, and like a "fountain of water, whoſe waters ſhall not fail (37). All "thy children ſhall be taught of the Lord (38). I am the "Lord thy God that teace thee profitable things, that go-"vern thee in the way that thou walkeſt (39)." This doctrine is not to be wreſted in favour of the fanaticiſm of any pretended inſpiration or new light; which overturns all principles both of reaſon and religion. The light here ſpoken of as a gift of the Holy Ghoſt being both that habitual and that actual grace of the underſtanding by which the Holy Ghoſt directs it to follow the rules of prudence and all perfect virtue, in a ſpirit of entire ſubmiſſion, humility and docility. For ſince our underſtanding is darkened by the fin-

(31) 1 John ii. 27. (32) Prov. ix. 10. (33) Prov. iv. 18.
(34) Pſ. xxxi. 8. (35) Pſ. xciii. 12. (36) Pſ. cxviii. 99, 100.
(37) Iſa. lviii. 10, 11. John vi. 45. (38) Iſa. liv. 13.
(39) Iſa. xlviii. 17.

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sinfulness of human nature, it can no more understand or adhere to supernatural truths in a manner conducive to salvation, than an eye can see colours without light. This grace we must continually labour to obtain and improve. O divine Spirit, heavenly Master, who without the sound of words, enrichest the memory with the most important truths, and enlightenest the understanding, to make us at the same time know and embrace them: come visit our soul, which without thee, can neither comprehend nor retain thy saving knowledge! Spirit of truth, teach us all truth, and banish out of our minds all prejudices of the passions, all false maxims of the world, all illusion and error, that we may learn all we ought to know, and be directed to do thy will in all things!

The Holy Ghost is not only the Spirit of purity and light, but also of charity and sanctity. If he disentangles the heart, and enlightens the understanding, it is in order to dispose and fit the soul for the eminent graces of sanctity and charity, by which he establishes his reign in the heart which he visits and enriches by his presence, and with the most sublime heavenly gifts. Sanctity implies a spotless purity, free from every stain of malice, pride, selfishness, contractedness, and whatever is sinful or imperfect; and is joined with every perfect virtue, with all moral and religious righteousness and universal goodness. Infinite sanctity is the highest amongst all the attributes of the Deity, which gives to all the rest perfect beauty, and all the charms of which we can form an idea. For knowledge, wisdom or power only exclude all deformity by being allied with all perfect sanctity. The Holy Ghost being the love of the Father and Son, is styled the author of holy love, grace and sanctity in us: This is called his most precious gift in our souls. By the plentiful effusion of his grace upon the Apostles, he cleansed their souls from all filth of sin, and so strengthened them in divine love, that they lived without falling into venial sins of malice or full deliberation, but not without all venial sins of frailty and surprize, as St. Francis of Sales observes, describing the state of perfect love in this life (40). *The just man falls seven times a day* by precipitation, surprize and frailty: but *he rises* immediately again by the spirit of perfect compunction for known and unknown sins, in which he lives, and by that watchfulness over the affections of his own heart,

(40) S. Fr. of Sales, on the Love of God, b. x. ch. 5. See Gal. ii. 11. 1 John ii. 4.

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and over all his ſenſes, in which he daily improves (41). Holineſs is not confined to an exemption from ſin, and irregular appetites and attachments; it moreover carries along with it univerſal juſtice and righteouſneſs, or all perfect virtue, founded in ſincere humility, and conſummated by charity or divine love (42). The Holy Trinity, or *God is love*. The Holy Ghoſt is in particular the eternal love of the Father and the Son. Hence it is the infinite deſire of the Holy Trinity, that the divine Spirit deſcend upon us to convert our ſouls into his pure love. What was the end of Chriſt's birth, ſufferings, death, reſurrection, aſcenſion, and other myſteries, but that he might ſend the Holy Ghoſt, that he might fill us with this precious gift? "I am come," ſays Chriſt (43), "to ſend fire upon the earth, and what "will I but that it be kindled?" The emblem under which the Holy Ghoſt appeared, conſiſted in tongues of fire, "to "ſhew," ſays Charles Borromeo (44), "that he came to in-"flame the whole world with the fire of his love. O aſtoniſh-"ing goodneſs of God! what return ſhall we make? With "what love ſhall we receive this love? The other feaſts, or "myſteries of Chriſt, are the effects of his love. But in this "myſtery love itſelf was beſtowed upon us. The Holy "Ghoſt, the reciprocal, eternal love of the Father and the "Son, is ſent, and diffuſes the gift or grace of his love in "the hearts of men. Who can be ſo hardened as not to "burn with love of this eternal and infinite lover and love? "How truly did Iſaiah ſay: "The Lord will comfort Sion; "he will comfort its ruins (45)." He cries out: "All you "that thirſt, come to the waters: And you that have no "money, make haſte, buy, and eat (46)." If any one "thirſt, let him come to me and drink (47)." It is given gratis, without price or recompence of gold and ſilver. Yet is ſaid to be bought, becauſe we give our hearts to God to obtain it. So abundant is this gift, that the Royal Prophet ſays of it: "The ſtream of the river maketh the city of God "joyful (48)." This ſacred water, eternally flowing, pours itſelf with the impetuous ſtream of a torrent into the ſouls of thoſe who open their hearts to receive it. In what abyſs of miſery do we lie groveling? With what dangers, with how many threatening enemies are we encompaſſed? Shall we

(41) Prov. xxiv. 16. (42) 1 John, iv. 16. (43) Luke, xii. 49. (44) S. Car. Borrom. T. i. Serm. in Pentecoſten, Anno 1583. p. 96, 97. Medial. An. 1748. (45) Iſa. li. 3.
(46) Iſa. lv. 1. (47) John, vii. 37. (48) Pſ. xlv. 5.

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we not cry out to this Spirit of ſtrength and comfort? Shall we not open our ſouls to receive his heavenly gifts? Above all, his holy love: For this we muſt be "the generation of "thoſe who ſeek the Lord (49)." And him alone; ſaying, "Thou art my portion (50)." This gift of the Holy Ghoſt compriſes both habitual and actual love of God.

CHAP. VI.

On the Gifts which accompany Habitual CHARITY.

SANCTIFYING Grace, or Habitual Charity, the primary gift of the Holy Ghoſt, is never given alone, being always accompanied with other ſpecial gifts. Namely, firſt, the *infuſed*, or ſupernatural *virtues*, faith, hope, and charity: Alſo penance, and other virtues which ſpring from the theological virtues. With theſe every ſoul adorned with habitual grace is decked by the Holy Ghoſt, her heavenly bridegroom, as with ſo many ſpiritual jewels. Their luſtre is alſo continually increaſed with the growth or improvement of habitual charity. 2dly, The ſeven gifts, and twelve fruits of the Holy Ghoſt, and the eight beatitudes are alſo the attendants of ſanctifying grace, and derived from the ſame divine author, beſtowed in a more heroic degree, in proportion to the diſpoſitions, and preparation of the ſoul to receive them.

The faculties of our ſoul were weakened and impaired by ſin, ſo as to ſtand in need of remedies and ſtrengtheners. The Holy Ghoſt, by his ſeven gifts, which accompany ſanctifying grace in a degree proportioned to the diſpoſition of the ſoul to receive them, heals the weakneſs and diſorders of the will and underſtanding, and raiſes them to facilitate the exertion of their powers in doing good works. Theſe gave wings and ſtrength to the Apoſtles and other ſaints, to fly and run in the ſervice of God (1). Theſe raiſed them from the earth, and above all earthly things, to ſoar in the air of heavenly affections. Whence Iſaiah gives them the name of the Spirits (2). S. Paul calls their outward exertions the word of wiſdom, of knowledge, &c. (3). In Eccleſiaſticus they are repreſented both as ſpecial gifts with which God fills the ſoul, and habitual diſpoſitions, under the title

(49) Pſ. xxiii. 6. (50) Pſ. cxviii. 57.
(1) Iſa. lx. 8. (2) Iſa. xi. 2. (3) 1 Cor. xii. 8, 9.

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title of the Spirit of wiſdom, of underſtanding, &c. (4). They are ſo many permanent ſupernatural habits, which diſpoſe and incline the ſoul readily to follow virtue, or the inſtinct of the Holy Ghoſt (5), fortifying the memory to retain his impreſſions, and the underſtanding and will to obey his illuminations and motions. They are explained as follows (6).

1. *Underſtanding*, as a ſupernatural gift of the Holy Ghoſt, teaches a ſoul to penetrate ſupernatural things, not by the bare knowledge of them by faith, nor by ſtudy or inveſtigation, but by an experimental affection and reliſh of divine things, through the union of the mind with God. By the natural ſtupidity of our corrupt ſtate, we are ſlow in conceiving the motives of our holy faith, and the reaſonableneſs and ſanctity of the divine ordinances; or in taking a true view of our duties; and are hence expoſed to various temptations of doubts, diſturbance, or weakneſs in our faith; of an eſteem of ſenſual pleaſures and goods, and a diſguſt or contempt of thoſe which are ſpiritual. Theſe evils we are armed againſt, and this ſtupidity is healed by the gift of *underſtanding*, which on the other ſide raiſes our ſoul to penetrate the great motives of faith, love, hope, and other virtues, which are preſented to us in the myſteries of our religion, and particularly ſtrengthens the knowledge of faith. The Holy Ghoſt gives us a clear certainty of them, makes us ſee and feel their power in the bottom of our hearts, and raiſes in our mind holy thoughts, which inflame our hearts, and fill them with pious affections and deſires. "The uncer-" tain and hidden things of thy wiſdom thou haſt made ma-" niſeſt to me (7)." S. Auſtin, after his converſion, could not be ſatiated with contemplating the depth of the divine counſels, in the myſtery of our redemption (8). How great this gift is the Pſalmiſt expreſſes: "Bleſſed is the man whom " thou ſhalt inſtruct, O Lord; and ſhalt teach from thy " law (9)."

2. *Wiſdom*, as a gift of the Holy Ghoſt, teaches the knowledge of ſuch ſupernatural truths, not by a feeling experience, but by the higheſt divine cauſes or truths, or the moſt ſublime myſteries in which they are contained; as the wiſdom, mercy, and other attributes of God, from the Trinity, Incar-

(4) Eccluſ xv. 3, 5. (5) S. Thomas i. 2dæ. qu. 68. a. 3. See S. Gregory the Great, l. 2. Moral. c. 26. (6) See Dionyſ. Carthuſian. Tr. ii. de Donis. art. 34. (7) Pſ. l. 8. See Pſ. cxviii. 129. (8) S. Aug. Conf. l. ix. c. 6. See Iſaiah ix 5. (9) Pſ. xciii. 12. Wiſd. vii. 8, 9, 10, 11.

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Incarnation, &c. The excellence of the gift of ſpiritual wiſdom is admirably diſplayed in the Sapiential Books. "It "illuminates, and in ſome degree deifies the human under-"ſtanding," ſays a great author (10).

3. *Science* teaches the ſame, by lower human cauſes, as the creation, ordinary providence, &c. By theſe two gifts we learn to deſpiſe earthly bubbles, and conceive the higheſt ideas of divine things, contemplate them with ſingular delight, and grow in the knowledge of God, which excites us to love, and cloſely unite our hearts to him. "They "give," ſays S. Bonaventure (11), "an interior moſt "ſweet reliſh." Whence the Pſalmiſt ſays: "Taſte, and "ſee that the Lord is ſweet (12)."

4. *Counſel* is the experimental knowledge and reliſh of heavenly things, as mentioned above, inaſmuch as it helps the intellect in the choice of means, and in carrying thoſe truths into execution and practice. By this we ſhun precipitation, ſloth, indiſcretion, and other ſuch dangers, and ſee what we ought to do to fulfil the divine will and commandments, and to practiſe mental and other branches of devout prayer. "I will give thee underſtanding, and I will "inſtruct thee in this way, in which thou ſhalt go (13)." The moral virtue of prudence, both acquired and infuſed, directs a man in regulating his conduct in the practice of moral virtues, and is their eye. The gift of counſel does the ſame with regard to the theological virtues, and whatever is referred to a ſupernatural end. "Shew, O Lord, "thy ways, and teach me thy paths (14). Counſel ſhall "keep thee, and prudence ſhall preſerve thee (15)."

5. *Fortitude* is all kind of virtue, if taken for a firm and conſtant reſolution to reſiſt all evil, and purſue all virtue; for this diſpoſition of ſoul is eſſential to every virtue. It is a ſpecial and cardinal virtue, if taken for the noble moral habit of ſoul which teacheth us to moderate our fears on one ſide, and our confidence, by reſtraining raſh boldneſs, on the other. It enables a man both to undertake difficult things, and to ſuffer hardſhips with a juſt, conſiderate, and ſedate firmneſs in the cauſe of virtue. The latter is the more heroic, as Ariſtotle (16), and S. Thomas Aquinas ſhew (17); but is chiefly derived from Chriſtian principles, as in the martyrs,

(10) Dionyſ. Carthuſ. Tr. ii. de Donis, art. 18. (11) S. Bonavent. l. de 7. Donis c. 7. (12) Pſ. xxxiii. 9. (13) Pſ. xxxi. 8. (14) Pſ. xxiv. 4. (15) Prov. ii. 11. (16) Ariſt. l. iii. Ethic. c. 9. (17) 2. 2dæ, qu. 123. a. 6.

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martyrs, who suffered torments and death for the sake of virtue, with a rational uniform courage and firmness. *Fortitude*, as a gift of the Holy Ghost, inclineth a man to do and suffer all that this virtue can do, because its actions are derived from a more excellent principle, and a stronger arm, namely, the motion of the Holy Ghost, to whom this gift renders the soul firmly obedient; whereas the moral virtue, by its own proper strength, only makes her obedient to reason. The gift animates her to much greater exploits and victories. Thus it made the Apostles invincible, under all manner of insults, torments and persecutions (18), and raised the saints above poverty, sickness, and all other sufferings, with an heroism unknown to bare natural courage. This gift fortifies the soul against the temptations of pusillanimity, and against all fears, dangers, and temporal evils.

6. *Piety*, as a gift of the Holy Ghost, is not to be confounded with that natural inclination of tenderness towards our parents, near relations, fellow-citizens, and country, which bears this name; nor with that moral virtue which disposes us to acquit ourselves of every duty towards these: It being an infused supernatural preparation of the soul (19), which renders her docile to the pious impressions of the Holy Ghost, and especially fills her with the most tender respect towards God, as our Sovereign and infinitely good Father (20), and with due regard and tenderness, for his sake, toward all our fellow-creatures, as his, and bearing the impress of his divine image, especially towards the saints, our parents and country (21). It is to be cultivated and improved by continual practice in the affections of the heart, in words and actions. "Exercise thyself unto piety (22). "At least from this time call to me: Thou art my Father "(23)," says Almighty God.

7. The *Fear of God*, which, as the gift of the Holy Ghost, is the filial fear of displeasing him for the love which we bear him; not so much a fear of the punishment as of the offence (24). As a virtue it springs from the divine love, from which it derives its life. As a gift of the Holy Ghost, it is a permanent habitual submission of the soul to God, with the highest veneration, great fear of incurring his displeasure

(18) Hebr. xi. 36. (19) Rom. viii. 15. (20) S. Tho. 2. 2dæ. qu. 121. a. 1. (21) Harphius, Mystic. Theol. l. ii. part. 3. c. 38. (22) 1 Tim. iv. 7. (23) Jer. iii. 4. (24) S. Tho. 2. 2dæ. qu. 19. a. 2. & S. Bonav. in *Dicta Salutis* Tit. *de Donis Spiritûs*, S. c. 1. et l. 7. *de Donis*, c. 1. Cassian. Collat. xi. c. 13.

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pleasure in the least thing, and an earnest desire ever to do his will in the most perfect manner. It banishes temptations of sloth, negligence, presumption and self-sufficiency, and is a continual spur to all virtue, and an extreme watchfulness against sin (25).

The four first of these gifts heal, strengthen, and raise the understanding: The rest perfect the will, in order to the practice of heroic virtue. They are both the spiritual sword and buckler; arms both defensive and offensive against our enemies, and powerful helps for our advancement in the most sublime and heroic virtues, both of the contemplative and active life. Habits of the moral, and the two first theological virtues, may reside in a soul bereaved of sanctifying grace, and facilitate the exertion of their virtues: but these gifts are inseparable from it, and raise the powers of the soul to the exercise of the most excellent and heroic acts, especially of the theological virtues which hold the first rank in the great work of our sanctification, in uniting our souls to God, and glorifying him in them. These gifts are therefore inferior to the theological virtues, though helps in exerting them; and they are of a superior order to the beatitudes, below which stand the habits of moral virtues, among the spiritual ornaments of the soul. These seven principal gifts of the Holy Ghost comprise under them many others, some of which are brought into the account (26). We say the same of the fruits of the Holy Ghost, which St. Paul (27), and with him the schools of the theologians reduce to twelve (28).

These fruits are habitual or permanent perfections, flowing from the presence of the Holy Ghost by sanctifying grace, or from his energic motions or inspirations; and they regulate and keep in good order the powers of the soul. They differ from the virtues of the same names, which they presuppose; or they are supreme habits, whereby God raises, facilitates, perfects, and crowns those virtues, and brings them to an high and heroic perfection, to the great advancement of the soul in spiritual life. In other words, these fruits are so many special effects of divine charity, which by them governs the affections of the heart. Namely, first, by the dispositions, motions, and exertion of acts of its own *love* towards God, our neighbour, and our own souls.

(25) Ps. ii. 11. cxviii. 120. Ecclus i. 25 et 27. vii. 19. xxvii. 4.
(26) 1 Cor. xii. (27) Gal. v. 22, 23. (28) See S. Thomas Aquin. 1. 2dæ. qu. 70. et Lect. 6. in Gal.

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souls. Secondly, by the holy *joy* which it infuses, which is a continual feast of the soul, and a kind of anticipated Paradise. Thirdly, By the inward *peace*, which she enjoys with God, with her neighbour, as much as in her lies, and within herself a peace which nothing can disturb. Fourthly and Fifthly, By *patience* and *long-bearance*, the Holy Ghost arms the soul against all external evils. By these affections, or effects of the presence of the Holy Ghost, she governs her heart, and its motions within and towards herself: And towards her neighbour, by those which follow. Sixthly, By *benevolence*, or *the will of doing good to all*. Seventhly, By *benignity*, or the execution of that will. Eighthly, By *mildness*, by which she is disposed to bear all injuries. Ninthly, By *fidelity*, or an abhorrence of all deceit and unfaithfulness. Lastly, She is taught to govern her heart, and all its motions, with regard to things beneath her. Tenthly, By *modesty*, regulating all her actions and exterior deportment. Eleventhly, By *chastity*, restraining concupiscence. Twelfthly, By *continency*, restraining within the strictest bounds of duty and temperance, all lawful use of pleasure or gratification of sense. Besides the gifts and fruits of the Holy Ghost, the eight beatitudes belong to the rich and glorious train which attends the grace of sanctity, or the effusion of the Holy Ghost dwelling in the soul.

Our divine Redeemer opened his sermon on the mountain by calling man to his happiness, from which he was fallen by sin and blindness, and which the sages of the world had in vain sought to discover by the strength of weak reason (29). The eight beatitudes are the basis of that sublime morality of which he lays down the principles in his first sermon; they are the rules of Christian perfection, and the habitual dispositions of soul which lead her to eternal happiness, and put her in present possession of that degree of happiness of which this life is capable. By *poverty of spirit* we shake off the clogs of earth which weigh us down, aspire to be rich only in God, and prepare ourselves to become angels. This poverty of spirit denotes not only a victory over all inordinate desires, and a sense of the vanity of all earthly goods, but also humility and lowliness of mind, the foundation of grace and all virtue. How strongly was this double poverty of spirit recommended to us by the example and doctrine of the Son of God? By the holy *mourning* of compunction we cleanse our hearts, open them to the kingdom of grace, and

(29) S. Aug. l. viii. de Civ. Dei, c. 1, 4, 5, &c.

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and to ſpiritual joy and peace, and inflame them with all heavenly pure deſires. By *meekneſs* we reſtrain anger and all the paſſions of the iraſcible faculty of the ſoul. From the doctrine and example of Chriſt, we learn, that amongſt all Chriſtian duties, this virtue is one of the firſt both in rank and importance. Nor is any virtue of more extenſive influence in ſecuring our own or neighbours tranquillity and peace, or in aſſiſting us to ſubdue pride, ambition, vanity, envy, ſelf-love, vain curioſity, ſuſpicion, weak credulity, precipitation, negligence and inadvertency. It ſeems the only beatitude to which Chriſt promiſes ſo explicitly a preſent earthly as well as a ſpiritual and eternal recompence; ſaying that the meek *ſhall poſſeſs the land*. By which we are not to underſtand large portions of the earth or its riches, which more frequently entangle and poſſeſs the man than are enjoyed and poſſeſſed by him: but the meaning is that whatever they poſſeſs on earth, this they *enjoy* with comfort, pleaſure, content, and tranquillity of mind. This domeſtic inward peace gives the true reliſh of all earthly enjoyments; at the ſame time that it ſecures the bleſſing of God, and ordinarily wins every neighbour, and in the end, at leaſt, overcomes even malice itſelf, ſweetening the moſt revengeful, and endearing a man to his very enemies. This the Royal Prophet expreſſes when he ſays: "The meek ſhall "poſſeſs the Land, and ſhall be delighted in the multitude "of peace. A little which the juſt man poſſeſſes, is better "than the great riches of the wicked. Such as bleſs the "Lord, ſhall poſſeſs the land (30)." By the "hunger and "thirſt after juſtice," or the moſt vehement deſire and aſſiduous earneſt petition, and purſuit of every virtue, every degree of ſanctity and grace, we dilate our ſpiritual appetites, and both lay the foundation and continually enlarge our ſtock of all ſpiritual good. For "the beginning of wiſdom "is the moſt vehement deſire thereof (31)." The more we dilate our heart by the vehemence of our deſire, the more ſhall we be filled. The plentiful repletion here promiſed, is to be underſtood of grace in this life, and in glory hereafter. By *mercifulneſs*, or an affection of compaſſion, and a deſire to comfort and relieve all in diſtreſs both under corporal and ſpiritual miſeries, and a readineſs to forgive all perſonal injuries, we imitate our moſt merciful God, and engage him to ſhew us mercy, in which alone is founded all our hope, and whatever title we can ever have to grace or glory.

(30) Pſ. xxxvi. (Hebr. xxxvii.) v. 11, 16, 22. (31) Wiſd. vi. 18.

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glory. In this world we behold nothing but miſeries, both in ourſelves and in all things about us. Such is the goodneſs of God that in the miſeries of the world, we find the remedy of our own by ſhewing mercy to others. By *cleanneſs of heart*, or the purity and diſengagement of our affections, we are diſpoſed to receive the graces by which God diſcovers himſelf, his goodneſs, and the riches of his love to us here, and will reveal himſelf to us face to face in his glory in the world to come. This purity or cleanneſs of heart is not leſs eſſential a condition of holineſs, than of felicity both temporal and eternal. It engages God who is ſanctity itſelf to dwell in the heart by his grace here, by the cloſeſt ſpiritual union, and to unite the ſoul eternally to himſelf in his glory. Thus the clean of heart ſhall ſee God by the fuller knowledge and reliſh of his goodneſs and myſteries, as through a glaſs, during their mortal pilgrimage, but chiefly by enjoying him in his glory. By being *peace-makers* we bear in a ſpecial manner the image of God, and by this badge demonſtrate ourſelves to be peculiarly his children. He is the God of peace (32), and Chriſt is ſtyled the Angel and the Prince of Peace (33). His peace he bequeathed to his followers as his laſt legacy (34), and his laſt prayer before his paſſion, was for the peace and unity of the church (35). If we love and cultivate this holy peace, we maintain it in the firſt place in our own ſouls, by reſiſting ſin and ſubduing our paſſions: 2dly, By an affectionate and peaceable diſpoſition, and a quiet and inoffenſive behaviour towards all others; and by endeavouring as much as in us lies to maintain it with and amongſt all, and to reſtore it where it is interrupted. "Follow peace with all men, and holineſs, without which "no man can ſee God (36)." "If it be poſſible, as much "as is in you, have peace with all men (37)." The Apoſtle ſays, "If it be poſſible:" Becauſe, though we muſt be always willing for the ſake of peace to depart from our own rights, yet we cannot give up thoſe of God, or forego any duty we owe to him, by forſaking the ſtedfaſtneſs to his faith, which we profeſs, or to his holy law and truth in any point. When wicked unreaſonable men inſiſt on terms inconſiſtent with eſſential duties, we muſt prefer even death itſelf to ſuch a compliance: yet we muſt demean ourſelves peaceably towards them as much as is in us, by forgiving all perſonal wrongs they do us, and returning good for evil, and ſhewing that

(32) 1 Cor. xiv. 33. (33) Iſa. ix. 6. (34) John xiv. 27.
(35) John xvii. 20, 21. (36) Hebr. xii. 14. (37) Rom. xii. 18.

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that we ſincerely endeavour to preſerve "Peace always by "all means (38)." This diſpoſition of perfect peace ſuppoſes a foundation of many great virtues already laid in the ſoul, perfect humility, meekneſs, charity and piety muſt have gone before it; and this is one of the higheſt degrees of good in the ſcale of perfection, one of the laſt finiſhing ſtrokes of the divine image formed in us by the Holy Ghoſt. No wonder then that the adorable Trinity dwells in ſuch a ſoul with ſingular complacency, and diſplays in her his omnipotence, gracious bounty, and goodneſs in his ſpiritual graces, and the effuſion of his chaſte delights. This virtue entitles her to his ſpecial favours and choiceſt graces, and in a diſtinguiſhed manner to the dignity of Child of God, by the particular character of the divine likeneſs which ſhe bears, and the particular privileges of grace which he confers upon her (39). The laſt and higheſt degree of bleſſedneſs is reſerved for thoſe who ſuffer perſecution for the ſake of righteouſneſs, with a ſpirit of patience, meekneſs, reſignation and divine love. Chriſtian ſuffering calls forth theſe and all other heroic Chriſtian virtues, and carries them to the greateſt heights; is the moſt powerful cure of our ſpiritual maladies, and entitles us to a more than ordinary weight of glory in heaven, implied by that bleſſing, "Theirs is the "kingdom of heaven:" For this being the moſt perfect ſacrifice of the whole man to the divine love, attended with the concurrence of the moſt ſublime virtues, and with the greateſt fervour or ſtrongeſt degree of inclination, or adheſion to the divine love, the meaſure of which fervour gives the value to the ſacrifice before God, this muſt conſequently entitle a man to the higheſt degree of glory. Hence St. James writes (40): "My brethren, count it all joy, when you "ſhall fall into divers trials: Knowing that the trying of your "faith worketh patience: And patience hath a perfect "work. That you may be perfect and entire, failing in "nothing."

The virtues implied in the eight beatitudes are ſo many ſublime and heroic moral virtues: but are only ſtyled beatitudes when founded on ſupernatural motives, infuſed by a ſpecial grace, and flowing from divine charity, conſequently raiſed to a ſuperior order ſuitable to their original; for the theological virtues are ſupernatural habits, founded in a formal motive which is ſupernatural, and ſuch by their own nature,

(38) 2 Theſſ. iii. 16. (39) Rom. xiv. 17. xv. 13 & 33. Phil. i. 2. iv. 7. Coloſſ. iii. 13. Tit. i. 4. (40) James, i. 4.

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ture, that they cannot be acquired by human means, and are neceſſarily infuſed by a ſpecial grace: But moral virtues may be acquired in a certain degree by human endeavours, upon motives ſuggeſted by natural reaſon. Yet in men of prayer, endowed with eminent charity, even moral virtues become infuſed, being obtained again in a much more noble and perfect manner, than they were firſt acquired by repeated endeavours and acts. Thus humility when infuſed gives the ſoul a much fuller view, and more feeling conviction of her own nothingneſs and baſeneſs than ſhe could have acquired by natural means, even aſſiſted by ordinary actual graces, inſomuch that ſhe ſeems to herſelf tranſlated into a new region of light, in which ſhe ſees and feels many great and important truths in a far clearer manner than ſhe did formerly, as St. Thomas Aquinas obſerves, and is carried to greater hights and more heroic and arduous acts. In like manner are all the beatitudes when infuſed and ſupernatural habits.

Therefore the Holy Ghoſt reſiding in the ſoul, by ſanctifying grace, or habitual charity, together with it enriches her with the infuſed habits of the theological virtues, with his ſpecial *gifts* (by which he diſpoſes her to advance ſwiftly, and with eaſe, in thoſe habits and all ſanctity); with his *fruits* (by which this kingdom is eſtabliſhed, maintained, and propagated in her heart by his grace and love); and with the beatitudes, which are habitual diſpoſitions of the moſt exalted moral virtues, by which ſhe is enabled and inclined to produce their heroic acts. Theſe habitual graces always accompany ſanctifying grace, and are infuſed with it in the ſoul, but often in a low or weak degree. They are continually improved in proportion as obſtacles are more removed, and as the Holy Ghoſt more perfectly poſſeſſes the ſoul. Reſiding in her as a bright ſun, he diffuſes theſe his beams over her faculties and affections; or as the boundleſs fountain of grace, he ſends forth theſe happy rivulets in ſuch abundance as becomes the infinite ſource, where the narrowneſs of the divided heart does not contract the channel too much to receive the full ſtream ſpringing to eternal life. Of theſe gifts, Jeſus ſaid to the Samaritan woman (41): "If thou didſt know the gift of God, and who it is "that ſaith to thee, give me to drink, thou perhaps wouldſt "have aſked of him, and he would have given thee living "water (42). The water that I ſhall give him, ſhall be-

"come

(41) John iv. 10. (42) Ib. v. 14.

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" come in him a fountain of water, ſpringing up into ever-
" laſting life."

The Apoſtles being perfectly diſpoſed and prepared by the divine grace, received the effuſion of the Holy Ghoſt with his gifts in the moſt exuberant plenitude. This appeared in the effects which his deſcent produced in them. Before, they were unacquainted with the perfect ſpirit of humility, meekneſs and charity which Chriſt preached to them; and underſtood not his divine leſſons concerning ſelf-denial, the renouncing their own will, patience in ſuffering injuries, the love of the Croſs and the like. " This word was hid from " them, and they underſtood not the things that were ſaid (43)." If any amongſt them, at any time, apprehended his meaning, they conceived not the perfect ſpirit or reliſh of thoſe heavenly truths; above all, they could not comprehend the ſublime myſtery and advantages of his ſufferings and death. The moſt fervent amongſt them, the Prince of the ſacred college, was ſhocked at the very thought of ſuch an humiliation in his divine Maſter, and ſaid: " Lord, be " it far from thee: This ſhall not be unto thee (44)." Inſomuch that Chriſt gave him that ſevere rebuke: " Get thee " behind me, Satan; thou art a ſcandal to me: becauſe thou " ſavoureſt not the things that are of God, but the things " that are of men." Some of them, when a city of the Samaritans refuſed to receive him, thought it a part of holy zeal, to aſk him to command them like Elias to call fire down from heaven to conſume that wicked people (45). Another put himſelf in a poſture of defence, to reſcue his maſter out of the hands of thoſe who came to apprehend him in the garden of Olives (46). All thoſe ſublime virtues which form the character of true Chriſtian ſanctity, they were not then able even to frame to themſelves an idea of. The Holy Ghoſt by his deſcent taught them the truth of all the ſublime maxims of practical virtue, by enlightening their underſtanding, and at the ſame time, by the change he wrought by his interior motions, infuſed into them the reliſh, ſpirit, and perfect ſentiments of the ſame truths. He created in them new affections and diſpoſitions, ſo that they loved and embraced with joy what they had hated and dreaded, and abhorred and ſhunned what they before loved: They contemned riches, honours and pleaſures; and ſet an high value on humiliations, poverty and ſufferings; and they deſired

(43) Luke xviii. 34. (44) Mat. xvi. 22.
(45) Luke ix. 54. (46) Mat. xxvi. 51.

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fired nothing with so great ardour, as to sacrifice their lives for the divine honour. He fulfilled in them what he had foretold by Isaiah (47). "I will scour thee by fire of all "thy dross, and will take away all thy base metal: For "God is a consuming fire (48)." The Holy Ghost burnt and consumed all the straw of earthly affections that was in their hearts, and anointed them with the interior unction of his grace in all perfect virtue.

In nothing did the grace of the Holy Ghost appear more remarkable in the Apostles, than in the spirit of fortitude, courage and fervour, with which he repleniſhed them. Just before they were fearful and tepid. Instead of praying with their divine Master in the garden, they suffered themselves to be overcome with sleep. In his passion some fled, and the prince of their college denied him at the voice of a poor maid. After his ascension, sensible of their own weakness, they durst not stir out of doors. Nay, Christ himself gave them this injunction. "Stay you in the city till you be en- "dued with power (or strength) from on high (49)." As if he had said: I send you to bear testimony to my resurrection, and other mysteries; but you are yet too weak to support this commission: wait therefore till you are strengthened against the tyranny of the world, by the strength of the Most High. "You shall receive the power of the Holy "Ghost, coming upon you, and you shall be witnesses to "me, even to the uttermost part of the earth (50)." You shall be witnesses to the Jews, and the most obstinate among the Scribes and Pharisees: To the Gentiles, to the Princes and Emperors of the earth. Twelve poor men, till then hidden, unknown, and afraid almost of their own shadow, on a sudden had courage to begin the work of God. "They "began to speak (51)." Peter, who before trembled before a servant, "then raised his voice (52)," and preached boldly the Divinity, and the Resurrection of Jesus before those very Jews, those Scribes and Pharisees, those Princes of the nation, who had put him to an ignominious death, a few days before (53). He set before their eyes the enormity of their sin, and told them with a confidence which no fear of torments, or death could shake: "You have slain the "Author of Life, whom God hath raised from the dead, of which we are witnesses (54)." He evinces him to be the Messias,

(47) Isa. i. 25. (48) Hebr. xii. 29. (49) Luke xxiv. 49.
(50) Act. i. 8. (51) Act. ii. 4. (52) Act. ii. 14.
(53) Act. ii. 31, 32. (54) Act. iii. 15.

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Meſſias, and Saviour of mankind, and that there is no other name under heaven given to men, in which we muſt be ſaved: All which he demonſtrated from the Prophets, and confirmed by miracles (55). When the chief magiſtrates, who had imbued their hands in the blood of Chriſt, threatened the Apoſtles if they ſhould ſpeak any more in his name to any man, they anſwered: "If it be juſt in the ſight of God "to hear you rather than God, judge ye (56)." When they were again convened before the great council, they appeared without fear, and only ſaid: "We ought to obey "God rather than men (57)." "And they went from the "preſence of the council rejoicing, that they were accounted worthy to ſuffer reproach for the name of Jeſus. And "every day they ceaſed not, in the temple, and from houſe "to houſe, to teach and preach Chriſt Jeſus (58)." When ſcourged they rejoiced to ſuffer for Chriſt, and counted reproaches, priſons, torments, and death in his cauſe, their glory, gain, and happineſs. Their ſteady and uniform virtue ſtruck their very enemies with dread. In hearing them, "Fear came upon every ſoul; and there was great fear in "all (59)." St. Chryſoſtom admiring this intrepidity of the Apoſtles, writes as follows (60): "See how Peter "ſpeaks: With what confidence and courage! This it is "to be a ſpiritual man. Let us diſpoſe ourſelves for this "heavenly gift, and all things will be eaſy to us. As fire "meeting with ſtraw, is not obſtructed, but much increaſed "by it: or rather, as if a man who carried fire ſhould "wreſtle with one who carried dry hay: ſo do the Apoſtles, "filled with the Holy Ghoſt, confidently aſſail all who oppoſe them. Whole cities roſe up againſt them; whole "nations are leagued to deſtroy them: wars, beaſts, fire, "and the ſword threaten them. But what is the effect? "They are no more moved at the ſight, than if all were "only dreams, or painted enemies. They march naked "againſt armed legions and princes: theſe poor, illiterate "men enter the liſts againſt the troops of Sophiſts, orators, "and philoſophers. Peter is an overmatch for their whole "body; he confounds the proud ſcholars of Plato's academy, thoſe of Ariſtotle's Lycæum, and of the porticos of "the Stoics; reduced to ſilence they ſtand dumb before "him, as if they had been mute fiſhes."

(55) Act. iv. 12, &c. (56) Act. iv. 29. Act. v. 19.
(57) Act. v. 29. (58) Act. v. 41, 42.
(59) Act. ii. 43. (60) S. Chryſ. Hom. 4. in Act.

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This example of the Apoſtles is an admirable leſſon to all preachers of the goſpel, that they preſume not to announce the word of God before they have ſeriouſly laboured to fill their ſouls with the Holy Ghoſt. The only end of all their labours, their only aim and commiſſion is, to kindle in the breaſts of others, the fire of divine love. But this how can they communicate to others, who are not themſelves firſt all on fire with that ſacred flame? Unleſs they have firſt remained long in ſilence, to draw down this heavenly gift upon their own ſouls by fervent prayer and compunction, they will ſpeak almoſt in vain. Their words will ſeldom have the ſecret power of touching the hearts of others, nor will they be ordinarily accompanied with the divine bleſſing, which alone can make them fruitful. The Apoſtles were no ſooner filled with the Holy Ghoſt, but they began to preach; they could not be ſilent; and being covered with ſtrength from above, ſpoke with words of fire. St. Thomas of Villa Nova, admires in St. Peter, how one tongue of fire could convert three thouſand on the firſt day, and in his ſecond ſermon, ſoon after, five thouſand more; and laments how ſupinely preachers now-a-days, neglect to prepare themſelves to receive this Spirit. "A cold tongue cannot ut-"ter a diſcourſe of fire: and becauſe we who preach are not "repleniſhed with the Spirit of God, we kindle no flame in "the hearts of thoſe who hear us (61)."

Though the gifts of the Holy Ghoſt are various, according to the exigencies of ſtates and perſons, yet all private Chriſtians ſtand in need of his abundant effuſion. If we have received a ſlender ſhare, this is owing to our ſloth. But have we received any portion of this divine Spirit? If we are earthly, carnal, wedded to this world, and inſenſible to ſpiritual things, it is plain we have not yet received him. If we have no reliſh for prayer, no portion of the Spirit of that heavenly exerciſe, we are ſtrangers to the Holy Ghoſt, its author. He is love itſelf. If he inflamed our breaſts, we ſhould find no pleaſure equal to that of converſing with God and on heavenly things. We ſhould not be ſo dull, ſlothful, and lukewarm in our ſpiritual duties. Had we received the Holy Ghoſt with that plentiful effuſion, with which he poured forth his ſpiritual riches upon the Apoſtles, like them we ſhould be enlightened with a clear knowledge of heavenly things, filled with love, courage, and zeal, and bear the fruits of the Holy Ghoſt, that charity, that joy, that patience,

(61) S. Tho. a Villa Nova, Conc. 2. in Pentec.

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ence, that benignity, that mildneſs, and humility, that faithfulneſs, that modeſty, continence, and chaſtity, of which the Apoſtle ſpeaks. To live by the Spirit of God, bear his fruits, and do his works, and not thoſe of the fleſh, is not a bare counſel of perfection, but an indiſpenſable precept, without fulfilling which no one can be a child of God, belong to Jeſus Chriſt, or attain to his kingdom (62). Let us liſten to the Apoſtle: "Be not deceived; God is not "mocked. For what things a man ſhall ſow, thoſe alſo "ſhall he reap. For he that ſoweth in his fleſh, of the "fleſh alſo ſhall reap corruption. But he that ſoweth of the "Spirit, of the Spirit ſhall reap life everlaſting (63). Who-"ever are led by the Spirit of God, they are the Sons of "God (64)." Unleſs we are animated by this Spirit, our ſouls are without life. We are like thoſe dried dead bones, ſhewn to the Prophet Ezekiel (65), till God ſhall ſay to us: "Behold I will ſend Spirit, or Life, into you, and you "ſhall live." As the univerſe in its firſt creation was a ſhapeleſs chaos, till the Holy Ghoſt being borne upon the waters of that abyſs, animated all its parts (66), ſo are our ſouls lifeleſs, till the Divine Spirit is infuſed into them.

God promiſed his Holy Spirit in the moſt ſolemn manner: "I will pour out waters upon the thirſty ground," ſays he, by Iſaiah (67), "and ſtreams upon the dry land. I will "pour out my Spirit upon thy ſeed, and my bleſſing upon "thy family." The ſame Prophet foretold the deſolation of the Jews, "Until the Spirit be poured upon us from on "high: and the deſart ſhall be as a carmel," (a fruitful mountain) "and carmel ſhall be counted a foreſt (68);" by which is meant the abundance of grace, and the fruitfulneſs in all virtues which the Holy Ghoſt brings. And in another place: "This is my covenant with them, ſaith the Lord, "my Spirit that is in thee, and my words that I have put "in thy mouth, ſhall not depart out of thy mouth, nor out "of the mouth of thy ſeed, nor out of the mouth of thy "ſeed's ſeed, from henceforth, and for ever (69). I will "pour upon you clean water, and you ſhall be cleanſed "from all your filthineſs. And I will give you a new heart, "and put a new Spirit within you: And I will take away "the ſtony heart out of your fleſh, and I will give you a "heart of fleſh: And I will put my Spirit in the midſt of

(62) Gal. viii. 7, &c. (63) Gal. vi. 25. (64) Rom. viii. 14.
(65) Ezech. xxxvi. 15. (66) Gen. i. 2. (67) Iſa. xliv. 3.
(68) Iſa. xxxii. 15. (69) Iſa. lix. 21.

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" you: And I will cauſe you to walk in my commandments, " and to keep my judgments, and do them (70). I will " hide my face no more from them: For I have poured out " my Spirit upon all the houſe of Iſrael, ſaith the Lord God " (71). I will pour out upon the houſe of David, and up- " on the inhabitants of Jeruſalem, the Spirit of grace, and " of prayers: And they ſhall look upon me whom they have " pierced: And they ſhall mourn for him, as one mourneth " for an only ſon, and they ſhall grieve over him, as the " manner is to grieve for the death of the firſt-born (72)." This Spirit of prayer and compunction for ſin, to expiate which Chriſt died, is a principal fruit of the Holy Ghoſt, and noble exerciſe of divine love. By Joel, God particularly alluded to the outward gifts ſo wonderfully diſplayed in the primitive church, but promiſed his holy Spirit to all his children under the new covenant. " It ſhall come to paſs " after this, that I will pour out my Spirit upon all fleſh; " and your ſons and your daughters ſhall propheſy: Your " old men ſhall dream dreams, and your young men ſhall " ſee viſions. Moreover, upon my ſervants and handmaids, " in thoſe days I will pour forth my Spirit (73)." How often did our bleſſed Redeemer repeat his moſt ſolemn promiſes of ſending his Holy Ghoſt the Comforter (74)? And in how wonderful a manner did he accompliſh this promiſe in his Apoſtles, and in all who open their hearts to receive this divine gift to the end of the world (75)? Chriſt, at the infinite price of our Redemption, purchaſed for us the graces of the remiſſion of ſin, and of our ſanctification, opened to us the gates of heaven, and by our reconciliation re-eſtabliſhed us in the fellowſhip with God, and with his holy angels; he inſtituted and eſtabliſhed his church militant on earth, enriched with the moſt ſublime and excellent prieſthood, the moſt adorable ſacrifice, the moſt holy ſacraments, and other moſt powerful means of grace and virtue. But leaving the earth himſelf, he ſent the Holy Ghoſt as his vicar, of equal power and dignity, to finiſh this great work, not only by the full revelation and promulgation of the whole law of the goſpel,

(70) Ezech. xxxvi. 25, 26, 27. (71) Ezech. xxxix. 29.
(72) Zach. xii. 10. (73) Joel. ii. 28, 29. Act. ii. 17, 18.
(74) John vii. 37. et ſeq. xiv. 16. et ſeq. xv. 26. xvi. 7. et ſeq. xx. 22. Luke xxiv. 49. Act. i. 4. et ſeq. ii. 38. (75) Act. ii. 1. et ſeq. viii. 15. et ſeq. x. 44, 45. xiii. 2, 3, 4. 9. 52. xv. 7, 8. xix. 2. 6. Rom. v, 5. 1 Cor. ii. 12. 13. et 2 Cor. v. 5. Gal. iii. 5. 14. Eph. i. 13. et 1 Petr. i. 11, 12. et 1 John. iii. 24. iv. 13.

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goſpel, in his Deſcent on the Apoſtles at Pentecoſt, and by repleniſhing them with his outward gifts and inward graces; but alſo by abiding with his church to the end of time, governing it, ſhedding his beams upon all who are diſpoſed to receive their influence, and pouring abroad his Spirit upon them, moving, ſtrengthening, and directing them, by the ſecret operations of his grace. It is therefore his province to call and appoint the officers, or miniſters of his church; fitting each to his proper functions or miniſtry, by peculiar graces. Thus he diverſifies both his outward and inward gifts. As to the latter, though every ſaint is poſſeſſed, in an heroic degree, of every Chriſtian virtue, yet each has uſually ſome characteriſtical virtue, by which he is particularly diſtinguiſhed, and by which he more eminently ſtudies to glorify God, and accompliſh his own ſanctification. This variety in the gifts of the Holy Ghoſt ſets off the beauty of the church, both in her hierarchy and outward functions, and in the inward virtues and graces of all the ſaints, of which the Pſalmiſt ſays: "All the glory of the King's "daughter is within; in golden borders, cloathed round "about with varieties (76)," or robes of various luſtre and colours. In heaven the ſeveral orders of bleſſed Spirits differ in their graces and functions, and each particularly expreſſes and glorifies ſome peculiar attribute of the Deity: Some his love, others his knowledge, others his ſupreme dominion and power, &c. Nay, S. Thomas Aquinas imagines every individual among the myriads of angels to conſtitute a diſtinct ſpecies. The grounds indeed of that opinion are not drawn from clear revelation; and the nature of Spirits is an object out of the reach of ſenſe, and not to be ſearched in its depths by reaſon. But whatever may be ſaid on that point, it is moſt certain that the glory and beauty of the heavenly Jeruſalem derive a peculiar luſtre from the tranſcendent order and variety of its glorified inhabitants, differing from each other in their perfections and functions, (though all center in the ſame love of God) as in the firmament ſtars differ from ſtars in brightneſs and magnitude (77). In like manner is the church militant on earth admirably diverſified by the different orders and employs of its members, and by the gifts and graces with which they are adorned. All are not Apoſtles: All are not Prophets: All are not Teachers: Nor have all the ſame gifts (78), as S. Paul obſerves. The ſame Apoſtle ſays

(76) Pſ. xliv. 14. (77) 1 Cor. xv. 41. (78) Epheſ. iv. 11. &c.

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says in another place (79), that Christ the head instituted this variety of offices and officers in his church, to continue to the end of the world, for maintaining unity, preserving from error and seduction, preventing instability of mind, and unsettledness of judgment, confirming persons in revealed truths, converting sinners, perfecting the saints, and edifying the body of Christ or the church. Making use of a metaphor drawn from a building, he says: That the Spirit of Christ, by these officers, every one performing his respective duty in his rank and office, according to the proportion of the influence of the Spirit, and gift received, firmly uniteth and fastneth together all the members of the church, and augmenteth the continual growth of the Saints in grace. "From whom, i. e. Christ, the whole body "compacted and fitly joined together, by what every joint "supplieth, according to the operation in the measure of "every part, maketh increase of the body, unto the edifying "of itself in charity." Admirable likewise is the diversity of the gifts of the Holy Ghost in the particular members, some being called and fitted to glorify God in a contemplative, others in an active life, and outward works of charity; some by martyrdom; some in a state of virginity; others in holy wedlock, &c. "There are diversities of graces, but "the same Spirit: And there are diversities of operations, "but the same God who worketh all in all. In all these "things one and the same Spirit worketh, dividing to every "one according as he sees good (80)." Often in the same exercises, the Holy Ghost, by his secret attractive graces, gives various dispositions, and predominant inclinations, to different interior virtues, by which the same God is honoured in all. One will chuse principally humility, another obedience, meekness, fraternal charity, or some other virtue, in which, above others, he will bend his most earnest endeavours to excel; by which he will study continually to overcome, and to die to himself more and more perfectly; to which he will reduce the practice of other virtues, and make perpetually large steps towards perfection in them all. This may be exemplified by a familiar instance. A person who visited a certain holy monastery, was much edified with the private conversation he had with the devout Monks, and particularly admired the various predominant dispositions of devotion in which the same eminent Spirit of prayer discovered itself. It is true all offered to God every sacrifice of devotion

(79) Ephes. iv. 16. et Ephes. ii. 21. (80) 1 Cor. xii. 4, 6, 11.

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devotion by which we pay him the rational homage of our hearts; but every one seemed particularly to affect, and delight in one above the rest. Some placed in Spirit at the foot of his throne, employed themselves in the most profound acts of adoration, awe and praise, contemplating his eternity, his immensity, omnipotence, mercy, and other attributes, together, or one after another, or sometimes singling one above the rest, as with the Seraphims adoring his sanctity, covering their faces out of awe with their wings, and crying: Holy, Holy, Holy, Lord God of Sabaoth! Others, having always in view the excess of the divine goodness and love, and the immense and numberless pledges he has given us in his benefits and mercies, burned with the most ardent affections of pure love, repeating with their whole hearts, My God and my All! Others, penetrated with a deep sense of gratitude for his benefits, said often: What return shall I make for all the good things he has done me? I will accept the cup of salvation, and bear chearfully all the crosses he shall lay on me. And I will love thee, O God, my strength and my All! Some bowed under the weight of his judgments, and penetrated with deep compunction for their sins, ceased not with unutterable sighs and groans to implore the divine mercy. Others made humility, or some other particular virtue, the special object of their most earnest petitions. These and all other supernatural virtues were the special gifts of the same divine Spirit, who was the strength and sweet comfort of all the martyrs, the light of the Apostles, and the sanctifier of all the holy Virgins, Confessors, and other Saints. The reign of divine grace and virtue in so many chaste souls, and all the beauty and glory of the church is his work. He cleansed these souls from sin, presented them without spot or wrinkle, and adorned them with his choicest and most precious gifts. In them he is Author of a new creation, of a new spiritual world, the lustre of which, though invisible to carnal eyes, is most glorious in the sight of heaven. The Royal Prophet, in the 103d Psalm, after praising God in the most profound sentiments of adoration and thanksgiving, for the wonderful works of his providence, in the creation and administration of the universe, raises his eyes above this material world, and the whole order of nature, to contemplate the new spiritual creation, and in a transport of admiration and thanksgiving cries out: "Thou shalt send forth thy Spirit, and they shall "be created: And thou shalt renew the face of the "earth

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earth (81)." Of this new ſpiritual creation the firſt forming of the world out of nothing was but an emblem. This prediction and its accompliſhment, this great and aſtoniſhing myſtery, this wonderful work of the Holy Ghoſt, this new ſpiritual creation, regards not only the whole church, but alſo every faithful ſoul in particular. In every individual and private Chriſtian it ought to be accompliſhed.

This divine Spirit, this ſweet comforter, this diſtributer of all heavenly gifts, we received with his ſanctifying grace at baptiſm. By the infuſed habits of the theological virtues, we were at the ſame time raiſed to the ſociety of the bleſſed Spirits, and made already inhabitants in ſpirit, or in our hearts and affections, of the heavenly Jeruſalem, to which ſanctifying grace entitled us, and with which it gave us a fellowſhip and communion. By their repeated acts and continual exerciſe in devout prayer, we are ſeparate from, and raiſed above all creatures, and united to God. By faith we behold God, the myſteries of his mercy, and the riches of eternity. By hope, our hearts aſpire after, and cleave to God, as our laſt end and ſovereign felicity. By charity we are cloſely united to God, as the ſovereign good, the author and ſource of all good. By the beatitudes, and the gifts and fruits of the Holy Ghoſt, we are aſſiſted with eaſe to exerciſe our powers in the exerciſe of the moſt heroic acts of virtue, and regulate and govern our own hearts. Thus, by poſſeſſing the Holy Ghoſt, we are made altogether ſpiritual. If this change is in us very imperfect, it is becauſe we open not our hearts to this divine gueſt, by the neceſſary preparation and diſpoſitions, and labour not with due earneſtneſs continually to improve them. It is not enough for us to poſſeſs the Holy Ghoſt, unleſs he reign in our ſouls. He abides in a Chriſtian by ſanctifying grace: But for him to eſtabliſh the kingdom of his grace and love in us, all affection even to venial ſin and imperfections muſt be baniſhed, and every faculty and affection ſubjected to the empire of his love, which is made the ruling principle, the ſpirit, and the life of the whole man, of all his powers, faculties, and ſenſes; of all his thoughts, words, and actions. Such a Chriſtian may ſay with S. Paul: "I live now, not I; but Chriſt "liveth in me (82);" that is, his Spirit ruleth and governeth in me, his love; his humility, his meekneſs, his modeſty, reign in my heart, in my eyes, in all my actions and deſires. Of ſuch Chriſt declares: "The kingdom of God is within "you

(81) Pſ. ciii. 30. (82) Gal. ii. 20.

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" you (83)." This is the object of our prayer, when we say: " Thy kingdom come." But how far are we from this happy state? Does not the spirit of the world discover itself in us by secret pride, envy, jealousy, covetousness, sensuality, and other carnal works and affections? It is only upon the ruin of this spirit that a spiritual temple can be raised to the Holy Ghost in our hearts. His enemy must be expelled before he can take possession. The obstacles must be removed before he can be introduced. The kingdom of Christ is not of this world (84). The kingdom of God belongs only to the poor in spirit (85), the meek, the humble, and those who retain the simplicity of little children (86). The heart must be cleansed from the stain and guilt of sin (87); must be disengaged, 1st. From all affection to the least venial sin, or habitual imperfection. 2dly, From all inordinate attachment to the world (88). 3dly, From whatever weds the soul to the senses (89). And 4thly, From self-love (90). This is the purport of that lesson so strongly inculcated by our divine Redeemer and his apostles, in every part of the Gospel dispensation, as the preliminary article in the service of God, that the kingdom of Heaven suffers violence, and the violent bear it away (91); that we must be crucified to the old man, to the desires of the world, and appetites of the flesh; and must renounce and die to ourselves, to the inordinate lusts of our own will, and love of self (92). Without this previous condition no one is fit for the kingdom of God (93), having dispositions opposite to it, by which he is entirely incapable of receiving that grace, or being raised to that happiness. It is true, this cleansing and crucifixion is completed by the visit of the Holy Ghost, and by devout prayer. But he requires our concurrence by penance, self-denial, diligent self-examination, humility, meekness, and the victory over ourselves and our passions. If we bring these dispositions, or at least, an unfeigned desire of them, we may with confidence address ourselves to the Father of lights, the Author of all good gifts (94), and the Father of spirits (95). We cannot expect to be heard, or to inherit his blessings, whilst we are obstinately wedded to, and

(83) Luke xvii. 21. (84) John xviii. 36. Mark x. 25. (85) Mat. iii. 5. (86) Mat. xix. 14. (87) Wisd. i. 4. (88) 1 John ii. 15, 16. Gal. vi. 14. John xiv. 17. viii. 23. (89) Gal. v. 24, &c. (90) Luke ix. 2. John xii. 24. Mat. xvi. 24. x. 38, 39, &c. (91) Mat. xi. 12. (92) Rom. viii. 13. Luke xiv. 26. Gal. ii. 19. v. 24. (93) Luke ix. 62. (94) James, i. 17. (95) Hebr. xii. 10.

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and filled with what is quite contrary to his Spirit, and wholly unsubmissive to his guidance and direction.

The Holy Ghost himself will remove the obstacles out of our hearts, if we are not wanting. How desperate soever our wounds may be, how great soever our weakness and miseries, he can at once restore us to perfect health and strength. The maxims of spiritual wisdom are very hard to the prudence of the flesh. "But where a God is the "master, how quickly is every thing learned that is "taught," says S. Leo (96). And S. Gregory the great (97), "I lift up my eyes, and admire the omnipotent "influence of the divine Spirit. I contemplate David, "Amos, Daniel, Peter, Paul, and Matthew, and am transported beyond myself with astonishment. He fills a boy "whose skill consisted in touching his harp, and he makes "him a psalmist. He fills a shepherd, and makes him a "prophet. He fills a persecutor, and makes him the doctor of nations. He fills a publican, and makes him an "evangelist. What a wonderful master is this Spirit?" "Elisæus, says S. Chrysostom (98), inherited the double "spirit which God had communicated to his master Elias. "But Christ, ascending into Heaven, by sending the Holy "Ghost, has made a great number of Elisæus's; nay, Elisæus's much greater and more illustrious than was that "prophet."

Penetrated with a deep sense of the depth of our wounds, wants, and miseries, let us display them before the eyes of him who alone can comfort and relieve us: They are extreme, and cannot fail to excite his tender pity and mercy.

You are infinitely compassionate, O true comforter of souls, which you created: Behold now in my soul an object fit for the exercise of the whole extent of your mercy. This heart you framed out of nothing, and came from Heaven to seek, wretched, ungrateful, and insensible as it is become: Suffer me to approach in spirit, and lay it at the foot of your throne, that the sight of its frightful disorders and distresses may stir up the bowels of your tender compassion and mercy. Your love wants not motives to engage you to exert your omnipotence and your goodness in healing and restoring your own choice and favourite work. Blinded in my understanding, I have hitherto wandered in the mazes of error,

(96) S. Leo. Serm. 73. de Pent. cap. 2. pag. 73. (97) S. Greg. M. Hom. 30. in Evang. in festum Pentec. (98) S. Chrys. Serm. in Ascens.

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error, and the false maxims of the world. Open my eyes that I may now discern the brightness of your truth in the adorable mysteries of your love and mercy, and in the practical maxims of all perfect virtue, and the saving science of the cross. My heart is over-run with disorders, and defiled in every affection. Hitherto I have been an idolater of myself, by pride; an idolater of my flesh, by living enslaved to my senses; and an idolater of the world and its mammon of iniquity, by covetousness and vanity. These idols I renounce from my heart. With regret I call to mind, how often, and how perfidiously I have broken the solemn vows I made in baptism, when I was enrolled amongst your children. With the most sincere sorrow and detestation, I confess my baseness and ingratitude. Pierce my heart more and more deeply, and give a fountain of tears to my eyes, that I may never cease deploring my criminal life, and the disorders of my heart under which I still groan. I renew my baptismal engagements, consecrating myself for evermore, without reserve, to your holy love and service. Heal the wounds of my soul, cleanse my heart and faculties, subdue all my affections to the reign of your holy love, strengthen my weakness, sanctify and consecrate my soul and body with all their powers and senses, replenish me with your most holy and pure love and every grace and virtue, and reign in me without controul. You are love and goodness itself: You desire with infinite ardour to communicate yourself to me. Dilate my heart, that I may never cease to invite, and conjure you to visit and establish your sweet and glorious reign in me. "I opened my mouth, and panted because I "longed for thy commandments (99)."

Surin, Avrillon, and other pious authors have compiled pathetic prayers for each beatitude, and each gift and fruit of the Holy Ghost: Others for each moral virtue, with suitable meditations. The prose, *Veni Sancte Spiritus*, may be daily recited for establishing the perfect reign of the spirit of divine love in our hearts. It is explained in a long beautiful paraphrase (a), by F. Valois (100).

(99) Ps. cxviii. 131. (100) Oeuvres Spirituelles du P. le Valois, T. iv. p. 110.

(a) The prose *Veni Sancte Spiritus* is attributed by some to blessed Notker the stammerer, a learned monk of St. Gall in the tenth century: but Ekkerard the younger, in his prolix inaccurate Life of Notker, published by the Bollandists on the 6th of April, only makes him author of another Sequence of the Holy Ghost, which begins with the words, *Sancti*

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The remembrance of the descent of the Holy Ghost on the apostles, and the most precious graces with which he enriched them, must awake in our souls a fervent desire of preparing and disposing our souls to receive him ourselves in the most abundant effusion of his graces and gifts. He prevents us; he invites us; he burns with an infinite desire of visiting us, and making our hearts his holy temple and abode. Let us be careful to bring the most perfect dispositions, and not by neglect "to quench the Spirit in us (101)."

We must invite him with all his gifts; first of all that of compunction and prayer, necessary to introduce the rest; "Create in me a clean heart, O God, and renew a right "spirit in my bowels (102)." We know not the evil that reigns in our own hearts: "Avarice, theft, impurity, pride, "foolishness, &c. (103)" David knew not himself, in the portraiture which Nathan shewed him (104), till the prophet convinced him by personal reproaches. We must intreat the all-searching Spirit of God, to discover to us the secret malice and passions which we disguise to ourselves, with a full conviction of their heinousness, to penetrate us to the quick, with deep compunction for every crime, and strengthen us to pluck up, and extirpate the least root and fibre, that they may not grow up again; and cleanse our souls so as

(101) 1 Thess. v. 19. (102) Ps. l. 12. (103) Mark vii. 21, 22. (104) 2 Reg. xii. 5.

Sancti Spiritus adsit nobis Gratia, which he pretends he sent to king Charles the fat, and that this Prince sent him in return, the famous hymn *Veni Creator*; all which is utterly groundless. This author expressly ascribes the prose *Veni Sancte Spiritus*, to Pope Innocent III. See *Hist. liter. de la France*, 10 Siecle, p. 139. & Ceiller, T. xix. p. 504. Notker indeed, who did in 912, wrote several pious proses or Sequences, printed amongst his works. Robert, the pious king of France, who died in 1031, was author of several like Sequences; amongst others, that on the Ascension, *Rex omnipotens die hodiernâ*, which Clichtoveus has published with a Commentary. The same Editor, with William of Malmesbury, and others, ascribes to him that on the Holy Ghost, *Sancti Spiritus adsit nobis gratia*, which Baillet gives to Notker. Duranti, Trithemius, cardinal Bona, and some others seem to have confounded it with the excellent prose, *Veni Sancte Spiritus, & emitte*, &c. when they attributed this to king Robert. Some also ascribe it to Hermannus Contractus, who died in Odour of Sanctity in 1054. But Pope Innocent III. who died in 1216, is generally allowed to have been the author, as is proved by Merati, in Gavant. part 2. T. i. p. 1216. The same is affirmed by Benedict XIV. *De Festis Christi D.* §. 519, by the Maurist monks in their Hist. Liter. de la France, *Vie du Roi Robert*, p. 329; also by Mabilon, Actor. Bened. T. vii. p. 19, 20. & *Anecd.* T. i. p. 27.

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as to render them a temple worthy to receive him, which is infinite purity, and ſanctity itſelf.

What motives does this great myſtery furniſh for ſpiritual joy, adoration, thankſgiving, love, and praiſe? In it the Holy Ghoſt, the third perſon of the adorable Trinity, is beſtowed on man. The decree of our redemption, and all its fruits, all divine graces which are conferred upon us, are the work of the whole bleſſed Trinity. Whatever effects God produces out of himſelf, or in creatures, he produces by his will, a property of the divine nature common to all the three perſons. But there are certain internal actions, peculiar to each perſon, called by theologians *immanent*, or *indwelling* actions. Such is that by which the Father produces, or ſends forth the Son; and the Father and the Son produce the Holy Ghoſt: That by which the Son proceeds from the Father, and the Holy Ghoſt from the Father and Son: That by which the Son aſſumes, and hypoſtatically unites in his perſon his human nature; and in like manner, that by which the Holy Ghoſt deſcended upon the apoſtles. Yet, as S. Leo juſtly cautions us (105), we are not erroneouſly to imagine that the figures, or emblems, either of the wind, or of the tongues of fire, were the ſubſtance of the Holy Ghoſt: "For he ſhewed his office and his operations, by what ſign "he pleaſed, but hid his eſſence in his divinity," ſays this father. Theſe emblems were but the viſible ſigns of his preſence and operations. Nay, the graces produced in the ſouls of the apoſtles by this myſtery were the work of the whole bleſſed Trinity, though the Holy Ghoſt, by an *immanent* action, in what is called his deſcent, concurred in this myſtery. Thus is our redemption and ſalvation, the moſt merciful and great work of the whole bleſſed Trinity: And moreover, each perſon in particular, had a part in it. The Father by an immanent action, ſent forth his Son to redeem us, and the Father and Son ſent the Holy Ghoſt, for our ſanctification: The Son by aſſuming our nature, and dying for us, paid our ranſom, and the Holy Ghoſt deſcended to promulge the new law of grace and conſummate the great work of our ſanctification. "It was not enough," ſays an holy abbot, a diſciple of S. Bernard (106), "for God to "have given his Son to redeem man, a ſlave, if he did not "moreover ſend his Spirit, to adopt this ſlave, and make "him his child. And he has given himſelf entire to be "the

(105) S. Leo, Serm. 73. de Pentec. c. 3. (106) Guerricus Abbas, Serm. 1. in Pent.

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" the inheritance of those whom he has made his adoptive " children. How prodigal is God, not only of his gifts, " but also of himself for the love of man! Is he not truly " prodigal? Whom has he spared, not his own Son, but " delivered him up for us? So he also bestowed on us the " Holy Ghost, by a new and astonishing prodigy of mercy, " pouring him forth upon all flesh." As our Lord said to Nicodemus: " God hath so loved the world, as to give his " only Son (107)," so we may truly say: So hath God loved the world as to give the Holy Ghost, who is not less great, or less God than the Father or the Son. All the good of which the Father is the source or principal, he has communicated to us. Can we ever sufficiently acknowledge so excessive a goodness? Shall not all our faculties and powers, all our actions and thoughts glorify him for ever and ever? Penetrated with a deep sense of his infinite mercy and love, shall we not exert our whole strength, in loving and praising him? Shall we not give ourselves entire to him, who has given us so much, even himself, infinite as he is? " O ob- " stinate! O hard adamantine and insensible children of " Adam! whom such an excess of love does not soften. " Such a fire of immense love does not warm!" cries out S. Bernard (b).

Immense is the condescension and goodness of the divine Spirit in his visit, in which he gives us himself: And with himself he bestows upon us every spiritual and good gift (108).

(107) John iii. 16. (108) Ps. lxvii. 10. Ephes. iv. 8.

(b) *O duri, & obdurati, & indurati filii Adam quos non emollit tanta benignitas! tanta flamma, tam ingens ardor Amoris!* S. Bern. Serm. 2. in Pent. n. 2.

THE

THE TENTH TREATISE.

ON

TRINITY SUNDAY.

CHAP. I.

On the MYSTERY *of the* BLESSED TRINITY.

CHRIST our Lord, before his aſcenſion into Heaven, commiſſioned his apoſtles to go and preach to all nations the adorable myſtery of the Trinity, and to baptize thoſe who ſhould believe in him, "In the name of the Father, and of the Son, and of the Holy Ghoſt." Mat. xxviii. 19. Theſe words alone ſuffice to confound the *Arians*, *Socinians*, and all other ancient and modern enemies of this fundamental article of the Chriſtian faith. By ſaying, *In the Name*, he expreſſes the unity of God in theſe three diſtinct perſons. And, indeed, every page both of the old and new Teſtament proclaims that there is only one God, and that there can be no more. This truth is evident to reaſon itſelf. Two Beings abſolutely infinite, and two univerſal ſources of perfection imply a contradiction. Moreover, two free, all-powerful beings deſtroy each other; for the power of one could be reſtrained, and his counſels diſcovered by the other. Alſo the uniform deſign of the univerſe proclaims one only Author and Ruler. Whence Tertullian ſays, "There can be no God unleſs he be one (1)." And S. Athanaſius affirms Polytheiſm to be in its conſequences atheiſm (2). That in this moſt ſingle ſtrict unity in God, there is a Trinity of really diſtinct ſubſiſting perſons, is what the ſame words of Chriſt clearly teach us. Reaſon, indeed, can never attain this high myſtery, as Chriſt himſelf ſufficiently declares, Mat. xi. 27. xvi. 17. And to affirm it to be

(1) "Deus ſi non unus eſt, non eſt." Tertul. l. i. contra Marcion. c. iii. p. 367. (2) τὸν πολυθεϊσμὸν ἀθεότητα εἶναι S. Athan. Or. contra Gentes, n. 38. T. i. p. 37. ed. Ben.

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be demonſtrable by reaſon, as Peter Abailard, Serjeant, and the Chevalier Ramſay have pretended, is not only an error, but downright madneſs. The patriarchs and prophets in the old law, and the more learned Jews knew and believed the Trinity, which God ſometimes diſcovered to them by ſpeaking of himſelf in the plural number, as Gen. i. 26. iii. 22. xi. 7. diſtinguiſhing the Lord raining fire from the Lord, that is, the ſecond perſon from the firſt, Gen. xix. 24. and declaring the eternal generation of the Son, Pſ. ii. 11. Hebr. i. 5. Pſ. cix. 1. &c. Likewiſe by various types and figures underſtood by the prophets. S. Cyprian remarks [l. de Or. Dom.] that "we find three children with Daniel, ſtrong in "faith, keeping in prayer the third, ſixth and ninth hour, "by a type of the Trinity which was to be manifeſted in "the later times." Chriſt teſtifies that Abraham and the other prophets ſaw him to come, and rejoiced thereat, Mat. xiii. 17. John viii. 56. From which paſſage S. Ambroſe and others infer that they knew the Trinity; which is the expreſs doctrine of Origen, S. Epiphanius, S. Auſtin, Theodoret, &c. But the entire, diſtinct, explicit faith of the Trinity was not commonly known to the vulgar Jews; or they could not have accuſed Chriſt of blaſphemy when he called himſelf the Son of God, John, v. 18. and they would have underſtood how the Meſſias was to be David's Lord, Mat. xxii. 41. The Socinians object that God ſpeaks in the plural number, Gen. i. 26. for the ſake of dignity, as kings do. But what king ever uſes the plural number to expreſs his own perſonal action, as *we eat* or the like? Nor were there ſuch expreſſions uſed even in edicts in that age in which genuine ſimplicity reigned: Others anſwer that he ſpeaks to the angels; a ridiculous ſhuffle, as Tertullian, S. Baſil and Theodoret ſhewed againſt the Jews. For man was not created to the likeneſs of the angels, nor did God employ them in forming him, whoſe creation he expreſly aſcribes totally to himſelf, Gen. i. 2. v. 1. Mal. ii. 10. &c.

God was pleaſed to prepare the world gradually to receive his moſt profound myſteries. The incarnation of his Son cannot be underſtood without the belief of the Trinity; and *Chriſt* has often expreſsly delivered it in the new Teſtament, in which we read at every turn of three diſtinct ſubſiſting perſons in the Godhead: And S. John teaches them to be three in Heaven. 1 John v. 7. This muſt mean, not a moral union in giving the ſame teſtimony, as below, but a ſtrict unity of the divine nature in them, as other texts

plainly

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plainly prove. A real distinction of the persons is implied by the same words; for one who should bear testimony by distinct properties alone could not constitute three witnesses in Heaven, as S. John says there are in the Godhead. The Socinians grant the Son to be a distinct witness from the Father, and blasphemously pretend him to be so far distinct as not to be of the same divine nature with him, but a mere man. It is then an inconsistency when they call the Holy Ghost a mere property of the Father, not distinct from him. For he is no less mentioned in this and in several other places of the new Testament as a real subsisting person than the Son, as in the form of baptism. We cannot be baptised in the name of a simple quality. The Holy Ghost "teaches, "John xiv. 15. gives evidence, John xv. 26. reveals hid-"den truths, 1 Tim. iv. 1. searches the secret things of "God, 1 Cor. xi. 10. works and divides the gifts of God "as he pleases, 1 Cor. xiii. 11. proceeds from the Father, "John xiv. 16. xv. 26, 27. appears, Mat. iii. 17. Acts ii. "3." Now actions can only be ascribed to persons. Likewise, he is called Jehovah, or the Great God, Isa. vi. 9. Acts xxviii. 25. Acts v. 3. Mat. xii. 32. The incommunicable essential attributes of God belong to him, as immensity, Wisdom i. 7. Ps. cxxxviii. 7. 1 Cor. iii. 16 and 11. 2 Cor. xiii. 13.—Omniscience, John xvi. 13. 1 Cor. ii. 10. Omnipotence, Ps. xxxii. 6. Luke i. 35.—Creation, Gen. i. 2. Ps. xxxii. 6.—Conservation of creatures, Ps. ciii. 30.—Miracles, Mat. xii. 28. 1 Cor. xii. 4.—The conception of Christ, Luke i. 35. His unction and mission, Isa. lxi. 1.—The forgiveness of sins, 1 Cor. vii. 11.—The government of the church, Acts xiii. 2. xv. 28.—The conferring of gifts, 1 Cor. xii. 7.—Sanctification of souls, Ephes. i. 17. 2 Thes. ii. 12. 1 Pet. i. 2.—The diffusion of charity, Rom. v. 5. The resurrection of the dead, Rom. viii. 2. &c. The apostolic tradition of the church in regard to the mystery of the holy consubstantial Trinity is clear from the two first general councils.

Without knowing the Holy Trinity we cannot understand the incarnation of the Son of God, or the mystery of our redemption. These mysteries are the basis and the fundamental articles of our faith. It is the practice of missionaries among infidels first to preach the beautiful precepts of morality, which our divine religion teaches, and not to expound these mysteries or sacraments to those who have not been previously prepared to receive such divine truths, as Lewis of

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Granada explains in his instructions for such missions, and as we may observe in the apologies of the ancient fathers. Holy things are not to be exposed to derision. This sublime doctrine is not to be preached to those who are yet incapable of it: Yet without it none are Christians. The great mysteries of the Unity and Trinity of God, and of the incarnation and death of our Saviour are the fundamental truths of our holy religion: And many learned divines teach an explicit distinct faith of each of them to be indispensably necessary, so that no invincible ignorance can supply the want of it, and no one in any such ignorance in any of those articles can be capable of salvation, or of the grace of justification. "This is life everlasting that they know thee the only true "God, and Jesus Christ whom thou hast sent, John xvii. "3. Going, teach all nations, baptising them in the name "of the Father, and of the Son, and of the Holy Ghost. "He who shall believe and be baptized, shall be saved: "But he who shall not believe shall be condemned, Mark "xvi." Hence the utmost care is necessary, that all children and others be instructed in those holy articles; without the distinct knowledge of which they cannot be Christians, or receive the grace or effects of any sacrament, or the crown of immortal glory. And all Christians are bound to make frequent distinct acts of faith in these holy mysteries, which we profess in our creeds, and honour in all the practices of our holy religion, especially by the holy sign of the cross, by which we are taught to begin and end our prayers and all our actions. In these mysteries we are baptised and made Christians.

This mystery of the Trinity is so revealed to us as to remain still obscure and impenetrable to us. God would be no longer infinite, if his nature could be fathomed or described by any limited creatures, how perfect soever; much less by us in our present imperfect state of trial, in which nothing is more suitable to us than an exercise of our faith and a sacrifice of our reason captivated in submission to God's word, and nothing more glorious to God than our silent adoration of his incomprehensible nature: "Non potest aliquid dignum "de Deo dici: Quia hoc ipso indignum est, quod potest "dici." Yet it is necessary that we should say something of him, whence we may learn that he cannot be expressed. "Sed necesse est ut aliquid dicas, ut sit unde cogites quod "non potest dici." Says S. Austin, What then is the Trinity?

God

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God is one in an indivisible nature, without any parts or division of whatsoever denomination, and incapable of any composition even in the mind, being even in thought the *most simple*, and *the most single, and the most one*, as S. Bernard says, (l. v. de Cons. c. 7.) For any parts or composition in the conception of God destroys the very idea of him, being repugnant to his infinite and to his essential unity and simplicity: Yet he is three in persons really distinct in the same nature, all subsisting real and perfectly equal in all things, being by the unity of their nature, will and individual operation one and the same God, the Father, the Son, and the Holy Ghost. A Trinity of persons, who enjoy from eternity to eternity, the reciprocal contemplation and infinite love of all perfection in themselves and their common undivided nature, and in the mutual relation of their persons. For though they are not three Gods, but one only God, yet in the same numerical most simple essence or nature, they are three really distinct persons, equally infinite, co-essential, co-eternal, and in all respects co-equal. Each person is omnipotent, eternal and infinite in every perfection, yet are they but one omnipotent, eternal and infinite, because they subsist in the same undivided nature; consequently have but one and the same undivided numerical will and mind or understanding, and one and the same operation in all things which they decree or produce with-out themselves, or as Theologians express it, *ad extra:* Yet, they exert a necessary, eternal, personal, inward operation, called *ad intra*; and an immanent or in-dwelling operation, by which they produce a real term within their own nature, to which the three persons mutually stand in a real opposite relation. Namely, the Father produces the Son, and by this necessary action the Son eternally proceeds, and is derived from the Father. Again, the Father and Son are one principle, from which the Holy Ghost proceeds. Every thing in God is numerically one and the same, except where the relative opposition of these three terms or persons intervenes, which yet are the same God in one numerical divine substance or nature.

The Son proceeds from the Father by the intellect; the Holy Ghost from the Father and the Son by the will: These being the two operating powers which we in our mind distinguish in the simplicity of the divine nature; and more processions in God than these, there cannot be. The Father by knowing and comprehending himself and all his infinite

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perfections, produces the eternal subsisting Word of the divine mind, the true image of himself, his divine and consubstantial Son. When a created understanding apprehends or conceives any object, it forms within itself an image of that object, which image philosophers call the word of the mind (or the idea) to distinguish it from the outward word or expression, by which we manifest our conceptions to others. This word of the mind is in us a mere mode (a) or accident, not a real subsistence, or entity which subsists of itself. God being essentially unchangeable, cannot be the subject of any mode or accident: In him nothing can rise new, nothing can perish or depart: He cannot undergo the least alteration, to which created spirits are continually subject by the accession and removal of accidental qualities, and by passions of joy, sadness, and by sin, or the like: And bodies much more, not only by qualities, but also by some change in the situation or disposition of the parts. Therefore no act of the divine mind can be, or produce any kind of mode. But the Father by his infinite knowledge of himself, produces an inward Word of the mind, which is a true subsistence or person (b), the express image and most perfect resemblance of himself, "the brightness of his glory, and the figure (or representation) "of his substance (*2)." God the Father is looked upon as the ever-flowing source of light, or the great sun, whose light and benign influences are every where diffused, and can never fail. The Word, or second person, is the radiant splendor, and astonishing light, flowing from that Father of lights by an ineffable generation; the emanation of

(*2) Hebr. i. 3.

(a) A mode is that which cannot subsist in and of itself, but is always esteemed as belonging to, and subsisting by, the help of some substance, which is its subject. It is always a real entity, but not always really distinct from its subject. For example, the posture of the body is a real entity, but not an entity really distinct from the body.

(b) *Person* in logic and metaphysic, signifies a thinking intelligent subsistence, as in men. Subsistence is a more general word, which agrees also to brutes and inanimate beings; and is the last act or term of individuation which renders a particular substance complete, and numerically incommunicable to any other. A subsistence, in this proper metaphysical sense, called in Greek *Hypostasis*, is different from *substance*, and is the individuating act or term of each particular individual, or numerical substance, as of this particular man. Subsistence is sometimes taken in a very different sense, for substance itself, called in Greek *Usia*, or for the proper modification of substance, by which it subsists by itself.

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of his original glory, and the ſplendor of that abyſs of light, ſpringing from him without being preceded by him, without any inferiority to him, any diminution of him, any the leaſt alteration of his moſt ſimple and moſt perfect union with him. The original Greek word for *brightneſs*, in this place ſignifies not a beam, or ray, or portion of light, but a *ſhining forth* of the whole light of this ſun collectively; and expreſſes, that all the incomprehenſible glory of the Father ſhines forth in Chriſt his Son, without any inferiority, either in time, dignity, or perfection; the Father and Son being perſons really diſtinct from each other, yet of one and the ſame eſſence, co-eternal and inſeparable. This word alſo expreſſes, that as the ſun communicates to us its light and influence by its beams, ſo doth the Father manifeſt himſelf, and communicate his goodneſs to us through his Son. In alluſion to this text, among others, the Nicene Fathers repreſent the eternal generation of God the Son, by calling him *Light of Light*.

The original word for *figure* or image ſignifieth the ſtamp or print of a thing engraved, the Son being the perfect Image of the Father, not by a bare likeneſs or reſemblance, but by an ineffable, moſt ſimple, and perfect union with him in the identity of his nature, and by the communication of his eſſence, and all his perfections, in his own abſolute fulneſs: ſo that the Son is not a whit inferior to that all-perfect Original from which he flows; and the Father, beholding himſelf in him, views all the beauties, and all the riches of his moſt perfect and happy nature, and in the full blaze of his glory, ſo bright and immenſe as to dazzle the moſt pure and ſtrong eyes of the higheſt Seraphims: No creatures can be made able to ſuſtain it. This light darkens and obſcures all other lights, which diſappear and vaniſh at its aſtoniſhing brightneſs. We adore him in the dazzlings of his glory, darting the beams of his light upon all creatures, and beg that he enlighten our eyes, purify our hearts, and guide our weak and wandering ſteps in the way of everlaſting life: That he impreſs and ſtamp upon our ſouls the ſtrokes of his innocence, purity, and ſanctity, that we may bear his image ſo deeply fixed as never more to be defaced: That he deſtroy in us whatever belongs to the old man, and engrave his holy will and love upon our hearts in indelible characters, as he is the indelible character or image of the ſubſtance of his Father.

Hence

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Hence we see why God the Son is called the Word of God (c), his Reason and Speech; also the Light and the increated Wisdom. Under this character, the ancient prophets often magnify his greatness and set forth his eternity and other attributes. "The Lord possessed me in the beginning of "his ways, before he made any thing from the beginning, "I was set up from eternity, and of old before the earth "was made. The depths were not as yet, and I was al- "ready conceived (3). When he prepared the heavens I "was there: When with a certain law and compass he en- "closed the depths, I was with him forming all things; and "was delighted every day, playing before him at all times. "Playing in the world: And my delight is to be with the "children of men (4)." To this increated Wisdom, on account of the peculiar propriety of his procession and person, are attributed all created works and lessons of wisdom, of which the holy Trinity, or Triune God, is the author and principle (5).

That the Son of God, the increated Wisdom, is truly God, of the same substance with the Father, is clearly proved from his works and attributes, which are those of the Deity. The creation and conservation of all things are the distinguishing character of the Divinity, and in the very idea of both these actions, almighty power and sovereign independent right, are included. For the distance between nothing and real being or existence, is infinite, and the highest created power can only exercise its action upon a subject pre-existing. It is only in the hands of Omnipotence that nothingness can be made fruitful: Only his will can call forth into existence what had no being. And creation carries with it the most absolute sovereignty over, and an independent right to dispose of at pleasure, even to annihilate what received from it its whole being. The same is to be said of the conservation of creatures, which, as they cannot give themselves a being, so do they require for their continuance in being, each moment, the same efficacious influence of the divine Will, which is the efficient cause of all things. Now in producing man, and other things, God uses words in the plural number (6), which cannot be an expression of Dignity in personal actions, particularly in the Mosaic age of simplicity in speech and manners. "Let us make man to our image "and

(3) Prov. viii. 22, 23, 24. (4) Ib. v. 27, 30. See Wisd. vii. 25, 26, 27. ix. 9. (5) Ecclus. i. 1. &c. (6) Gen. i. 26.

(c) Λογος. See Corn. a Lap. in Joan. i. 1.

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"and likeneſs." Neither could this be addreſſed to angels, who could no way be fellow-workers, nor be poſſeſſed of infinite knowledge. Of them he could not ſay (7), "Lo "Adam is become like one of us," &c. This can only be underſtood to be the ſpeech of the Triune God, or of the Father, addreſſed to the two perſons, who in the ſame numerical nature are one God with him. Indeed, without allowing that the three are poſſeſſed of one and the ſame divine nature, and of the ſame eſſential perfections, being indiviſibly united in the ſame numerical ſubſtance or real eſſence, it is impoſſible to account for the work of the Creation being aſcribed in Scripture ſometimes to one, and ſometimes to another of the divine perſons. It is moſt clearly attributed to God the Son, both in the old and new Teſtament (8). It is expreſsly ſaid by S. John that the divine Word is jointly with the Father, the one Creator of all things, and that without the Son, (or inſeparably from him) nothing was made by the Father that was made by him (9). It is ſometimes ſaid, that the Father created all things *in* or *by* the Son (10)! But this expreſſion is uſed, not to denote an inſtrument; but becauſe the Son, being the Word, or increated ſubſiſting Wiſdom in the Godhead, the model of eternal decree of the creation in the divine mind or intellect, is ſaid to be *in* or *by* the Son, who proceeds by the intellect. We are alſo ſaid to be redeemed, or renewed and reſtored *in* or *by* Chriſt (11), in his incarnation and death. Nay, in no natural creation can any created inſtrument be employed as the cauſe, becauſe no creature can exert even an inſtrumental cauſality or influence, but upon a pre-exiſtent ſubject, which cannot find place in creation. The Son as Creator, ſo is he alſo the Preſerver of all things, "upholding them by the word of his "power (12). All things were created by him and in him: "And he is before all, and by him all things conſiſt (13)." This ſuſtaining providence is an irrefragable proof of the Deity of the Son, to whom, in like manner, all the operations of the Father are aſcribed (14). We have no leſs clear inſtances of his Divinity in his headſhip over his church, and the high functions he exerciſes in this quality (15). Alſo in the

(7) Gen. iii. 22. xi. 7. (8) Prov. viii. 30. Pſ. ci. applied to Chriſt by S. Paul, Hebr. x. 10. et Col. i. 16. Rom. i. 20. John, i. 3, 10. (9) John, i. 3. (10) Eph. iii. 9, 11. Hebr. i. 2. (11) Eph. ii. 10. iv. 24. (12) Hebr. i. 3. (13) Col. i. 16, 17. (14) John, v. 17, 19. Pſ. l. 10. (15) Epheſ. i. 20. ii. 10. Hebr. xii. 2. John, v. 28. Eccleſ. xii. 14.

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the mention frequently made in the holy ſcriptures of the ſupreme adoration of the Deity paid to Chriſt (16).

The moſt eſſential divine attributes belong to Chriſt, in a proper and unlimited ſenſe; eternity (17), immutability (18), omnipotence (19), omniſcience (20), immenſity or omnipreſence (21), &c. In a word, the very eſſence, and the incommunicable name of God, are clearly given him both in the old and new Teſtament (22). Iſaiah calls him Emmanuel, or God with us, the mighty God, the everlaſting Father, the Prince of peace (23). Jehovah our God (24). Oſee alſo gives him the incommunicable name of God Jehovah (25). Chriſt himſelf declares: "I and my Father "are one (26)," where he means not an unity of conſent, but of nature and eſſence. Hence he declares elſewhere: "All things which the Father hath are mine (27)." And addreſſing himſelf to his Father: "All my things are thine, and thine are mine (28)." S. Paul in a ſingle line has couched the ſelf-exiſtence, eſſential independence, and unchangeable eternity of the Son of God, in words which run parallel with the emphatical definition which God gave of himſelf to Moſes, in which he expreſſes the peculiar character of his Deity, from his eſſential neceſſary exiſtence of himſelf, when he ſaid: "I am who am (29)," importing that he alone exiſts unchangeably, by the neceſſity of his being, from eternity to eternity; not like all other beings, which

(16) Hebr. i. 6. Mat. ii. 11. xxi. 15. Luke, xix. 40. John, xiv. 1. ix. 35. Luke. xxiv. 22. 2 Tim. i. 12. Rom. ix. 1. Iſa. xlv. 22. Rom. xiv. 11. Phil. ii. 10. Iſa. xi. 10. Rom. x. 13, 13. Acts ix. 14. 1 Cor. ii. 8. Act. vii. 59. 1 Tim. i. 17. vi. 15, 24. Eph. v. 27. Apoc. i. 5, 6. (17) Prov. viii. 22. Micheas, v. 2. John, i. 1. vii. 42. Mat. ii. 6. Hebr. i. 8. 10. xiii. 8. Pſ. lxxx. 2. (18) Hebr. i. 8. 10. xiii. 8. (19) Iſa. ix. 6. Pſ. xliv. 3. John, i. 3. v. 30. xvi. 15. Col. i. 16. Phil. iii. 20, 21. Hebr. i. 8, 9. Apoc. i. 8. (20) John, xxi. 17. Jer. xvii. 10. compared with Apoc. ii. 23. John, xvi. 30. ii. 25. Luke, xi. 49. Mat. xxiii. 34. 1 Cor. i. 24. (21) Hebr. i. 3. Mat. xviii. 20. Mat. xxviii. 20. John, iii. 13. See, on theſe and other paſſages of a like nature, Huet. *Demonſtratio Evang.* Waterland, in his queries and defence, Witaſſe, Tournely, &c. (22) Pſ. cix. 1. compared with Mat. xxii. 24. where the Jews allow Chriſt to be meant. Pſ. xcvi. 7. compared with Hebr. i. 6. Pſ. xliv. 7, 8. Hebr. ib. Pſ. ci. 26. Hebr. i. 10. Num. xiv. 23. 1 Cor. x. 9. Iſa. xi. 10. Rom. xv. 12. Jer. xxiii. 6. Mal. iii. 1. Mark, i. 1, 2. Rom. xiv. 10, 11. Phil. ii. 10, 11. Act. xx. 28. Hebr. iii. 6. 1 Tim. iii. 16. 2 Cor. xi. 31. 1 Tim. vi. 14, 16. Apoc. xvii. 14. John, xx. 28. John, v. 18, 32. Col. ii. 9, 10. Phil. ii. 5, 6. John, x. 30. (23) Iſa. vii. 14. Mat. i. 23. (24) Iſa. ix. 6. (25) Iſa. xlv. 22. et xl. 3. quoted Mat. iii. 3. Mark i. 3. Luke, iii. 4. John i. 23. (26) Oſe. i. 7. compared with Luke ii. 1. (27) John x. 30. (28) John xvi. 15. (29) John xvii. 10.

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which might not have been at all, or might have been otherwise than they are, depending wholly on the will of their Maker, and may be hereafter quite different from what they are at present. And this his peculiar characteristic and essence he expressed in his most sacred incommunicable name, which he revealed to Moses, and which some moderns erroneously pronounce Jehovah (30), for *Jave*, as the Samaritans pronounce it, or *Jive* or *Jehove*, *is*, or *will be*.

Not only this name is given to Christ by the prophets (31), but its import, and the full description of the very essence of the Deity, are explicitly attributed to him by the apostle, where he says: "Jesus Christ, the same yesterday, and to-day, and for ever (32)." He does not say, he was yesterday, is to-day, and will be for ever, but more emphatically to express his eternal and essentially unchangeable existence, he is the same in the great yesterday from Eternity, before all things were created, and at present, and to Eternity. All earthly things are subject to perpetual vicissitudes, and soon quite pass away: Their yesterday had a beginning, and after a very short duration passed away never more to return, like the waters of a river that are lost in the unfathomable ocean, and can never more find their way into their former channels. If the greatest kings of the earth have shone forth in a full blaze of earthly glory, all this splendor was rather an empty shadow, than a real truth; so rapidly did it flie away, lying as deep buried in the gulph of nothing, as before its appearance. But Christ, the King of kings, with regard to his divine person, was in the bosom of his Father before ages began to flow; and as his *yesterday* knew no beginning, so it continues the same ineffable *to-day* to endless generations, without the least possibility of a change. His *yesterday* is the same with his *to-day*, and with his duration to all ages *for ever*. His eternity answers all our distinctions of past, present, and to come; and the full power and majesty in which he is seated on the throne of his glory, can suffer no abatement, nor admit any increase. In the same sense, God said: "I am Alpha and Omega, "the beginning and the end, who is, and who was, and who "is to come, the Almighty (33)."

Divines employ several comparisons, though all very imperfect and inadequate to facilitate the understanding of this great

(30) Ex. iii. 24. (31) Exod. vi. 3. See Calmet Critic. et Sacr. ib. p. 68. et Corn. a Lapide. (32) Apoc. xix. 1. & in Psalmis sæpe. Hebr. xiii. 8. (33) Apoc. i. 8.

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great myſtery of the bleſſed Trinity; and God has ingraved a wonderful image of it in man himſelf: for we have in ourſelves a ſoul, one ſubſtance, which poſſeſſes three diſtinct ſpiritual faculties, will, memory and underſtanding, which are as old as ſhe is. "I am, and I know, and I will," ſays St. Auſtin (Conf. l. xv. c. 3.) "Yet I am this ſame thing "which knows and wills, and I know that I am. All this "is found in one ſubſtance, in one ſoul. Let him who is "able to underſtand this, underſtand it: For it is what "every one perceives within himſelf. But let him not hence "imagine that he can comprehend that unchangeable Be-"ing, which is above all that exiſts: In which unity does "not exclude multiplicity, and multiplicity does not take "away ſingle unity, &c."

The ſun alſo furniſhes an imperfect figure of the Trinity; for in it are Light, rays and heat, all coeval to the ſun itſelf. Hence St. Paul calls the Son the ſplendor of the glory of God, and character of his Subſtance, regarding him as a ray iſſuing from the ſun, or as an image imprinted with a ſeal on wax: Whence he is called Light of Light. Therefore as we ſee the ſun a parent as ſoon as it exiſts, ſo we are to believe that the Son iſſues from the Father, as the bright Ray from the eternal Light, as the ſpotleſs Mirror of his Majeſty, and the perfect Image of his Goodneſs. But whereas a ray ſuffers diminutions in its emanation, the divine Word receives from the Father the perfect communication of his eſſence, without any diminution. Other ſimilies are ſometimes made uſe of by the fathers to help the weaker Underſtandings: But as all ſenſible compariſons are extremely inadequate, and diſparate, attention is required, leſt any be led by them into falſe notions of this great myſtery. The three divine perſons have each certain interior actions, which are terminated in themſelves, and produced nothing without; and are therefore called their in-dwelling or *immanent Actions*, becauſe they are proper to one perſon, and in him alone. Such are the actions by which each perſon proceeds from, or gives origin to another; alſo the hypoſtatical union of the humanity in God the Son. Theſe three divine perſons having all one individual eſſence or nature, they have all, by conſequence, one and the ſame will, power, wiſdom, and operation or action with the other attributes and qualities of this eſſence. Whence all their exterior works, or which produce any effect out of the divine perſons, as creation,

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tion, preſervation, ſanctification of ſouls, &c. are jointly and equally the actions of the whole bleſſed Trinity. Nevertheleſs, as certain actions and effects have an affinity with the properties of the perſons, theſe are uſually aſcribed, peculiarly to that perſon whoſe Property they imitate, though in reality they equally flow from all the Three. Thus as the Father is the principle in the Godhead, the creation and preſervation of all things, and all works and marks of majeſty, power and grandeur are attributed particularly to him, becauſe he is the firſt origin and fountain of all things, by being the origin of the Divinity, from which jointly in three perſons all other things are. He is on this account called the Father, and by ſome ancients is emphatically ſtyled God, but in ſuch expreſſions is regarded as including the Son and the Holy Ghoſt. Hence the church more ordinarily addreſſes her prayers to him rather than to all the three perſons, to expreſs the unity of the Divinity; but regards him as including the other two perſons which proceed from him. Though in prayers and addreſſes, whichſoever perſon they are directed to, they are always made to the whole bleſſed Trinity, as the end and effects of all our petitions are the common effect of all the three perſons, or the whole Deity, as St. Fulgentius has written expreſs treatiſes to ſhew againſt the Arians. But we raiſe our attention to that perſon principally whoſe property our petition chiefly agrees with. As the property of the Son is, that he is the Word of the Father, and his eternal increated Wiſdom, the works of wiſdom are peculiarly attributed to him. Likewiſe all the myſteries of our Redemption, wrought by him, as he, not the Father, or the Holy Ghoſt, was made Man, aſſuming in his own perſon our human nature hypoſtatically, or ſo as to make it the true appropriated nature of his own divine perſon, intrinſically united to himſelf. Likewiſe becauſe a workman is directed in the compoſition of his work by his internal wiſdom or thought, the Father is ſaid to have created all things by the Son. "By whom all things were made," John i. and the church prays to the Father through the Son in the ſame ſenſe; for *by* or *through* here expreſſes his origin from the Father: It alſo ſignifies his quality of Mediator, that we aſk for grace through his precious death, and that he is our ſhepherd, and the gate and the way through which we go to the Father. The property of the Holy Ghoſt is, that he is the love of the Father and the Son. Hence all effects of love, mercy and goodneſs are generally aſcribed to him, as the incar-

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incarnation of God the Son in the virgin's womb, &c. and God is said to do and preserve all things in him.

This is an abstract of what we are allowed here to know concerning this ineffable mystery: though when we speak of it, we are dazzled at the brightness of so great a light, and are seized with a religious dread and trembling in the presence of so awful a majesty, which raptures of adoration in silence better suit than any words. For it is presumption to desire to penetrate the unfathomed depth of the Divinity farther than it has pleased him to discover to us. "He who "is a searcher of majesty shall be overwhelmed by glory." Prov. xxv. 27. We ought only to cry out: "Behold God "is great, and surpassing our science, Job xxxvi. 26. He has "placed darkness his hiding place: Around him is his taber- "nacle a dark mist in the clouds of the air, Ps. xvii. 12. "O the depth of the riches of the Wisdom, and of the "Knowledge of God! how incomprehensible are his Judg- "ments, and how unsearchable his Ways? Rom. xi. 33." He is infinite and incomprehensible in his goodness, in his mercy, in his justice, in his love, and every other attribute. How much more must he surpass our weak understanding in his own essence? In other articles we are able to form some conceptions of his perfections, though very imperfect and inadequate; but here he is altogether incomprehensible to us. This is the mystery of mysteries; a mystery not only Divine, but God himself: That mystery before which the highest cherubims perpetually annihilate themselves; but neither dare nor are able to unveil. The prophet Jeremie, chap. i. 6. said to God: "Lord, I am a child, and cannot speak:" as if he should say, I know not how to express my own thoughts. How then can I announce your holy Laws to your people? We have far more reason to say so, when we are obliged to speak of this great mystery of the incompre- hensible Trinity.

CHAP. II.

How we are to Honour the MYSTERY *of the Blessed* TRINITY.

IT is our duty to make our whole lives an uninterrupted festival of the holy Trinity, as the blessed do in Hea- ven to all eternity: for our great obligation is to praise and honour God without ceasing. We honour this mystery by

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our faith, by the ſanctity of our lives, and by our homages of praiſe and love. The more incomprehenſible it is, the more glorious to God is the ſacrifice of our reaſon in it: Not that any article of faith can ever be againſt reaſon, how much ſoever it be above reaſon, for nothing can be more conformable to right reaſon, than to believe moſt firmly whatever God reveals, though reaſon be not able to comprehend or clearly underſtand it. Such a faith is to profeſs God altogether incomprehenſible; and what can be more honourable to God, than ſuch an humble confeſſion and acknowledgment? We never form a higher or more worthy idea of his greatneſs, than when we own him moſt incomprehenſible to all creatures poſſible. Reaſon, by thus humbling itſelf, juſtly exalts God, and makes, by her ſilence of adoration, the only true confeſſion of the ineffable Trinity. It is in this faith in the adorable Trinity that we were baptized, enrolled among his true worſhippers, and admitted into the partnerſhip of the moſt glorious privileges, and promiſes of grace and everlaſting glory: It is by fervent acts of this faith in the Trinity, and of hope and love that we prepare ourſelves for all the ſacraments: It is by theſe ſacred names of the adorable Trinity, that every exorciſm, conſecration and benediction is performed; that all ſacrifices and prayers are offered; and that every good action is begun and ended. In the terrible hour of our death, the miniſter of God will by them ſtrengthen our ſouls, and terrify the legions of hell, ſaying to us: "Go forth chriſtian "ſoul, in the name of the Father who created thee, of "Son who ſuffered for thee, and of the Holy Ghoſt who "ſanctified thee." It is by this our holy faith, and faithful adoration of the ever bleſſed Trinity, that he will moſt powerfully recommend us to the divine mercy. "Although "he hath ſinned," he will then ſay; "yet he hath not denied "the Father, the Son, and the Holy Ghoſt, but hath be-"lieved, had the zeal of the honour of God, and hath "faithfully adored him who made all things." To render ourſelves worthy to receive the benefit of this holy recommendation, and of our faith, we muſt honour our Creator, and our faith by the holineſs of our lives and manners. Our words or profeſſions alone will not be accepted by him, if we are a ſcandal to his name and religion by degenerating from its purity, innocence and ſanctity in our conduct. The primitive Chriſtians were all practice: "They knew not how

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" to dispute, but they knew how to die for God. " *Sciebant mori, non sciebant disputare,* says St. Pacian, *(Paræn. ad pæn.)* And St. Cyprian *(l. de patient.)* " we do not talk " great things, but we honour God and preach to our neigh- " bour by our manners; for WE LIVE THE GOSPEL." *Non magna loquimur, sed vivimus.*

On the contrary, in these our days we know every thing about our Religion but the practice: without which our faith will be our more grievous condemnation, a profanation of the holy mysteries of God which we profess, and an occasion to his enemies of blaspheming his holy name, and insulting his divine Religion; which danger is the greater, and our obligation the more pressing, the more the race of unbelievers is increased in our present age in numbers and boldness. God created our first parents after his own image, chiefly by enriching them with sanctifying grace and all virtues; and we bear his image in us by interior sanctity: we destroy it by sin, and draw in its stead the image of the devil in our hearts. What a sacrilege and blasphemy? What an injury do we thus offer to God? Into what monsters do we convert our Souls? We cannot too carefully respect, and daily adorn the most pure and glorious image of God in us, which the least stain sullies, and which we can always render more perfect and more beautiful, by corresponding with his grace.

The mystery of the holy Trinity is also particularly honoured in us, by the virtue of union and charity. The Godhead is fruitful within himself, and produces a multiplicity of persons in the simplicity of his nature, to enjoy the advantages of holy society within himself, from all eternity. Hence to create man he as it were held a council of his three persons within himself, saying: " Let us make man to " our own image and likeness, Gen. i. 26." as the fathers observe. What sweet repose, love, glory and joy do the three persons possess in themselves, and in one another before all ages, and to all ages, and what a sweet eternal entertainment in their own boundless happiness and perfections? How does God in this mystery recommend to us perfect unity and fraternal charity? " One Lord, one " Faith, one Baptism, Eph. iv." What a monster is it for members of such a head to be disunited? What a crime, if we break such a sacred band? " There are three that bear " testimony in heaven, the Father, the Word, and the Holy " Ghost; and these three are one," 1 John v. 7. And we

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on earth ought to bear teſtimony to him by our union together in the ſtricteſt bond of concord and charity, as the bleſſed are all united together in the kingdom of glory.

Thus we honour the holy Trinity by faith, by ſanctity of life, and by union or concord of our hearts. We muſt honour him likewiſe by our perpetual homages of praiſe, adoration and love. The bleſſed choirs above make this their uninterrupted ſolemnity and occupation to endleſs ages, to adore and praiſe him, ſinging without intermiſſion, what Iſaiah heard the ſeraphims ſweetly repeating, "Holy, holy, "holy, the Lord God of Hoſts, all the earth is full of his "glory," Iſa. vi. 3. With them all ſaint-like ſouls, and all the pure ſpouſes of God on earth are employed night and day in jointly ſounding forth his praiſes. Shall we be ſlothful in this exerciſe, and not unite daily our hearts and voices with theirs, with the greateſt ardour we are capable of, redoubling our fervour on this great ſolemnity? In this ſpirit let us alſo offer up all our actions to the honour and glory of the adorable Trinity, begging that we may always accompliſh his holy will. Let us frequently interrupt our daily actions, by ſome fervent doxology, ſuch as that contained in the uſual form of the ſign of the croſs, or that adopted by the church againſt the Arian hereſy: "Glory be to the Father, and to the Son, "and to the Holy Ghoſt: As it was in the beginning, is "now, and ever ſhall be; world without end. Amen." That is, may all honour and glory be, with the moſt perfect ſacrifice and annihilation of us and of all creatures, to the Father, and infinite Lord of all things; to the coeternal and conſubſtantial Son, our moſt merciful Redeemer; and to the Holy Ghoſt, the great Comforter and Sanctifier of our ſouls; as was from the divine perſons, to each other from all eternity, by their infinite love and repoſe in their own perfections; and from the beginning of time, and the moment of their creation, by the good angels, and all faithful ſervants of God; and as is now moſt profoundly paid him by all the bleſſed ſpirits, and by the church militant on earth, and will be, by us all through his mercy, with all our ſtrength and powers to all Eternity. Amen, Amen.

After having rendered our homages to the holy Trinity, we muſt next conſider that we are bound to refer to this ſame ſacred Trinity, all that we are, our whole being, our life, and all our actions. To underſtand this obligation, we have but to call to mind, that we were baptized in the name of the Trinity, and born ſpiritually in the church: that we then made

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made a solemn profession of acknowledging him for our God of whom alone we depend; our first beginning and our last end; and that we owe him love, thanksgiving and obedience. Let us then now afresh consecrate ourselves to this blessed Trinity, and offer all our powers to him; our memory, our understanding and our will; begging the Father to efface out of our memory all images of vanity, to engrave in it the image of his divine presence only: the Son to enlighten the darkness of our understanding, and conduct us in the path of salvation by the light of faith, and of knowledge of his eternal truth: the Holy Ghost to sanctify our will by his fervent and constant love, that nothing may be able to separate us from him, in time or eternity. Amen.

CHAP. III.

Of the Adversaries of the FAITH *of the blessed* TRINITY.

THE faith of the church in this fundamental mystery of religion, the devil has, from the beginning, employed all his artifices to pervert. In the very times of the apostles, Cerinthus, an Antiochian Jew, pretended that Jesus was a mere man, that the Christ descended upon him in his baptism, and left him before his passion; for he distinguished Jesus and Christ as two persons (1). Ebion also about the same time, taught that Christ was a mere man (2). With a view in part to confute these two heresiarchs, St. John wrote his gospel (3), which he begins by asserting that the Word was before all ages, true God, with and in the Father (4), consequently a distinct person, in the same undivided nature. Then by saying that the Word was made flesh, he overthrew the impiety of Cerinthus, and precondemned the heresy of Nestorius, establishing the whole Catholic doctrine of the incarnation. In the time of pope Victor, about the end of the second century, Theodotus of Byzantium a leather-dresser or currier, having denied Christ before the persecutors, to extenuate his guilt, renewed the heresy of Ebion, denying Christ to be God, or to have had any being before

(1) S. Iren. l. i. c. 26. S. Epiph. Hær. 28. Tert. de Præscr. c. 48. S. Aug. de Hær. c. 8. Eus. Hist. l. iii. (2) S. Iren. l. i. c. 20. S. Epiph. Hær. 20. Eus. l. iii. c. 27. See Le Clerc. Hist. Eccles. ad An. 72. Tillem. T. ii. Illig. Diss. de Hæres. Sæc. i. c. 6. Le Quien, Diss. in op. S. Joan. Damasc. (3) S. Jerom Cat. Vir. Ill. c. 9. S. Iren. l. iii. c. 11. p. 257. (4) John i. 1.

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before he was made man (5), for which he was excommunicated by pope Victor; and his heresy was confuted by Caius, a Roman priest, and other Catholics, by the concurring testimony of all that had gone before them from the time of the apostles. Theodotus cut out of the scriptures all those texts, in which the divinity of Christ is mentioned. He had a disciple called Theodotus the banker, who pretending that Christ was inferior to Melchisedec gave birth to the heresy of the Melchisedecians. Artemas or Artemon (6), renewed the same heresy: And Paul of Samosata, the impious bishop of Antioch, protected by Zenobia, queen of the East, in 262, propagated this blasphemy with great tumults; but was immediately condemned by the council of Antioch, and by the whole church. So evidently repugnant to the holy scriptures, and to the unanimous faith and tradition of the whole church in those early ages, was this blasphemous heresy, that it was every where condemned, so soon as it ever shewed its head; and the Theodotians saw they could not support it at any rate, without curtailing great part of the New Testament. Nevertheless, such progress it has made in our times under the name of Socinianism, as to threaten to swallow up great part of the Protestant churches.

Arius, the author of the Arian heresy, by subtle artifices softened his error in such manner as not to correct or seem so openly to contradict the scriptures, as the Theodotians or ancient Socinians did; he even appealed to the sacred Oracles, explained by his private interpretation; and admitted in appearance, some kind of an incarnation. He loudly extolled the dignity of Christ as the first-born of all creatures, greater than and produced before all the Angels, and the instrument by which the Father created all other things; yet blasphemously taught that he was a creature, produced out of nothing, and that there was a duration from eternity, in which he had no being. Arius broached this heresy at Alexandria, about the year 319; It was condemned by the general council of Nice, in 325: The few that remained obstinate in their error were banished by the emperor Constantine. Eusebius, bishop of Nicomedia, then the imperial city, the most powerful and crafty patron of this heresy, was obliged to dissemble it, and subscribed to the council: Arius himself in 330, pretended to make a recantation, and was recalled from his banishment. And from the

(5) S. Epiph. Hær. 54. Theodoret. Hær. fab. l. ii. c. 5. Eus. hist. l. iv. c. 28. (6) Eus. Hist. l. v. c. 28. Theodoret. Hær. fab. l. ii. c. 4.

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time of the council of Nice for above twenty years, so long as Constantine reigned, the open profession of Arianism was utterly extinguished, though the abettors of this heresy ceased not, under various subtleties and cloaks to disturb the church, and advance the interest of their Sect. Constantius succeeded his father in 336, and in 340, upon the death of S. Alexander, bishop of Constantinople, the canonical election of S. Paul was set aside by the tyranny of the emperor, and Eusebius of Nicomedia translated to that see, where he died in 342. He had propagated Arianism, and left its abettors, who from him were called Eusebians, every where in power in the East. These Eusebians were dissembling Arians of so pliable a cast as to accommodate their terms and confessions of faith to the circumstances of the times, and to the humour of those whose favour they courted. This being the character of their leader, a man long practised in the maxims and arts of an ambitious, worldly courtier, Eusebius's successor, Macedonius, whom the Arians intruded to the prejudice of S. Paul, the lawful bishop, set up Semiarianism. His heresy was divided into as many branches as it had heads. Some denied the Divinity of the Holy Ghost, but acknowledged the Consubstantiality of the Son. Others in much greater numbers called the Son like the Father, though not consubstantial or equal, but of an inferior distinct nature ὁμοιούσιος, *like in substance*, not ὁμοούσιος, *consubstantial*. Of these many called Christ eternal, and uncreated, and *like* the Father in all things. See their definitions in the council of Ancyra in 358, held by Basil of Ancyra, Eustathius of Sebaste, and other heads of that party. Others among them denied the Eternity of the Son, and notwithstanding the high prerogatives they gave him, ranked him in the class of creatures formed out of nothing ἐκ τῶν μὴ ὄντων. The rank Arians after the death of their great master the dissembler Eusebius of Nicomedia, had at their head Theognis of Nice, Maris of Chalcedon, and in the West Ursatius, and Valens in Pannonia. Their blasphemies were carried to greater heights by Aetius, a priest of Antioch in 347, his disciple Eunomius, a native of Cappadocia, and Eudoxius, who from the see of Germanicia, intruded himself into that of Antioch, in 357, upon the death of the Arian Leontius, and Euzoius, one of his successors in 361. These taught the Son to be in every respect *unlike* the Father; whence they were called from the Greek word ἀνομοῖος.

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Anomœans, and from their leaders Aetians, and more frequently Eunomians. Both Arians and Semiarians were eternally mending their creeds, and again and again reforming their tenets every year and every moon, as S. Hilary reproached them. So rapid was the progress which the Arian heresy made, and so wide did it spread its devastation, that the protection of God in supporting his church, was never more visible than on that occasion. The eloquence and subtle cunning and artifices of their crafty teachers, and the power of several emperors, and great kings of the Goths and Vandals, &c. gave it such strength as seemed to threaten destruction to the church itself, had it not been secured by the promises of Christ. Yet this formidable heresy passed like a thunderstorm, and after the entire conversion of the Lombards in the 7th century, not a shoot of Arianism was left in the whole world.

The enemy of man's salvation attacked also the mystery of the Blessed Trinity by another opposite heresy. Praxeas, a Phrygian, who had been a follower of Montanus, but detected the imposture of that heresiarch, and gave information thereof to Pope Victor, afterward revolting from the church, denied this fundamental mystery, and taught at Rome, about the year 250, that the persons in the Trinity are in no respect really distinct, and that the Son is really the Father; consequently that the Father was made man, and suffered in Christ. Whence his followers were called Patripassians. His blasphemy was confuted by Tertullian at that time a Montanist. Noetus also, a native of Smyrna, taught the same heresy in Lesser Asia, a little before Praxeas, about the year 240; and was excommunicated for the same. He was confuted by S. Hippolitus. (l. contra Noet. T. ii. Op.). Sabellius also propagated the like heretical notions at Ptolemais, and in the higher Lybia, about the year 255; against whom S. Dionysius of Alexandria wrote a zealous letter, in which some accused him of teaching God the Son to be a mere creature; but he cleared himself by his *refutation* and *apology* which he addressed to S. Dionysius, the holy pope of Rome. Sabellius gained more Proselytes than Noetus and Praxeas had done; And though he taught with them, that the Father, Son, and Holy Ghost, are no more than different names in God, derived from different actions or effects, and that the Father is called the Son in the action of our redemption, and the Holy Ghost in our sanctification, yet he denied that the Father was crucified: By which he

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seems to have thought Christ to have been merely a man, whereas Noetus and Praxeas believed an incarnation of God, called in this effect the Son, but still the same person with the Father.

From these opposite heresies, to which only the incomprehensibility of this mystery gave occasion, we justly infer what was ever the true doctrine of the church relating to the adorable Trinity. For had not the Christian Faith always taught a distinction of the three persons, Arius would not have had the least colour for propagating his blasphemy, nor had ever imposed it upon his followers. Nor, on the other side, could the Sabellian error have been broached, if the Divinity of the Son and the Holy Ghost had not been always acknowledged.

All these ancient heresies, after having been triumphed over and buried for so many Ages, are again revived in our days in every shape which it seems possible for them to wear, but which we may reduce to the general heads of modern Arianism and Socinianism. Here we shall give some account of the unhappy revivers of these condemned errors; and first, of Michael Servo, or Servetus, born in 1509, at Villa Nueva, in Arragon; whence he calls himself in his books, *Villa Novanus*. He was sent young to Toulouse, and there studied the civil law, but afterward became an eminent physician, and natural philosopher, and a subtle metaphysician. He imbibed his heretical notions very young, by reading the bible upon the principles of the Calvinists at Toulouse, and grew so fond of them as to resolve at any rate, to commence reformer. With this view he travelled to Lyons, Geneva, and Basil: In this last town he had some conferences with Oecolampadius. Being desirous to discourse with Bucer and Capito at Strasburg, he went thither; and not finding an opportunity to print a book he had written against the Trinity, in these places, he went to Haguenau, in Alsace, to inspect the impression, being then twenty-one years old. It was printed there in 1531, in octavo, under this title: *De Trinitatis Erroribus Libri Septem, per Michaelem Servetum, alias Reves, ab Arragonia.* In this work he pretends that the words *Jesus* and *Christ*, and the *Son of God* denote only a man; and in the most opprobrious language blasphemes and rejects a Trinity: But whilst he denies this mystery, because incomprehensible, he substitutes a notion concerning the person of our Saviour, which is so obscure as to be absolutely unintelligible. For he makes the person of Christ to be a mode

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mode of being in the Deity, pre-formed in the divine Mind, which mode God disposed in himself, that he might make himself known to us, by describing the effigies of Jesus Christ in himself, (l. vii. fol. 110.) where he expresses more than the Sabellians and Socinians allow, yet he knows not what. The next year 1532, he put out another book at Haguenau in defence of his errors, but in some essential points inconsistent with his former, under this title, *Dialogorum de Trinitate Libri duo, de Justitiâ Regni Christi, Capitula quatuor*; an inconsiderable work. He was young and extremely zealous for his new opinion, and thought that upon the principle of interpreting the scriptures by every one's private spirit, a person in a Protestant country might as safely declare against the Trinity as against Transubstantiation: But he soon found a storm raised against him. We have extant a warm letter of Oecolampadius to Bucer, written in 1531, against him. (*Oecolampadii & Zuinglii Epistolæ*, l. iv. p. 801. Basileæ 1592, in quarto.) And Melancton (l. iv. ep. 140, Anno 1533, &c.) laments the tumults which the heresy of Servetus would raise, for he foresaw that many would not be content with Luther and Calvin's doctrine, but would also attack the Trinity, &c. Servetus went to Lyons, and staid there two or three years; from thence to Paris, where he studied physic under Sylvius and Fernel, was admitted doctor in that faculty, and practised in that profession. During this time he conversed often with Calvin, who always opposed his notions, as Beza informs us. (*Hist. Eccles. Reform. in Galliis*, Vol. i. p. 14. Antverpiæ, 1580). From Paris he went to Lyons, and settled in a town twelve leagues distant from that city. In 1542, he printed at Lyons an edition of Pagninus's Latin translation of the Bible, with short marginal notes, in which he gives a literal explication of the prophecies relating to Christ, to whom he applies them only mystically and figuratively. Soon after this publication, Servetus removed to Vienne, and there practised physic with great reputation. There, in 1553, he printed his third book against the Trinity, under the title of *Christianismi Restitutio*, together with thirty letters which he had written to John Calvin, preacher at Geneva, in 734 pages in octavo. To this book he prefixed no name: But Calvin sent informations to Vienne, that Servetus was the author, wherein he betrayed the confidence of Servetus's literary correspondence; for which Calvin is severely condemned by Erasmus, (l. xix. ep. ad *Conrad. Pelican*), and many others.

Servetus,

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Servetus, in this book, declares himself no Photinian, or Samosatenian; for he asserts the pre-existence of Christ, that he is true God, and to be worshipped as such, (though he probably means only as a mode of the Father) but expresses himself so confusedly, that it is hard to have any notion of his opinion, which he calls a mystery unknown to the world. He pretends that Antichrist had begun his reign in the fourth century, and continued still to hold his empire in the church. He had first consulted Calvin about some passages of scripture; then warmly refuted his explications of them. Hereat Calvin was much incensed, called him a profligate fellow, full of pride, a dog, &c. Servetus was no less fiery and obstinate on his side, as appears by his letters. In his *Christianismi Restitutio*, he explains in a comparison the circulation of the blood in the human body, and seems the first that mentions it, though Dr. Harvey perfected that discovery. See the passage in Wotton *on ancient and modern learning*, (p. 229). Also in Dr. Douglas's *Bibliographiæ Anatomicæ Specimen* (p. 85); and in Servetus's life, p. 66. Upon the informations of Calvin he was apprehended at Vienne, but treated well, and made his escape from thence two days after. Upon his letters to Calvin which he owned, and his last book, he was condemned by the magistrates of Vienne, on the 17th of June 1553, to be burnt; and his effigies was there fastened to a gibbet, and then burnt with five bales of his books. Servetus resolved to retire to Naples, there to practise physic, took the way of Geneva, designing only to stay there one night, and to go the next day to Zurich. Calvin informed of his arrival, acquainted the first Syndic with it, and caused him to be apprehended, and directed his prosecutors and accusers. Servetus was brought first to the bar on the 14th of August 1553. Calvin himself appeared often at his trial, and made extracts out of his *Restitutio Christianismi*, upon which chiefly he was condemned. The Protestant magistrates and Theologians of the cantons of Zurich, Bern, and Shaffhausen, and of the city of Basil, were consulted and sent long answers to prove that Servetus ought to be put to death. Accordingly, after many hearings, he was condemned on the 27th of October, to be burnt alive. From that time he appeared like a man distracted; sometimes speechless and without motion; at other times he fetched deep sighs, or made bitter lamentations: At length being grown weak, he howled and cried out continually "Mercy, mercy, mercy!" He was burnt with his books, having

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having written an Anti-trinitarian confeſſion of faith for his dying ſpeech. To juſtify his execution, Calvin wrote a book entitled, *Fidelis Expoſitio Errorum Michaelis Serveti, ubi docetur Jure Gladii coercendos eſſe Hereticos:* And Beza another: *De Hereticis a civili Magiſtratu puniendis:* Both printed by Robert Stephens, An. 1554.—See Buxhorn, *Hiſtoria Univerſa*, p. 70. ad An. 1552. *Memoires de Literature*, Vol. iii, and iv. *Bibliotheque Angloiſe*, T. ii. Art. 7. at large. And the hiſtory of Servetus; printed at London, Anno 1724, octavo.

Whilſt Servetus was at Paris, his book *De Trinitatis Erroribus*, was diſperſed in Italy, as Buxhorn tells us (ad An. 1552). Melancton (l. i. ep. 3.) wrote to the ſenate of Venice, in 1539, to inform them that this book in which the error of Paul of Samoſata was revived, was handed about in their country, exhorting them to extirpate ſuch an impiety. Nor is it improbable that Lælius Socinus and his collegues firſt imbibed their notions from this book. Though Servetus eſtabliſhed his ſyſtem very ill, he reaſoned with ſubtility againſt the ſcriptural proofs of the Trinity; ſome of which Calvin handled ſo ill as to afford him an occaſion of triumph, as Maldonat takes notice, who lays down this eſſential maxim, that "we muſt not put a wrong ſenſe upon "the words of ſcripture in order to confute heretics, (in Luc. l. xxxv)." Amongſt the ſucceeding Antitrinitarians, not one ſeems to have adopted the ſyſtem of Servetus, ſo that he left no follower of that boaſted reſtored church of which he ſtyled himſelf the founder, but which began and ended in him.

Valentinus Gentilis, a native of Coſenza, in the kingdom of Naples, travelled through Naples, Sicily and Italy, and arrived at Geneva, where ſeveral Italians had before taken refuge, and were inventers of new doctrines. Among theſe George Blandrata, a phyſician, Matthew Gribaldi, a lawyer from Pavia, and Paul Alciati, a lawyer from Milan, (of a family eminent in that profeſſion before and ſince his time), Sylveſter Telli, Paruta and Leonhardi favoured Arianiſm, and held continual diſputations together on that article till they were all baniſhed Geneva, in 1559. Gribaldi who was poſſeſſed of an eſtate, had before retired to Targes in the canton of Bern. Gentilis joined them in their conferences, in which they were not able to agree in one ſyſtem: But all theſe ſeem to have thought that the Son and the Holy Ghoſt, were inferior to the Father, and had not

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not the same Divine nature or essence. Gentilis advanced, that the Trinity consists of three eternal distinct spirits, differing from each other in essence and nature. This was a kind of Tritheism, such as some authors have attributed to Joachim, a Cistercian monk, abbot of Flora in Calabria, who died in 1215, and to John Philoponus, a grammarian and philosopher of Alexandria, in 601, who distinguished in God three natures, and is by many called the first author of Tritheism, tho' Joseph Assemani shews, (Bibl. Orient. l. ii. p. 327.) that another John surnamed Ascasnagus, first broached that heresy. Gentilis having openly declared his sentiments, was apprehended, and to save his life, gave in a most explicit recantation: Upon which he was condemned by the magistrates of Geneva, to make a public confession by way of atonement, to which he submitted with all apparent signs and strong protestations of sincerity, in 1558. But no sooner was he discharged, but he repaired to Gribaldi at Targes, where he found Alciati, and a schoolmaster, tutor to Gribaldi's children, who then renewed their conferences on Arianism. Gentilis wrote there a compilation of passages from the fathers, wretchedly maimed, and ill chosen; but this was never printed. However, he printed, and dedicated to the governor of Gex, to whose jurisdiction Targes was subject, an Arian confession of his faith: For which he was obliged to save himself again by flight. At Lyons he was thrown into prison for two months, and released upon a confession of faith, which Genebrard judged orthodox. Calvin in his *narrative of Gentilis* (amongst his *Opuscula*, p. 764) says, he had forsworn himself thrice. By rambling about at Lyons, Chambery, Grenoble and in Dauphiny, he was too well known to be able to preach his doctrine in those parts, and therefore he went to Blandrata, and Alciati, who were then in Poland; and there he staid above two years. These blasphemers against the Trinity differed amongst themselves, and propagated many monstrous Errors. Some denied the incarnation, others the immortality of the soul; others preached polygamy. Alciati is said by some, from defending polygamy, to have fallen into Mahometism; but this, Bayle thinks to have been a slander, (Dict. V. *Alciati*.) The Lutherans and Calvinists in Poland opposed them, with whom they had attempted to associate themselves. But so great was the confusion the new Antitrinitarians raised by their dissensions and extravagant opinions, that king Sigismund was obliged, by an edict, to command

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mand all such strangers as were setters up of new doctrines, immediately to depart the kingdom. Gentilis being thus expelled Poland in 1556, joined the Anabaptists in Moravia; thence he went to Vienna, every where dispersing his errors, and boasting of his victories over the Lutherans and Calvinists in his disputations with them. Calvin being dead at Geneva in 1564, Gentilis always unsettled, resolved to return to those parts, hoping to find Gribaldi still alive. Upon his arrival at Gex, he presented a petition to the governor to beg the favour of a public disputation. This magistrate, the same whom he had formerly affronted, committed him to prison, and acquainted therewith the senate of Bern; before which he was brought on the 19th of July, 1566. Against him were produced a book written with his own hand, dedicated to Sigismund, king of Poland, his various confessions of faith, his book of antidotes, a book in Italian, and another in Latin, all full of Arian blasphemies, for his papers were all seized with him. He maintained three eternal Spirits, one by consent, will, power, and dominion only; that the Son is a secondary and different sort of God δυνάμει & ἐνεργείᾳ, &c. He was often examined and disputed with by order of the Senate, from the 5th of August to the 9th of December, on which he was condemned to be beheaded. As he was led out to execution he boldly repeated his blasphemies, and gloried that he died a martyr of the most high God. When he was forced to lay down his neck to the block he began to faulter, and said, he was very willing to agree. Thus his life was take from him *Anno* 1566. Some will not have him to be a Tritheist, because though he often attributes eternity to the second and third Persons, he always gives them a distinct and inferior nature, and sometimes places them in the rank of creatures; so that he could only mean to give them an eternity dependent of the Father; not an essential independent eternity, which is an attribute of the Deity. He seems, with many philosophers, to have imagined that a created being could be produced by God from eternity, though consistency is not to be expected in men who have abandoned the truth to follow the false light of a wandering imagination, under the guidance of pride and other passions, especially where persons betray a want of judgment and understanding, and whose learning goes a little beyond that of languages, and the first elements of science. When Gentilis was released at Lyons, in 1560, Calvin and his friends complained loudly of the lenity of the Catholic magistrates.

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magiſtrates. And to convict him of the Arian impiety from his words and writings, a book was put out at Geneva, under this title: *Impietas Valentini Gentilis detecta, Anno* 1561; with this motto in the title page: *Abſolvite, abſolvite, Judices Lugdunenſes, ejuſmodi Monſtra, & in opprimendo Chriſti Regno pergite, ut pueri tandem, veſtri ſint Judices.* On this hereſiarch, ſee the aforeſaid book; alſo the hiſtory of Valentinus Gentilis, the Tritheiſt, written by Benedict Aretius, a divine of Bern: Bayle in his Dict. V. Gentilis. Spon. *Hiſt. de Geneve*, T. ii. Lamy, *Hiſt. du Socinianiſme*, p. ii. c. 6. p. 251. Sandius, *Biblioth. Anti-Trinitar.* p. 26. Fueſlin, *Reformations Beytrage*, T. 5. p. 381.

The other Anti-Trinitarians, terrified by the fate of Servetus, either concealed their ſentiments at Geneva, or fled into others countries, chiefly Poland. George Blandrata, a native of Saluces, a phyſician at Pavia, who had retired to Geneva, from thence in 1558, fled into Poland, where Sigiſmund Auguſtus, who ſucceeded his father the Great Sigiſmund in 1548, allowed liberty of conſcience without excepting any ſect. Blandrata removed from thence into Tranſylvania in 1563, and in 1566 had a public conference and diſputation before the Prince and nobility, with Francis Davides, who had infected many with monſtrous opinions. Blandrata brought over John Sigiſmund, Prince of Tranſylvania, to the Anti-Trinitarian hereſy, and attended him in the double quality of phyſician and paſtor at his death, in 1570. He remained at court phyſician to the two ſucceeding princes, Stephen Battori, and Chriſtopher Battori; but under the latter, the Socinians ſay, to pleaſe this Prince, and out of a deſire of lucre, he forſook the Socinians and joined the Catholics. He was murdered by his nephew for his money, about the year 1590. Paul Alciati alſo fled from Geneva into Poland; he differed much with his collegues, and is ſaid to have retired into Turkey; but died at Dantzic. Francis Davides an Hungarian, was ſuperintendent and chief teacher of the Unitarians in Tranſylvania, maintained with great heat that Chriſt is neither to be invoked nor worſhipped. Prince Battori, to put an end to tumults, caſt him into priſon, where he died in 1539. His diſciple Chriſtian Franken preached afterward againſt Socinus; a diſputation he had with him is extant among Socinus's Works, T. ii. p. 767. See *Sandius Biblioth. Socin. p.* 57. 58. and 86.

Lælius Socinus was born of a gentleman's family at Sienna, in 1525, and brought up to the law; he retired into Lombardy in 1546, and at Vicenza had ſeveral conferences with

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with other Anti-Trinitarians, the founders of other ſects: Namely, with Ochin the apoſtate Capuchin Fryar, Gentilis and Paul Alciati. The ſenate of Venice, having been informed of theſe meetings, all the perſons concerned in them, ſaid to be above forty, were obliged to flee. Lælius Socinus travelled through France, Flanders, Germany, and came to London. But not finding it ſafe any where to preach his errors, he contented himſelf with writing ſecretly to ſupport them; and returning into Switzerland, ſettled at Zurich, making ſometimes excurſions into Germany. He died at Zurich in 1562. He ſent ſeveral of his writings to his friends in Tuſcany, and many amongſt them fell into his opinions. Amongſt theſe his nephew Fauſtus Socinus, who was born at Sienna in 1530, and brought up in the ſtudy of the laws, moſt warmly embraced them, and retired from his country. Being at Lyons when his uncle died, he went from thence to Zurich, and poſſeſſed himſelf of all his papers, in order to qualify himſelf to propagate his doctrine. He returned to Florence, and enjoyed there for ſometime a place in the Duke's court, till reſolved to commence preacher in order to reform Calviniſts, &c. he went over to Baſil, and publiſhed his Book, *On Jeſus Chriſt, the Saviour*, in which he openly revived the Samoſatenian and Photinian hereſy. Blandrata whom Calvin and Beza repreſent as one incapable of writing to advantage, invited him into Tranſylvania; whence he paſſed into Poland, in 1579. The Antitrinitarians of that kingdom were divided into about fifty different ſects, but were all known by the general name of Unitarians. They had their conventicles in many great towns in Poland; but Racovia in little Poland, was their metropolis, under the protection of the Lord of that city, who had renounced Calviniſm. There they had a large college in which John Crellius, born near Nuremberg, in 1590, was the moſt celebrated profeſſor and miniſter from the year 1612. His name is the moſt famous next to that of Socinus, in the liſt of Socinian teachers: His books on the Unity of God, on the Satisfaction of Chriſt againſt Grotius's Anſwer to Socinus, are much eſteemed in that ſect. This college ſubſiſted till the year 1638, when it was ſuppreſſed in puniſhment of the riots of the ſtudents, who had pulled down the public croſſes in the country, and prophaned the churches. Fauſtus Socinus lived many years in Cracow; but ſpent his laſt years, and died in 1604, at a gentleman's houſe in the country, nine miles from that city. The Arians and Socinians

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nians of Poland favoured Ragotzi, prince of Tranſylvania in his wars againſt Poland; by which they ſo exaſperated the ſtate, that they were baniſhed the kingdom in 1658, being only allowed two years to ſell their eſtates. Great numbers retired into Holland, though they were not allowed there the exerciſe of their public worſhip, as is proved by Bayle from facts. See *Vita Fauſti Socini deſcripta ab Equite Polono*, in 4to. 1639; and Socinus's Life, by Sam. Przycopius, prefixed to Socinus's Works. Alſo *Chriſtophori Sandii* Bibliotheca Anti-Trinitariorum, in 8vo. Freiſtadii, 1684, an impious, but curious and learned piece: And what is often printed as an Appendix to it, *Staniſlai Lubienicii*, (i. e. Lubienietſky) *Hiſtoria Reformationis Polonicæ*, in 8vo, Freſtadii, 1685. The ſame Chriſtopher Sandius, in his *Nucleus Hiſtoriæ Eccleſiaſticæ*, ſeu *Hiſtoria Arianorum et Socinianorum*, printed at Cologn in 1676, in 4to, pretends to derive a continued ſucceſſion of Arians and Socinians from the earlieſt ages of Chriſtianity. See likewiſe Wiſſowatii *Narratio de Separatione Unitariorum a Reformatis*. And *Paulus Debrezenius Hiſtoria Eccleſiæ Reformatæ in Hungaria*. And Martin Schimeizelii, *De Statu Eccleſiæ Lutheranæ in Tranſylvania*. Among the Catholics, Spondan. in Contin. Annal. Baron. ad An. 1568, &c. Lamy, Hiſt. du Socinianiſme, 4to. though this author is not always exact.

The chief principles of Socinianiſm are, Firſt, That all ſcriptural doctrines are ſo to be underſtood, as to contain nothing above reaſon, no myſtery; and all the expreſſions which ſeem to imply ſuch things, are to be looked upon as lofty exaggerative phraſes of the Oriental languages: For they pretend that nothing is to be allowed in faith or religion which our reaſon does not fully comprehend. Hence it follows, that articles of faith vary in proportion to mens capacities. Secondly, The Socinians teach, that Chriſt was formed by God an extraordinary man, born of the Virgin Mary, taken up to heaven, and imbued with that portion of divine power and knowledge which is called the Holy Ghoſt, and ſent again on earth God's Ambaſſador to men, to teach them his will and law. They deny his death to have been a ſatisfaction for our ſins; but ſay that thoſe that obey his precepts, which all men can do by the ſtrength of their own nature, will riſe again in other bodies, and enjoy a happy life in that bleſſed place in which God poſſeſſes his own beatitude: but the wicked ſhall be condemned to temporary torments, for a certain term, after which they will be reduced

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reduced to a ſtate of annihilation. Some amongſt them condemn all ſwearing, wars, and magiſtrates, and all capital puniſhments. Their form of church government differs little from that of the Calviniſts. They baptize only the adults, and that by immerſion; and their notion of the Euchariſt is ſuch as a Zuinglian or Calviniſt would allow.

The firſt cateehiſm of this ſect was put out at Cracow in 1574. Fauſtus Socinus compiled a new catechiſm, which was ſince enlarged, under the title of the Catechiſm of Racovia; in which all points of the Socinian doctrine are not expreſſed, it being meant rather as an apology to externs, than for the inſtruction of this people. (See Schimidius's Comments upon it in 1707: Alſo Koecher's *Bibliotheca Theolog. Symbol.* p. 656, and Oeder's Confutation of the Catechiſm of Racovia, at Leipſick, in 1759. See alſo Crellius's *Ethica*, &c. Alſo *Bibliotheca Fratrum Polonorum*, printed in 1656, in ſix large volumes, *in folio*, in which are contained the principal, though not all the works of the firſt writers of this ſect.)

Some Socinians allow Chriſt to have had an exiſtence by creation, before he was born of the Virgin Mary; but deny that he created the world, and interpret all paſſages in which any creation is aſcribed to him, of its ſpiritual creation, or renovation, by raiſing it from ſin by his perfect law. Socinus taught, that Chriſt may be worſhipped and praiſed; which he maintained againſt Francis Davides, and his diſciples, Franken, Sommer, &c. whom Socinus calls *Semi-Judaizantes*, and againſt whom he publiſhed his book, *contra Semi-Judaizantes*, (T. ii. Op. p. 804.) Yet it is a matter of ſurpriſe, that he procured the impriſonment of Davides, ſince he allows this to be a point of no importance, and ſays, thoſe do beſt who never pray to Chriſt, but to God alone. (*Reſponſione ad Wujeckum*, T. ii. Op. p. 538.) Lubieneitſky alſo calls it a point of no moment (Hiſt. Reform. Pol. l. 3. c. 11. p. 228.) Thoſe Socinians who deny Chriſt can be the object of prayers, or worſhip and adoration, are commonly called Budneans, from the firſt author of this doctrine, Simon Budnæus, who was followed by great numbers of the Anti-Trinitarians in Lithuania and Poliſh Ruſſia, when Socinus and his friends in 1584, deprived him of his office of teacher and preacher, and cut off all his followers from their communion. Budnæus is ſaid to have afterward abandoned this point of doctrine, and returned to the communion of the Socinians. (See Sandius, Bibl. p. 54, 55. Ringle-

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taube, &c.) An oppoſite faction among the Unitarians adhered to Staniſlas Farnovius, or Farneſius, who died in 1614. From him they were called *Farnovians*. Theſe retained the Arian doctrine of Peter Gones, the firſt Anti-Trinitarian who retired into Poland. Theſe the Socinians never expelled their communion; but in Poland brought them over at length to their opinions. The Socinians generally reduce the Holy Ghoſt to a mere operation of the Deity.

Since the Socinians were expelled Poland, they ſeem no where to retain a form of public church government, except in Tranſylvania, where it ſtill ſubſiſts, though in ſome degree diſcountenanced. See the Hiſtory of that Socinian church, given by Zeltner, *(Hiſtoria Crypto-Socianiſmi Altorfini)*. When they attempted it in Holland (under their zealous teachers, Eraſmus Joannis, Andrew Voidovius, and Chriſtopher Oſtorodus), the Calviniſt magiſtrates and divines, by their vigilance and ſeverity, defeated all their endeavours, (Zeltner ib). Samuel Crellius, who died very old at Amſterdam, is eſteemed the moſt ſubtle and moſt learned writer of this ſect; he choſe rather to be called from Artemon an Artemonite than a Socinian. Amongſt the Arminians in Holland and Holſtein many from Pelagianiſm fell alſo into Socinianiſm, principally Simon Epiſcopius, Arminius's chief diſciple, Profeſſor at Leyden, who could not be heard at the Council of Dort, and died in 1643. See Conrad Vorſtius, miniſter at Frederickſburg, in Holſtein, &c. See Mollerus, *Cimbriæ Literatæ*, T. 2. p. 931, &c.

The main ſpring, or great principle of Socinianiſm, that no myſtery can be admitted in religion, and that what is above human reaſon is againſt it, flatters the pride of the human heart, but is the moſt extravagant inconſiſtency in man, who feels the weakneſs and ſhort-ſightedneſs of his reaſon in every thing, whether in or about himſelf, and to whom the whole univerſe is in every part an enigma: Much more in a Chriſtian, to whom the Scriptures preſent a religion founded in revelation and myſtery. This inconſiſtency is more glaring when we take a near view of the doctrine of the ableſt Socinians, differing widely in their notions from one another, and all fraught with myſteries more incomprehenſible than thoſe at which they take offence, if evident inconſiſtency and nonſenſe could be allowed the name of myſtery. Alſo the neceſſity and evidence of the divine revela-

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revelation, which by its brightneſs diſpels the miſts of Deiſm, lays open the artful ſubterfuges, and ſtudied evaſions of Socinianiſm, which is but one remove from Deiſm or bare natural religion. For modern Socinians eſteem revelation to be an uſeful, but not neceſſary means of attaining all religious knowledge, and call both the Jewiſh and Chriſtian diſpenſation a bare republication of the law of nature. The following Epitaph was inſcribed on Socinus's grave.

"Tota quidèm Babylon deſtruxit Tecta Lutherus,
"Muros Calvinus, ſed Fundamenta Socinus."

"Luther uncovered Babylon; Calvin deſtroyed its walls;
"but Socinus removed its very foundations." Where, inſtead of Babylon, we may read Chriſtianity.

The Calviniſts, who rejected myſteries in the Euchariſt, and ſeveral other articles, upon the Socinian principle, and who eſtabliſhed religion upon the grounds of mere reaſon, without allowing it to be founded by Chriſt in authority, were often at a loſs for an anſwer in defending the far more incomprehenſible myſteries of the Trinity and Incarnation, againſt the Anti-Trinitarians. Yet being unwilling to ſet aſide Chriſtianity itſelf, by ſtripping it of every advantage of which it is poſſeſſed, they repreſſed theſe errors by the ſword. But within a century great numbers amongſt them have ſo far ſhook off the yoke of Chriſtianity, as to have adopted the Socinian ſyſtem of republication. Diderot and D'Alembert, in the *Enyclopedie*, on the article *Geneva*, attribute it in general to the moſt learned Miniſters and Profeſſors in that ſtate. The Paſtors at Geneva, in 1760, printed a juſtification, in which they denied the charge, but in ſuch a manner as rather perſuades the world of the truth of the accuſation, than ſerves to clear their characters. And D'Alembert, in his *miſcellaneous Pieces*, printed at Paris and London, repeats the ſame charge in the following words, in his ſhort Account of the Government of Geneva: "Perfect "Socinianiſm is the religion of moſt of their paſtors. Re-"jecting every thing that is called myſtery, they imagine "the firſt principle of a religion that is true, is to propoſe "nothing as an article of faith that is not reconcileable to "reaſon. Thus, when they are urged with the neceſſity "of revelation, ſo eſſential a doctrine of Chriſtianity, they "ſubſtitute the term of *utility*, which they like better. In "this

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" this, if they are not orthodox, they are at leaſt conſiſtent " with their own principles."

In England, upon the changes introduced into religion, Arianiſm was alſo revived in various ſhapes; but was ſpeedily cruſhed by the ſame means as at Geneva. In the reign of Edward VI. John a Laſco, a Poliſh gentleman, came over to England, with many others who followed him from Weſtphalia and Holland. The Duke of Somerſet, then regent, granted him a licence to open a Diſſenting meeting-houſe in London, in which he railed with indecent rage againſt the uſe of ſurplices, the cuſtom of kneeling in receiving the ſacrament, and ſeveral other things retained in the church then eſtabliſhed. Upon the acceſſion of Queen Mary to the throne, John a Laſco, with his German and other foreign collegues, ſet ſail from Graveſend, on the 17th of September, 1553, for Denmark, where they landed on the 29th of October. The King, whoſe protection they implored, at the ſolicitation of his Lutheran Miniſters, gave them very harſh language, ſeparated their troop, and commanded them without delay to leave his dominions by different ways. A Laſco repaired to Hamburg, Lubec, Wiſmar, and other places, but was no ſooner arrived than he was ordered to depart, till he hid himſelf in Eaſt Friſeland. At Hamburg, indeed, his collegue, Martin Micronius, was admitted to two colloquies with Joachim Weſtphalus, ſuperintendant of that Lutheran church, who with great warmth maintained the real Preſence of the body of Chriſt in the Euchariſt, ſo long as the elements, or their taſte, remain in the worthy receiver. Micronius publiſhed a relation of this controverſy, and of the perſecutions which he and his companions had every where met with among the Lutherans, dated at Norden, in Eaſt Friſeland, 1557, under the title of " Apologeticum Scriptum Martini Micronii. In the Confeſſion of Faith, which he preſented to the ſenate of Hamburg, he acknowledges in very explicit terms the myſteries of the Trinity and Incarnation. Yet we have reaſon to preſume, that among the Germans, in the foreign church of a Laſco in London, many introduced heterodox opinions on thoſe articles. It is certain that ſuch errors, though not reduced to any regular ſyſtem, prevailed among ſome of the firſt Anabaptiſts, who ſoon after Luther had commenced his ſeparation from the church, taught in Saxony, Weſtphalia, Holland, and Switzerland, that the church of Chriſt conſiſts only of the Juſt; (which error had taken root in thoſe parts

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parts from the Waldenſes and Huſſites who had broached it.) The Anabaptiſts added, that God would eſtabliſh a new Jeruſalem on earth, which ſhould be a pure city of their ſect of ſaints; that magiſtrates are needleſs among Chriſtians, who being all holy, ſtand in need of no laws; that no tythes, no taxes are to be paid; no intereſt for money; that goods are to be in common; that the Holy Ghoſt continually ſpeaks to the faithful by frequent revelations and viſions; and that the baptiſm of infants is the devil's invention. (See Ottius's *Annales Anabaptiſtici*, p. 21. Godofr. Arnoldus, Hiſtoria hæretica, l. xvi. c. 21. Fueſlin, &c.) The tumults, rebellions, and plunders of the Anabaptiſts, in Saxony, Suabia, Franconia, and other places, having armed all potentates againſt them, Menno Simons, a lewd and wicked prieſt (as he acknowledged himſelf to have been) in Friſeland, apoſtatized to them firſt ſecretly, ſoon after publickly, in 1537, but retrenched (at leaſt in words) thoſe moſt pernicious principles which led men into rebellion: He alſo condemned thoſe Anabaptiſts who allowed polygamy and divorces at diſcretion. He travelled with a wife and children over Holland and Weſtphalia, and died in Holſtein in the year 1561. From him his followers are called Menonites, now reduced to a ſmall number in Holland. On him ſee Mollerus (*Cimbria Literata*, T. ii. p. 835, and Herm. Schyn's *Plenior Deductione Hiſtoriæ Mennonit.* c. 6.) Our Engliſh modern Anabaptiſts reject infant baptiſm, and generally allow no baptiſm but that of immerſion, but in moſt other points are mere Calviniſts, (ſee Croſby's Hiſtory of the Engliſh Baptiſts, 4 Vol. Octavo.) Hornius, in his Eccleſiaſtical Hiſtory, and others take notice that ſeveral among the firſt Anabaptiſts in Germany blaſphemed the Trinity, but without any regular ſyſtem. Probably ſome among thoſe who attended John a Laſco hither, were tinctured with theſe errors. In the reign of Edward VI. only two perſons ſuffered for hereſy, Joan Butcher, and George a Dutchman, whoſe blaſphemies were tinctured with Anti-Trinitarian notions. Sir John Hayward informs us, in his Life of Edward VI. that this prince was very unwilling to ſign the dead-warrant for the execution of any heretics, not to ſend them to hell: and remained long firm in this reaſon and reſolution in the caſe of Joan Butcher, affirming that he would not drive her headlong to the devil: but thought it beſt to ply her with corporal chaſtiſements, which with reſpite of time, might reduce her to good order: But that Archbiſhop

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Cranmer, who had promoted the execution of ſanguinary laws in religious matters under Henry VIII. uſed on this occaſion the moſt cogent intreaties, and when with mere importunity he had prevailed, the King in ſubſcribing his name, ſaid, that he would lay all the charge upon the Archbiſhop before God. In the reign of Queen Elizabeth many were put to death in England, for Arianiſm. To mention only thoſe who ſuffered on this account at Norwich, from Bromfield's Hiſtory of that city, in 1579, Matthew Hamont Plowright, was condemned by the Biſhop and Conſiſtory, for denying the Godhead and power of Chriſt, was delivered to the ſheriffs of Norwich, and burnt in the Caſtle-ditch, May 20, after both his ears had been cut off for blaſphemy. In 1583, John Lewis was burnt for the like opinions, in the ſame city. Likewiſe one Cole, an Anabaptiſt and Arian, in 1587; and in 1588, Francis Ket, Maſter of Arts, having been firſt condemned by the Biſhop. Many ſuffered in the like manner at London, and in other parts of the kingdom, as is related by Speed, Stowe, Burnet, &c. Arianiſm repreſſed with ſuch ſeverity, did not openly ſhew its head ſo long as theſe laws were executed, yet it ſeems to have lurked among the Engliſh Anabaptiſts; and in the reign of James I. Bartholomew Legate was burnt in Smithfield, for denying the Trinity: And Edward Wightman at Litchfield, having been convicted of being an Anabaptiſt and Arian, and condemned firſt by the Biſhop of Coventry and Litchfield, as Fuller and Croſby relate at length. It ſeems not to be doubted but that in the confuſion cauſed by the grand rebellion, it alſo found advocates, ſince the great poet Milton ſeems to rank the Son of God amongſt creatures, (Par. Loſt. B. iii. v. 383, 309, 409, &c.) though in many places he ſeems to allow him to be truly God, (B. iii. v. 306, 139. B. 7. v. 104, &c.) unleſs by Arian ſubtilties, he deviates from the common rules of ſpeech, and the received meaning of words. We are indeed informed by the Author of his Life, that he often changed his religious principles, from a Preſbyterian turned to be an Independent and Anabaptiſt, and in the latter part of his life, refuſed to be joined in communion with any religious ſect in the world.

Amongſt the Diſſenters in England ſeveral have openly declared themſelves Arians, and others Socinians; and theſe hereſies are now publicly profeſſed by whole aſſemblies in London and elſewhere. The Anabaptiſts indeed, in their Confeſſion of Faith at London, in 1646, acknowledge "the

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" the Father, Word, and Holy Spirit, each having the " whole divine eſſence, yet the eſſence undivided." And amongſt the Quakers, Wyeth, one of their firſt and moſt celebrated champions, in his *Switch for the Snake*, p. 34, and 527, confeſſes a diſtinction in the Godhead, and an eſſential equality between the Father, Son, and Holy Ghoſt, though he excepts againſt the word perſon. It does not appear that George Fox, the Anabaptiſt ſhoemaker, who firſt broached this ſect in 1655, or his fanatic collegue, James Nailor, formerly Quarter-maſter in Lambert's regiment, in Cromwell's army, explicitly denied the Trinity. Neither is this expreſſed in Robert Barclay's Apology for the Quakers. Yet they univerſally reject the words of Trinity or perſons in God, and give no explanation of the Scripture expreſſions, which alone they employ. Many amongſt them ſeem to deny this myſtery, and Hicks, the Anabaptiſt, in his famous Challenge to William Penn, and George Whitehead, and the reſt of the Quakers, and in his conference on this head in London, in 1674, ſeems clearly to prove that George Fox himſelf denied the Divinity of Chriſt, or his perſonal diſtinction without us. (See Croſby's Hiſtory of the Baptiſts, T. ii. p. 298.) And the learned Doctor Hickes, in his Letter to Mr. Nelſon, concerning Biſhop Bull, ranks the Quakers among the Unitarians, that is, Socinians and Arians. (Life of Bull, p. 515.)

When the Socinian and Arian controverſies were raiſed in Holland by the Poliſh refugees, they ſoon reached England, and many, eſpecially among the Preſbyterian and Independent Miniſters, warmly embraced thoſe errors, as Mr. Nelſon informs us in his Life of Biſhop Bull. At that time the diſputes about juſtification had been carried on with the greateſt heat, both among the Diſſenters and the Divines of the eſtabliſhed church, many leaning to Antinomianiſm and Libertiniſm, ſome to Pelagianiſm and Socinianiſm, and others adhering to the Council of Dort, Manichæiſm, and and Fataliſm. The Solifidians, in the firſt claſs were long the moſt numerous, the greater part looking upon this doctrine as the eſſence or ſoul of Proteſtantiſm. Mr. George Bull of Oxford, then Rector of Suddinton, near Cirenceſter, in Glouceſterſhire, ſolidly confuted this error by his *Harmonia Apoſtolica*, printed in 1669, in which he defends the doctrine of S. James concerning juſtification by works, and demonſtrates that St. Paul teaches the ſame. Mr. Richard Baxter, though a fiery zealot for Preſbyterianiſm, had

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also published against the doctrine of Justification by Faith alone, his *Aphorisms on Justification*, in 1649, the first of all his most voluminous writings: For which he was warmly fallen upon by many of his brethren, especially by John Crandon, in his *Baxter's Aphorisms exorcised*: William Eyre, in his *Vindiciæ Justificationis Gratuitæ*: Christopher Cartwright, John Wallis, Lawson, Doctor Crisp, &c. Doctor Tully also wrote in defence of the same doctrine against both Mr. Baxter, and Mr. Bull. Doctor Crisp's Book being reprinted in 1690, spread abroad the errors of Pelagianism, Socinianism and Arminianism. But Dr. Daniel Williams, an Independent Preacher, who succeeded Mr. Baxter in the management of this cause, refuted Crisp's Book on every article, in 1692. Mr. John Tombes, who having had his education at Oxford, is esteemed the most learned champion the English Anabaptists boast of, besides many books against Mr. Baxter, published in 1676, *Animadversions* in Latin against Mr. Bull's *Harmonia Apostolica*, in Defence of the Antinominian System. (See Crosby, T. i. p. 297.) Yet Doctor Williams by his indefatigable pains had such success that before his death the Antinomians were reduced among the Presbyterians to three or four preachers, and those of no esteem in their sect. Their number was also much diminished among the Independents and Anabaptists.

In these debates concerning Justification, some fell into the Socinian error with relation to Christ's satisfaction, imported hither from Holland, and blasphemously maintained that Christ did not suffer or die for man's Redemption, or the satisfaction of sin, and that no satisfaction or atonement can be made for another by a commutation of persons. This error was indeed refuted by Doctor Williams, and Bishop Stillingfleet: But this step opened a door to the main Socinian error, that Christ was a mere man, and had no existence before his temporal birth of the B. Virgin, which together with Arianism in all its forms, in a short time made great progress in England. The Socinians were generally for having the controversy decided by scripture and reason, without any regard to the testimony of the most ancient Christian writers. But the Arians made a very high boast that the Fathers who lived before the first council of Nice, were of their sentiment. Several Arian and Socinian books published in Holland, began to be dispersed in England: and even some of those who maintained the orthodox faith

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of the Trinity, allowed the expreſſions of many Anti-Nicene Fathers not to be exact, though their faith was ſound. To check their confidence, Mr. Bull, in the ſpace of five years drew up his excellent *Defence of the Nicene Faith*, which he finiſhed in 1680, and printed at Oxford, in 1685. It is chiefly levelled againſt Chriſtopher Sanden or Sandius, who died at Amſterdam in 1680, author of ſeveral treatiſes of rank Arianiſm, leaning to a degree of Socinianiſm. See his *Scriptura Trinitatis Revelatrix:* Alſo his *Nucleus Hiſtoriæ Eccleſiaſticæ*, being a Collection of Hiſtorical Facts and Paſſages of Writers ſtrained in favour of Arianiſm. He alſo compiled the Library of Anti-Trinitarians, which is a Collection of the moſt noted Socinian writers, though he did not live to publiſh it himſelf. Bull had alſo in view to confute in this treatiſe ſeveral other Authors, principally Zwicker, the famous Socinian, and certain capital miſtakes of Petaw: likewiſe Epiſcopius, and Curcellæus, the Arminian Arians. In the firſt part of this work he demonſtrates from Scripture and the tradition of the Anti-Nicene Fathers, the pre-exiſtence of Chriſt in a far more excellent nature, before he was born of the Virgin. In the ſecond, that he is of the ſame divine and incommunicable nature or eſſence with the Father, and co-eternal with him. In the third, againſt the Sabellians and Tritheiſts, that he proceeds from the Father, but by the neceſſity of his exiſtence from eternity. Whence the Father is the fountain, original and principle of the Son: But the term of ſubordination which Mr. Bull here uſes, and which Doctor Waterland calls *Subordination of Order*, not of nature, for what the church expreſſes by the words *Order, Miſſion, Proceſſion and Production*, is a new language unknown to the ſcriptures and church, and though orthodoxly explained by theſe Authors, nevertheleſs improper; the word ſubordination uſually implying a ſubmiſſion or dependence. Whence ſome took occaſion to lay to this Author's charge the monſtrous hereſy of Tritheiſm, which ſome Engliſh writers then eſpouſed. Doctor Clarke, Mr. Whiſton, and other Arians have endeavoured to avail themſelves of this conceſſion, and manner of ſpeaking in Dr. Bull and his followers; and Doctor John Edwards of Cambridge, in his Animadverſions on Doctor Clarke, ſeverely condemns Biſhop Pearſon, and Biſhop Bull, for ſuch expreſſions as imply any ſubordination or inferiority of the Son as Son; for they tend to overthrow, or at leaſt to give miſtaken apprehenſions of the Trinity. Doctor Bull ſeems indeed more excuſable in uſing

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using this new term, as his design was chiefly to exclude the heretical expressions of Calvin, who styles the Son not *God of God, Light of Light*, but God of himself ἀυτόθεος, no less than the Father; which is to deny his procession, and the Father's prerogative of first principle and origin in the Divinity: which takes away the distinction of the persons or hypostases, and either confounds them with the Sabellians, or distinguishes the natures with the Tritheists. This several Authors both among Protestants and Catholics call Calvin's Heresy of Autotheists. See Calvin Instit. Theol. l. i. c. 13. §. 19. Danæus Isagog. Christ. l. i. c. 23. who with several other Calvinists warmly vindicates that point: and the Censures of Bellarmin, Possevin (l. de Atheis. 3. Hær. c. 6. Petau, Arminius, Episcopius, and Curcellæus: Bull, (Sect. iv. c. 1. §. 8.) &c. From the heads of the Catholic doctrine concerning the Son, established by Mr. Bull, the Divinity of the Holy Ghost easily is unfolded; which this Author, though but incidently, demonstrates. For he shews, first, against the Sabellians, that the Holy Ghost is not a mere energy of the Father, but is a distinct person. Secondly, that he is of the same nature and essence with the Father and the Son, and thirdly, co-eternal. Fourthly, yet is not self-originated, but from eternity by the necessity of the very existence of the Deity, proceedeth from the Father and the Son. This work, notwithstanding some few mistakes in understanding some passages of the Fathers, did the Author great honour both among Catholics and Protestants. Bossuet, Bishop of Meaux, (Premier Avertisement sur les Lettres de Jurieu contre l'Histoire des Variations, §. 25.) and other Catholics highly applaud it. The university of Oxford, in full convocation, made a public acknowledgment, of the singular honour done them by a former member, and the lasting service done to the whole church; and in 1686, admitted him to the degree and title of Doctor in Divinity, though he had never taken any academical degree, not so much as in arts.

Episcopius (Instit. l. iv. c. 34.) and Curcellæus (*l. de Necessitate Cognitionis Christi*), had written against the Anathema pronounced by the Council of Nice against the Arians, pretending there is no necessity of believing in what sense or manner Christ is called the Son of God. This Latitudinarian notion found advocates in England. It was explained and strongly enforced in a book printed at Oxford in 1690, under the title of *The naked Gospel*; condemned and ordered

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ordered to be publicly burnt by the Convocation of the univerſity of Oxford, on the 19th of Auguſt, the ſame year. Nevertheleſs, ſhoals of writings in defence of that book, and of the whole Socinian ſyſtem made their appearance: Among theſe, *The Hiſtorical Vindication of the naked Goſpel*, was either originally written by the famous John le Clerc of Amſterdam, or by him tranſlated into his *Life of Euſebius of Cæſarea*. Againſt this prevailing error, Doctor Bull wrote and printed at Oxford in 1694, his *Judgment of the Catholic Church*, in which from Scriptures, the ancient Creeds, and the Fathers of the three firſt centuries, he demonſtrates the neceſſity and obligation of believing the Divinity of God the Son, and the adorable myſtery of his Incarnation.

Daniel Swicker, a Pruſſian phyſician, who was born at Dantzick in 1612, and died at Amſterdam in 1678, had publiſhed many very pernicious pieces in defence of Socinianiſm before Sandius entered the liſts, who often copies him. This bold and ſubtle Hereſiarch pretended that the divine generation of Chriſt was the invention of Simon Magus and his diſciples, who corrupted the ſimplicity of the goſpel: The beginning of the goſpel of St. John, he called a forgery of ſome Simonian heretic; from which he would have it that Juſtin Martyr, and the ſucceeding Fathers learned their doctrine of the pre-exiſtence of the divine Word. Beſides a great number of Socinian books, to which he openly prefixed his name, Sandius informs us that he was author of the famous *Irenicum Irenicorum*, or Triple Rule of the Reconciler of Chriſtians, by reaſon, ſcripture, and ſound tradition, printed at Amſterdam, in 1658, in which the Socinian venom is moſt ſubtilly inſtilled. Theſe works of Swicker being diſperſed in England, Doctor Bull confuted them by a third treatiſe, entitled, *Primitive and Apoſtolical Tradition concerning the Divinity of Jeſus Chriſt*, printed at London in 1703. Doctor Bull was preferred by Queen Anne, in 1703, to the biſhoprick of St. David, and died in 1709. His works were warmly attacked by Mr. Gilbert Clerke, an Anti-Trinitarian, in three treatiſes, the firſt printed in 1695, under the title of *Ante-Niceniſmus, or the Teſtimonies of the Fathers who wrote before the Council of Nice, touching the Trinity*. The ſecond in Latin, *Fourteen Short Anſwers to Doctor Bull's Defence of the Nicene Council*. The third, *The True and Ancient Faith concerning the Divinity of Chriſt*. This author only follows Swicker and Sandius,

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dius, whom he often copies; was of Sidney-College, in Cambridge, but left his fellowſhip there in 1655, becauſe he would not take the degree of Batchelor, or conform any longer to the church of England. He was well verſed in the mathematicks, in the Greek language, and the critical ſtudy of the Scriptures. By reading the Socinian writers, he imbibed their poiſon; yet would ſay, he was no Socinian, becauſe he diſagreed about the divine attributes, and the ſatisfaction of Chriſt, on both which articles his notions were entirely ſingular. John Lord Arundel of Trerife, by the diſputes of Dr. Sherlock, Dr. South, and others, began to be much perplexed what to believe concerning the Trinity, and conſulted Biſhop Bull. That prelate who had already ſufficiently defeated the Arians, anſwered his Lordſhip by a confutation of Sabellianiſm and Tritheiſm, under this title; *The Doctrine of the Catholick Church, for the three firſt Ages, concerning the Trinity, in Oppoſition to Sabellianiſm and Tritheiſm.*

Tritheiſm is an hereſy little heard of in former ages. It was firſt broached by one John Aſcaſnagus among the Syrians, as we are informed by Joſ. Aſſemani (Bibl. Orient. T. ii. p. 327.) John Philoponus, a grammarian and philoſopher at Alexandria, where he died about the year 610, being deeply verſed in the writings of Ariſtotle and Plato, from the latter imagined a Trinity of diſtinct natures in the Godhead. This error was immediately condemned by the Oriental Patriarchs and Councils. (See Photius, Cod. 24, 75 and 215, &c.) With the ſpawn of hereſies, which the pretended Reformation brought forth, Tritheiſm alſo was revived, firſt, by Valentinus Gentilis, who maintained in the Trinity three diſtinct eternal Spirits, differing in their numerical eſſences, for which error joined with Arianiſm, he was beheaded at Bern, on the 9th of September, 1566, and afterward by two eminent divines of the Proteſtant church of England. Dr. Ralph Cudworth, eminent for theology, and particularly for his deep reſearches in the ſyſtems of ancient philoſophy, publiſhed againſt the Deiſts in 1678, his *True Intellectual Syſtem of the Univerſe*, in Folio, a work fraught with great erudition, in which with regard to the Deity, Spirits and Ideas he followed Plato, and even the latter Platoniſts. From his imaginary notion of the obſcure Platonic Trinity, he maintained that the three perſons are three diſtinct ſpiritual ſubſtances, but that the Father alone is truly and properly God, or properly Supreme, and that abſolute

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abſolute honour is due to him only, the Son and Holy Spirit being God only, by the Father's concurrence with them, and their ſubordination and ſubjection to him. He allowed, indeed, that the divine attributes, ſuch as Omnipotence, Omniſcience and the reſt, may be aſcribed to them; but ſaid they are not omnipotent *ad intra* or of themſelves, but only by means of the Father's concurrence. This ſyſtem framed by mixing heathen philoſophy with divinity, in a point which is to be decided by revelation only, implied downright Arianiſm; but ſeems to have died with its author.

Tritheiſm ſoon after was abetted in a warmer and more dangerous manner, by Dr. William Sherlock, then Maſter of the temple. Having taken the degree of Maſter of Arts at Cambridge, and being made Rector of St. George's, Botolph-lane, London, in 1673, he attacked the Solifidian and Antinomian doctrines, by a book, *On the Knowledge of Chriſt, and our Union with him*, chiefly levelled againſt Dr. John Owen's book, *On Communion with the Father, Son, and Holy Ghoſt.* Owen and others, anſwered him with rage; and Sherlock carried on the controverſy with equal heat, but too much wit and pleaſantry for ſo ſerious a ſubject. In 1680, he took the degree of Doctor of Divinity, and was made in 1685, Maſter of the Temple. In the reigns of Charles II. and James II. he wrote warmly for the doctrine of paſſive obedience and non-reſiſtance to the ſupreme powers; and in 1689 was ſuſpended from all his preferments. During this ſuſpenſion he wrote his book, entitled, *A practical Diſcourſe concerning Death*, which was licenſed in January, 1690; but he took the oaths to William III. and Queen Mary, toward the cloſe of the ſame year. In 1691, he publiſhed againſt the Socinians his *Vindication of the Doctrine of the Trinity*, in which he clearly teaches three diſtinct minds and ſpirits in the Deity (p. 67, 85, 123, &c.) However, that very year on the 15th of July he ſucceeded Dr. Tillotſon, who was promoted to the Archbiſhopric of Canterbury, in the Deanery of St. Paul's. Dr. South, who had been ſucceſſively Chaplain to the Earl of Clarendon, the Duke of York and King Charles II. this ſame year publiſhed *Animadverſions* on the Vindication of the Trinity, and beſides many other tracts, one in 1695, entitled, *Tritheiſm charged upon Dr. Sherlock, and the Charge made good.* Dr. Sherlock maintained his error by many treatiſes, and the diſputation was carried on by both parties with the greateſt acrimony. The Doctor's notion having been aſſerted in a

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ſermon preached before the univerſity of Oxford, by one of Univerſity College, the doctrine was condemned by a general meeting of the Vice-chancellor and Heads of Colleges and Halls, 25 Nov. 1695, as falſe, impious and heretical; contrary to the doctrine of the Catholic church, and particularly of the church of England. Dr. Sherlock wrote *An Examination of the Authority and Reaſons of this Decree*, and other virulent pieces; and was anſwered by Dr. Edwards, principal of Jeſus College, and others. A ſtop was put to this debate, by directions of King William III. to the Archbiſhops and Biſhops, iſſued at their motion, in which it was ordained, that in the explication of the Trinity all new terms ſhould be avoided. See the Hiſtory of theſe matters in the Life of Valentinus Gentilis, the Tritheiſt, with an Appendix againſt Dr. Sherlock, the new Tritheiſt, printed in 1696; alſo in Burnet's Hiſtory of his own Times, Vol. iii. p. 213. *Biographia Britannica* in Sherlock and South. In 1698, died Mr. Firmin, the chief propagator of Socinianiſm in England: Yet Socinian books continued to be printed and ſpread in England. Doctor Sherlock in his *Concio ad Clerum*, before the Convocation in 1701, warmly exhorted his brethren, to oppoſe thoſe heretical and viperous tracts, which threatened ſo much danger to the church. He publiſhed againſt them, *The preſent State of the Socinian Controverſy*, in 1698. *Proofs of Chriſt's Divinity*, in 1706, and other pieces till his death in 1707. Doctor South then Prebendary of Weſtminſter (a very eloquent writer, diſtinguiſhed above all other Engliſh preachers for the brilliancy and poignancy of his wit) as far as his controverſies with Dean Sherlock, and afterward with Biſhop Stillingfleet would allow him, appeared alſo a zealous champion in defence of the Trinity, till his death in 1716, but was branded with the name of an Intolerant by Archbiſhop Tillotſon. (See his Life by Birch, p. 195, 354, 428.)

At this time, two new champions had entered the liſts in favour of Arianiſm, Mr. Will. Whiſton, and Dr. Samuel Clarke. The latter was ſon to an Alderman of Norwich; gave proofs of his extraordinary abilities, whilſt a ſcholar at Cambridge, and when Mr. Whiſton, being collated to the living of Lowеſtoft in Suffolk, reſigned his chaplainſhip to Doctor John Moore, Biſhop of Norwich, ſucceeded him in the latter office in 1698. Mr. Whiſton tells us, that in the year 1705, he firſt diſcovered that Doctor Clarke began to adopt the ſentiments of the Arians, whom he calls Euſebians.

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bians. Dr. Samuel Clarke was chosen chaplain to Queen Anne, and in 1709, was presented to the rectory of St. James's, Westminster. Upon being settled in the city, he took the degree of Doctor in Divinity at Cambridge, when he maintained Free Will in his public disputation with great applause. Doctor James, Royal Professor of Divinity, who knew Mr. Whiston to be a professed Arian, suspected his friend the defendant, to be a latent one, made a digression from the *Thesis* to press him to condemn a proposition found in a late Essay of Whiston's, that "Our Saviour had no "human soul, but that the divine Word supplied its place;" which Clarke eluded. In 1712, he printed his beautiful and correct edition of *Cæsar's Commentaries*, dedicated to the Duke of Marlborough, and soon after in the same year his *Scripture Doctrine of the Trinity*, of which he gave a second edition with alterations in 1719; and prepared a third with additions, which appeared after his death. In the first part he lays together the texts relating to the Trinity; in the second he explains them in favour of Arianism; in the third he considers the passages of scripture relating to that article. This publication was a signal given to other writers of that class, who poured upon the public an inundation of essays and books on this subject. The Orthodox Protestants took the alarm, and exerted their zeal by clamours and apologies. Amongst these Dr. Daniel Waterland, head of Magdalen College in Cambridge, afterward chaplain to the King, chiefly distinguished himself. His principal works in this controversy, were, *1st, Waterland's Vindication of Christ's Divinity, against Dr. Clarke*, 2 vol. 8vo. 1719. *A second Vindication of Christ's Divinity, in answer to Dr. Clarke*, 8vo. 1723. *Waterland's Queries relating to the Trinity*, 8vo. Cambridge, 1714. *Two Defences of the Queries*, ib. An excellent *Commentary on the Athanasian Creed*, 4to. 1724. In general, though this controvertist displays great erudition and zeal, and enforces many solid proofs with strength, he laid himself open to his adversaries, by heaping up many passages little to his purpose. Dr. Clarke published answers to most of these books, and to several others. In 1714, the Lower House of Convocation, presented a complaint to the Upper House against Dr. Clarke's *Scripture Doctrine*, and several defences of the same, with an extract of several Arian assertions. The Upper House at first, shewed great zeal in prosecuting him, but afterward sought to come to temper. Hereupon Dr. Clarke

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Clarke drew up, and laid before them a reply, in which he declares his belief, that the Son of God was eternally begotten by the eternal incomprehenſible power and will of the Father; and likewiſe the Holy Ghoſt: Adding, that he wrote nothing but what he ſincerely intended for the honour of God, and to avoid the hereſies in both extremes; and was ſorry it had given offence, and did not intend to write any more on the Trinity. The Upper Houſe accepted this declaration; but the Lower urged their complaint that he had made no recantation of his hereſies, nor ſatisfaction for the ſcandal. But the Upper Houſe choſe to let the affair drop. Dr. Clarke died in the ſame perſuaſion in 1729. An accidental interview and diſputation with Dr. Sam. Clarke gave occaſion to the conciſe, but moſt learned accurate *Anſwer to Clarke and Whiſton*, publiſhed by Dr. Hawarden in 1729.

Mr. William Whiſton, mathematic profeſſor in Cambridge, having in a catechetical lecture which he had during a year in one of the pariſh churches in the town, and in other diſcourſes, openly preached the Arian hereſy, which on all occaſions he had long publicly profeſſed, was heard, condemned and baniſhed from the univerſity for hereſy, at a meeting of the Vice-chancellor and the Heads of Colleges, October 30th, 1710, in which chair Mr. Nic. Sanderſon was choſen his ſucceſſor. When Dr. Clarke had often recourſe to clokes to palliate his true ſentiments in order to keep his rectorſhip, Mr. Whiſton openly delivered his tenets: The former alſo when accuſed in 1718, of having altered the doxology in the ſinging Pſalms, "To God, thro' "Chriſt his Son, all glory be, &c." anſwered that this had been done only by the afternoon lecturer, without his order or knowledge; but Whiſton always maintained that innovation, and wrote with warmth againſt the Biſhop of London's order, for not uſing any new forms of doxology, dated Dec. 26, 1718.

The moſt daring attempt in favour of Arianiſm, was made by Dr. Robert Clayton, Biſhop of Corke and Roſſe, afterward of Clogher. In his *Eſſay of Spirit* in 1750, having laid it down as a principle, that orthodoxy is local, and varies in every country, according to the eſtabliſhed religion of every place, he undertakes to confute the doctrine of the Trinity, and pretends that Chriſt is the Archangel Michael incarnate, whom he allows to have been the nominal God of the Jews, ſo called and adored, becauſe commiſſioned by God

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God to govern and protect that nation; and on this account called Jehovah of Sion, a creature framed by Jehovah of Hosts, the only true Supreme God. The Holy Ghost he thinks the Archangel Gabriel. This latter assertion, indeed in his *Defence of the Essay of Spirit*, he only calls a conjecture. His repeated boasts of his readiness to die a martyr in that cause, could not stand the first threats of the least disgrace. When on the second of February 1756, he had made a speech in the House of Lords in Ireland, for excluding the Nicene and Athanasian Creeds out of the Liturgy, &c. an emotion being raised, and one crying out that he ought to be called upon to give an account before the House, he fell into such a consternation and agony, that his countenance was suddenly changed, and he was carried home in fits. In this state he lay so much altered that his friends scarce knew him, and could not sufficiently express their surprize; in which disorder he soon after died.

THE

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THE ELEVENTH TREATISE.

ON THE

FEAST OF CORPUS CHRISTI.

THE Old Law was given to prepare men for the great myſteries of the New Law, which as far ſurpaſſes the Old as the truth does its ſhadow, and the reality its type and figure. The chief prerogatives of the law of the goſpel appear, Firſt, in the more diſtinct revelation of the truths of ſalvation, and of the ſtupendous myſteries of the divine Mercy. Secondly, In the wonderful accompliſhment of our Redemption, which the antient ſaints only believed to come. And thirdly, In the inſtitution of the moſt holy ſacraments, and awful ſacrifice which Chriſt has left us. Sacraments are the channels of divine grace for the ſanctification of our ſouls, and ſacrifice is the ſupreme homage by which we honour God. In theſe then conſiſt the principal dignity and advantage of a religion. The bleſſed Euchariſt is both the great ſacrifice, and the moſt holy and moſt wonderful of all the ſacraments of the law of Grace. Therefore a principal excellency of the new Law conſiſts in this adorable myſtery, in the inſtitution of which Chriſt diſplayed his infinite wiſdom, power, and love. It is therefore juſt that we ſhould celebrate the memory thereof with a feſtival of thankſgiving. The bleſſed Euchariſt is the moſt wonderful miracle of the Omnipotence of God, being a perpetuation of his adorable Incarnation amongſt us. That an eternal God ſhould be born in time, and die on a Croſs for ſinful man, is a prodigy which men and angels will admire in raptures of aſtoniſhment to all eternity, without being ever able to fathom it. It is a myſtery which creatures could never have known to be poſſible to Almighty power itſelf, had they not ſeen it effected. But it is a myſtery the more worthy an infinite God, the more it is exalted above the comprehenſion of the moſt ſublime created intelligences. But the Almighty did

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did not ſtop here: He renews and continues the ſame to the end of the world in the holy ſacrament of the altar, and this in the moſt wonderful manner. We behold the outward appearance of bread after conſecration the ſame as before. Our ſenſes diſcern the ſame phyſical accidents, the colour, quantity, taſte, and other qualities of bread; nor are they deceived in their immediate object; for they receive theſe impreſſions. Yet no bread is preſent: Theſe accidents are without their ſubject. The laws of nature are ſubject to the will of their Creator. He who eſtabliſhed them, and framed all things in the moſt admirable harmony and wiſdom, is maſter to ſuſpend, change, and diſpoſe them at pleaſure, for the greater manifeſtation of his power. Thus we read many ſtupendous miracles wrought by him. But the holy Euchariſt is the moſt wonderful of all miracles, being a myſtery by which the Creator of all things choſe to ſhew the extent of his power, and the inexhauſted richneſs of his greatneſs and of his love. The bread ſubſiſts no more, though its appearances or accidents remain for the exerciſe of our faith, and to conceal the adorable myſtery from our corporal eyes: For if we ſaw, we ſhould no longer have faith, and if Chriſt had given himſelf viſible to us, this would be no longer a ſacrament, a veil, or a myſtery. But the ſubſtance of the bread is changed into that of the precious body of *Chriſt*, by that ſame power which made all things out of nothing, and which can as eaſily re-produce the ſame body in a different place, as it can deſtroy any created body and produce the ſame again. Thus the ſacred humanity of *Chriſt*, which reigns at the right hand of the Father, placed above all creatures in heaven, is re-produced on the altar, but in its glorified and impaſſible ſtate, and exiſting truly and really but in a ſpiritual manner, without its external quantity and extenſion, whole and intire in every hoſt, and if a diviſion be made, in every ſenſible particle thereof, as as long as the ſpecies or appearances of the bread remain: And thus is it multiplied, as often as the bread is conſecrated, over the whole world, from the Aſcenſion of *Chriſt* to the end of time. As the body of *Chriſt* is here in its glorified ſtate, it is perfect and entire under each ſpecies: conſequently in that of bread is contained the blood in the body; and in that of the wine, the ſacred body is produced together with the blood. With body and blood the ſoul of Chriſt muſt likewiſe be there: and by *concomitance*, the ſecond perſon of the adorable Trinity, hypoſtatically united to this humanity.

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manity. Also by circuminsession, as divines speak, the other two divine persons, as they have but one individual nature, and are one God; so that here are present *Christ*, both God and man, and the whole blessed Trinity, who by his immensity fills the creation, but who is particularly with the sacred humanity of *Christ*. What a complication of miracles do we here admire in one mystery? S. Thomas, and the church in his words in her office of this day, call it the perpetual pledge of our Saviour's passion; the abridgement of his sacred mysteries; the greatest of all the miracles wrought by him; our singular comfort in his absence; and the accomplishment of the greatest figures of the old Law. He did not institute this sacrament in the beginning of his ministry: He would prepare his disciples to the belief of it, by turning water into wine, and by innumerable other miracles wrought before them. Indeed, when they saw a God made man and dying for men, what could they think impossible for his goodness to do? After all, the holy Eucharist can never seem incredible to one who already believes the Incarnation of the Son of God. Infinite Wisdom contends with infinite Power in this holy mystery, to which we may apply those words of the wise man: "Sapientia ædificavit "sibi domum: Prov. ix. 1. Wisdom hath built herself a "house." For none but a God could have formed such a design, or invented so stupendous and so noble a means of grace, which surpasses the understanding of all creatures, and is the object of perpetual astonishment to the highest Cherubims: Here almighty Power, infinite Love, Goodness and Mercy meet in the most admirable manner; the most noble and most powerful remedy is applied to all our deep wounds; a seed of incorruptibility is planted in our mortal bodies; and the source of all grace is conferred upon us. Our Divine Redeemer has hereby contrived to satisfy his Love, and to consult our spiritual good, by affording us, during our exile, the comfort of his true and real presence amongst us, whilst our own advantages, and the wise dispensation of his holy Providence for the necessities of our present state of probation, keep him absent from our senses. But though he may seem in some sense to have even exhausted his Omnipotence, and the inventions of his infinite Wisdom, in giving us himself in so wonderful a manner, to be the nourishment of our souls; yet his Love surpasses all other considerations in this adorable mystery, which is properly the sacrament of his di-

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vine Love and Charity. His Power and Wisdom in it are only subservient to his Love.

S. *John Damascen*, beginning to speak of the holy Eucharist, uses these epithets (1), l. iv. de Fide Orthod. c. 14. p. 314. "The good, the all-good, the infinitely good God, "being all Goodness, would pour forth the overflowing "riches of his Goodness." And the Apostle S. John, the true disciple of love, ushers in the preparation for the institution of this holy sacrament in this manner. "Jesus, "knowing that his hour was come that he should pass out of "this world unto the Father; having loved his own who "were in the world, he loved them unto the end." John, xiii. 1. Indeed, in this mystery he has shewed the utmost effort of, and given full scope to his boundless love. He had before demonstrated it in the most astonishing effusion of his infinite goodness; but here he has centered in one permanent sacrament all his former wonderful testimonies of love towards us, and has out-done them all in this last confirmation of them to his church. Not content with all he had done and suffered for us in the whole mystery of his Incarnation, and of his sacred death and passion, the more to endear himself to us, he would leave us this perpetual pledge of his love, desiring by it to be always remembered and thought of by us: "Do this for a commemoration of me," Luke xxii. 19. It is the ordinary language of lovers to promise never to forget one another. This our Lord *Jesus* was pleased here to recommend to us, and that by the strongest pledge. What could it concern him if we should forget him? The loss would be wholly ours, whose happiness it is always to think of him, and extreme misery to be without him. It is infinite goodness and condescension that he is pleased to be the object of our unworthy mean thoughts, to enter such base minds, and suffer himself to be thought on amidst so many vanities and follies; nay, so many sinful objects, and polluted affections. But alas! he justly complains, after all, that he is forgotten by us. In what stake will Jesus have us always to remember him? In that of his passion and death, the more to inflame our love. "As often as you "shall eat this bread, or drink this chalice, you shall shew "the death of the Lord until he come." 1 *Cor.* xi. 26. Must not his precious wounds, as so many mouths inviting us, move us to love him? Can we behold, touch and re-

(1) Ὁ ἀγαθὸς καὶ παναγαθὸς καὶ ὑπεράγαθος θεὸς, ὁ ὅλος ὢν ἀγαθότης, διὰ τὴν ὑπερβάλλουσαν πλοῦτον τῆς ἀνάρρητου.

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ceive under theſe ſacramental veils, that adorable fleſh which was laid in the manger, which was buffeted, torn and hung on the Croſs for us; and which now ſhines glorious in heaven at the right hand of the Father, and not be all inflamed with his holy love, remembering the exceſs of his love, and what he has ſuffered for us! For this myſtery is the ſtrongeſt pledge of his love, given us to put us in mind of all thoſe things. *Chriſt* himſelf commands us herein to remember him and his ſufferings. "This do for the commemoration "of me," 1 Cor. xi. 24. He inſtituted the bleſſed Euchariſt to be a commemorative ſacrifice with regard to that bloody one which he offered on Mount *Calvary*; though it be likewiſe a real unbloody ſacrifice, or a renovation of the ſame in an unbloody manner, for the daily application of its fruits. He eſtabliſhed it to be a ſacrament, or ſacred ſign of his preſence concealed under the veils; which veils are called a type and figure, though he be really preſent under them, becauſe he is there in an inviſible manner, ſo that he is ſtill abſent to our ſenſes. The preſence of *Chriſt* in the Euchariſt, ſays a learned prelate (2), ſatiates not our hearts; becauſe we do not ſee him perfectly; it only inflames and excites our deſires. It is ſomething for the lover to know that his beloved is in the houſe, and already to ſmell his perfumes: but if he opens not the door, if he pierces not the veils, the rigors of his abſence are not over, but rather ſhew themſelves the more. *Jeſus Chriſt* knows this language, and when he ſays: "I go away," he accuſtoms us to underſtand it of his ſenſible preſence. "I go to the Father, "and you ſhall ſee me no longer, ſaith he," John xvi. 10. The privation of the ſight of him whom we love is a misfortune, as nothing can content us, unleſs we can behold and enjoy him. Hence the Euchariſt itſelf is an abſence of *Chriſt* to a heart that loves, becauſe ſuch a one languiſhes to "know him, as he is known by him," 1 *Cor.* xiii. 12. and "to be made like to him, by ſeeing him as he is in himſelf," 1 *John* iii. 4. His glory is concealed in the Euchariſt, and till that be revealed, as *S. Tereſa* amorouſly complains, nothing can ſatisfy our deſires, and we look upon him ſtill as abſent. Hence he ſent another Comforter, an inviſible Comforter within our own ſouls, whoſe ſweet preſence, by animating our faith and our hope, eaſes our groans, and makes our pilgrimage more ſupportable. Hence alſo he would inſtitute this holy ſacrament, in which he would

(2) *Boſſuet. Expl. de la Meſſe*, c. 44. p. 86.

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would always remain really with us, though concealing himself to our senses, as the nature of our present state required.

Our good and all our happiness depended on his leaving us. It was necessary that he should take possession of his glory, and complete his triumph: That he should open heaven for us, should send his Paraclete, should wean our affections from every thing on earth, and draw our hearts and all our desires up to heaven. He must then go away for our sakes, but his love would still stay with us under an invisible disguise, and it moved him to invent and institute this wonderful sacrament for that purpose. He both went to prepare places for us in his kingdom of glory, and remained always with us, though he could not do it in the rays of his Majesty in the wise oeconomy of our salvation. Queen *Hester* swooned away at the majesty of *Assuerus*, *Hesth.* xv. The Jews being terrified, begged that *Moses* might speak to them, and not God, *Exod.* xxxix. *Daniel* was not able to bear the glorious apparition of an angel, *Dan.* x. How then could we have borne to behold God among us in the brightness of his glory? Nor could that have suited our present time of faith and trial. Therefore as his love could not suffer a separation from us, he would abide hidden in this sacrament with us, to the end of the world. To be sensible of the excess of his infinite love in instituting this holy sacrament, we must remember, that he who gives us this great mystery, is the immense Lord of Majesty and Glory, who stoops so low, as not only to think with love and mercy of us weak miserable creatures, covered with sin, and the dreadful guilt of repeated treasons against him, but to confer on us the greatest good, and the richest gift he could bestow, even himself. The time when he made us this present, was when he was going to "pass out of this world to his Father." A friend, in the last moments of his parting, summons up all his tenderness, and perfectly melts away, and sinks under it. Our blessed *Jesus* felt these emotions the most vehement that human heart was able to do, as no soul was ever endued with a charity like his. He foresaw the fury of our enraged spiritual enemies, and perfectly knew our frame, our weakness, our miseries, and dangers; he was bidding us his last farewell in this world; his bowels were moved with pity and love; and in these moments, he devised his divine testament in our favour; in which he bequeathed to us, not earthly

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empires, or any worldly treasures, empty shadows, and dangerous snares, but a legacy, a gift worthy a God, such as he alone could bestow, or have thought on; for it was no other than himself. In his passion, he was himself to be our victim, to suffer and die for us; he bestows himself on us again in his heavenly kingdom to be our joy, our crown, and our infinite reward, and bliss to all eternity; and not content with all this, he would give us himself in these sacred mysteries, to be our daily spiritual food, our comfort and our strength, during the term of our exile on earth. He foresaw the monstrous ingratitude, insensibility, outrages, sacrileges, and profanations, which he should meet with in the world, in this adorable invention of love; how some would blaspheme it; others would repeat the perfidiousness of *Judas*, by receiving it unworthily, and in a state of mortal sin; others would slight it, and out of sloth seldom approach his divine banquet, suffering their souls to perish in the mean time with spiritual famine; and that very many would treat him in it without respect, or even attention to his presence. All this he knew: He foresaw distinctly every particular abuse and insult of men against this sacrament, to the end of time. Yet nothing could assuage the flame of his love. He desired from all eternity to give this proof of it, to the astonishment of all creatures; but more especially from the first moment of his Incarnation. Whence also he said, Luke xxii. 19. "With desire I have desired:" (that is to say, With the most vehement, languishing desire) "to eat this Passover "with you before I suffer." *Desiderio desideravi*, &c. He had overturned the most constant laws of nature in becoming man for us: He did the same again, by the most unheard of miracles, that he might give us himself in this heavenly banquet. This he did, that he might unite us to himself by the strongest and closest alliance. "He that eateth "my flesh, and drinketh my blood, abideth in me, and I in "him." John vi. 57. It is the property of love to desire the strictest union. Jesus, the eternal Lover of our souls, invented and instituted this sacrament that he might make us one with himself, to cloath us with his riches. For here he bestows on us his greatest gifts.

For the effects of the holy Eucharist in our souls are; first, That by it we are made *concorporeal* with Christ, in the communion of his divine flesh and blood, to use the expression of St. *Cyril* of *Jerusalem*. [*Cat.* 22. p. 319. *Ed. Ben.*] St. *Chrysostom*, [*Hom.* vi. *in Hebr.*] and other Fathers.

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thers. *Chriſt* mingles himſelf with us, and makes himſelf our ſpiritual food. But whereas our corporal food is converted into our ſubſtance, we, by this ſpiritual nouriſhment, are changed and transformed into *Chriſt*, and made moſt perfectly his members. Whence St. *Auſtin* makes *Chriſt* thus to addreſs himſelf to a ſoul, [*Conf. b.* 7. *ch.* 10]: "I "am the food of thoſe that are grown up: Grow thou up, "and thou ſhalt feed on me: Neither ſhalt thou convert me "into thee, like thy corporal food: But thou ſhalt be "changed into me." And St. *Leo* writes, [*Serm.* 14. *de Paſſ.*]: "The participation of the body and blood of Chriſt "makes us to paſs into that which we receive." This ſpiritual union of the ſoul with *Chriſt* is a permanent grace in the ſoul from the ſacrament, but is loſt by mortal ſin.

A ſecond principal effect of the holy Euchariſt, is the conſervation and great increaſe of habitual charity and grace, the ſpiritual life of the ſoul: Whence it is called the bread of life, the food and the life of the ſoul. *John* vi. It alſo increaſes the properties of habitual grace, eſpecially divine love, and all the infuſed virtues; and it confers abundantly actual graces, and a title to others in particular occaſions, or temptations. God is the bread of angels, who feed on him whom they behold in his glory: We, in our preſent ſtate of mortality, are nouriſhed by him under theſe veils. Nature uſes an artifice to feed little babes, and converts the ſubſtance of the mother into milk for their ſuſtenance; and God converts himſelf into a kind of milk, to uſe the expreſſion of St. Auſtin, (*in Pſ.* 33.) to nouriſh our ſouls in the diſguiſe of this ſacrament.

Thirdly, the holy Euchariſt preſerves us from, and ſtrengthens us againſt mortal ſin. "This is the bread that "cometh down from heaven, that if any man eat of it, he "may not die." *John* vi. 56, 59.

Fourthly, When received with diſpoſitions of penitence, it remits venial ſins.

Fifthly, It weakens the ſtrength of our enemies, allays the heat of the paſſions, and ſtrengthens our ſouls againſt temptations. Whence St. *Bernard* ſays, [*Serm. de Bapt. et Sacr. Altar.* p. 891.] "If any of you does not now feel ſo often, "or ſo violently the motions of anger, of envy, of luſt, or "the like, let him give thanks to the body and blood of "the Lord; becauſe the virtue of the ſacrament works in "him." And St. *Cyril* of *Alexandria* [*l.* iv. *in Joan.* c. 2.] "It is incredible, nay, impoſſible, that life ſhould not give

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" life to thoſe in whom it is. For as if we hide a ſpark of " fire in the aſhes, to keep a ſeed of fire, ſo our Lord by " his fleſh hides life in us, and as it were plants a ſeed of im- " mortality, which takes away all corruption." This virgin fleſh gives a particular grace by its touch againſt the paſſion of impurity. And as it is the cement of the union of the faithful together in the blood of Chriſt; fraternal charity is its characteriſtic: Whence it is called *Communion*.

Sixthly, It plants in us a ſeed of incorruption and immortality, as St. *Irenæus* and other Fathers remark. " He who " eateth me hath everlaſting life, and I will raiſe him up in " the laſt day." *John* vi. 55.

Seventhly, It is a hidden manna, and a ſource of ſpiritual ſweetneſs and joy to devout loving ſouls. " By which ſpiri- " tual ſweetneſs is taſted in its fountain," ſays St. *Thomas* (*Opuſc.* 57). M. *de Mabis*, a convert from *Calviniſm*, and a devout canon of *Orleans*, writes that he found *Jeſus* ſo ſweet in the holy communion, that a taſte thereof, would, he thinks, bring all the *Calviniſts* to the true faith. See *Salmeron* in 1 *Pet.* i. 9.

Laſtly, It is a pledge of future glory, that we ſhall one day ſee him in his glory, whom we now receive in this hidden ſtate, as St. *Peter Damian*, and St. *Tereſa* devoutly ſing in their Canticles.

We have another evidence of the exceſs of Chriſt's love to us in the bleſſed Euchariſt, in the time when he left us this holy myſtery. Nothing ought rather to have hindered him from taking his abode amongſt us than this circumſtance. For what treatment did he meet with from men on earth? He was no ſooner born but he was perſecuted; he met with poverty, contempt, calumnies, blaſphemies and torments from men; and at that very time they were buſy in contriving his moſt ignominious and cruel death. What then could move him to abide ſtill with us, only the exceſs of his love? And what return does he aſk? No other than that we ſhould love, honour and often devoutly receive him in this holy ſacrament, and this for no other end than that we may receive the infinite advantages and graces which he deſires to confer upon us; and for which he inſtituted this divine banquet, making himſelf in it our daily nouriſhment, ſtrength, comfort, and ſupport; and the ſource of all ſpiritual graces and benedictions; and imparting to our corruptible fleſh a ſeed of immortality and eternal life: Becoming moreover for us in the ſacrifice of the altar; our daily vic-

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tim and our Advocate, pleading for us to the eternal Father; supplying by his love what is wanting in ours towards God, and offering himself to his Father in our name. We have nothing to offer worthy the Immensity of God; but in the sacrifice of the Eucharist, we have a victim in our hands which is infinite, and a homage worthy the greatness of his Majesty: A thanksgiving proportioned to the immensity of his benefits: A perfect sacrifice of satisfaction for all our sins, and of impetration of all graces. Instead of reaping all these inestimable advantages, and making a return of gratitude, devotion and fidelity, men, alas! often re-pay this mercy with the most outrageous injuries against the adorable sacrament itself; in which our Lord residing now on our altars, complains still as he did on the Cross: "They "have given me gall for my food; and in my thirst they "have given me vinegar to drink." Ps. lxviii. Infidels and heretics insult him by obstinately denying the truth of this mystery, and by their blasphemies against it. And Catholics by sacrilegious communions, indecent behaviour at Mass, or in the church, or by their Pagan lives multiply their outrages against their most loving Lord in this great mystery of love. O who will give water to my head, and a fountain of tears to my eyes, to bewail these indignities? O may the heavens and the earth, angels and men, all creatures, sensible and insensible, join in praising the goodness of our God in this holy sacrament, and in studying by their redoubled homages to repair the injuries he here receives. Sun and rocks, which were sensible at the death of your Lord and Maker, why are ye not also at the irreverences offered him in the blessed sacrament? O sun, cover thyself again with darkness! And O ye rocks, rend yourselves with horror! Descend at least, O holy angels, zealous defenders of the glory of *Jesus Christ*; come and weep bitterly over these disorders. And O chaste spouses of Christ, and all ye faithful lovers of your divine Redeemer, assemble in troops, and by your devout inflamed praises, and homages of love and adoration, honour your God in this wonderful mystery, and make what atonement is in your power to his most amiable injured charity. Offer up your labours, and all your actions to God for this end: Receive frequently the holy sacrament with the greatest devotion possible: assist at the holy sacrifice with the greatest fervour and assiduity: adore and visit *Christ* on the altar, as on his throne of mercy; and behave in his sanctuary, or holy place with the most awful

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respect

reſpect and reverence, ſaluting devoutly the holy ſacrament with theſe aſpirations of love and praiſe: "May Chriſt be "ever adored and praiſed in the moſt holy ſacrament." And never fail to employ this feſtival and the Octave in particular practices of devotion towards this moſt venerable myſtery of our religion.

The more inſolently hereſy began to inſult this adorable ſacrament, the more ſolicitous did the church ſhew herſelf to promote in the ſouls of her children true devotion and reſpect to it. Its inſtitution was always celebrated with ſolemn thankſgiving to the divine Goodneſs on Maundy Thurſday in Holy Week. But that time being moſtly taken up in commemorating the ſufferings of our bleſſed Redeemer, a proper ſolemn feſtival was appointed to honour this great myſtery, by the zeal of many pious perſons favoured with heavenly revelations and miracles, eſpecially in the perſon of bleſſed *Juliana*, of Mount Cornillon near *Liege*. This ſolemnity was firſt ordered to be celebrated in a ſynod held at *Liege*, in the year 1246. Pope *Urban* IV. in 1264 fixed it on the Thurſday after the Octave of *Whitſunday*, commanding it to be obſerved in the whole church with a ſolemnity equal to the four great feſtivals of the year. In his bull, which begins, "Tranſiturus de hoc mundo," after having extolled this wonderful ſacrament, he delivers himſelf in theſe words: "In this moſt holy commemoration we ſhed tears, devoutly "rejoicing: For our heart all bathed with gladneſs, cauſes "the eyes to pour forth tears. O the immenſity of the di"vine love! O overflowing divine piety! O moſt profuſe "liberality of our God! He had already given us all "things: he had conferred upon us the dominion of all "creatures upon the earth; and had ſo exalted us as to ap"point his angels to aſſiſt us, whom he has ſent to miniſter "for them who ſhall receive the inheritance of ſalvation. "Though his bounty had been ſo great, to ſhew it ſtill "more, out of the immenſe charity which he bears us, he "hath given himſelf to us; and ſurpaſſing all his other libe"ralities, exceeding all manner of love, he gives himſelf "to us to be our food. O ſingular and admirable bounty, "in which he that gives is the gift himſelf. Prodigious is "the liberality, when any one gives himſelf. He beſtows "himſelf for our nouriſhment, to the end that man, who "was fallen to death by one kind of food, ſhould be raiſed "to life by another meat: Man fell by the mortal apple, "and is again raiſed by the food of the tree of life. On the

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" other tree hung the morsel of our death: On this the " nourishment of our life. The taste of that overthrew " us: The taste of this saves us. Behold, how where the " evil has entered, from thence has come the medicine; and " from whence death sprang, life has also come forth. It " was said of the other meat, The day that thou eatest of it " thou shalt die; and it is said of this, He that eats of this " bread shall live for ever. O most excellent sacrament! " O sacrament worthy to be adored, reverenced, glorified, " honoured, exalted with most singular praises, recom- " mended by the loudest acclamations, entertained in pure " and chaste breasts," &c. After many other high encomiums, he exhorts all the Faithful by their extraordinary devotion on this day, to confound, if possible, the perfidiousness of heretics, and to repair and make amends for all former tepidity in assisting at, or celebrating the Mass, or in receiving the holy communion. He grants also perpetual indulgences, commanding all pastors carefully to give notice the Sunday before the feast, to all their parishes and dioceses, exhorting them by remonstrances and wholesome discourses, That, says he, " with a clear and entire confession of their " sins, with prayers, alms, and other works of charity and " devotion, they may so prepare themselves as to deserve " that day to partake of this blessed sacrament, and receive " it with reverence, and by it obtain an augmentation of " graces. To encourage the Faithful to honour and cele- " brate this great feast, we grant to all that do confess their " sins, and are truly penitent, who shall be found in the " church at the Matins of the said feast, one hundred days " pardon, and as many to those who shall devoutly assist at " Mass, and at the first or second Vespers; likewise for each " of the lesser canonical hours of that day; prime, tierce, " sext, none and compline, forty days: and that those who " shall be present the days within the octaves, at the cano- " nical hours, as is said, for every day's assistance, we grant " them one hundred days of pardon." This bull was confirmed by Pope Clement V. in a general council held at Vienne, in France, in the year 1311. [Clement. *Si Dominum in Sanctis, Tit.* 16. *De Sanctorum Reliquiis & Veneratione.*] Pope Martin V. again renewed and confirmed this bull, and the privileges and indulgences contained in it, adding others, and commanding all prelates and pastors to publish them in all their churches, on the Sunday before this festival. *See his bull, Ineffabile Sacramentum,*

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mentum, *An.* 1429. (*Bullar.* T. i. p. 328). Pope *Eugenius* IV. repeats the precept to all paſtors of promulging them yearly; confirms all the abovesaid bulls; but doubles the number of days in each of the Indulgences mentioned in them all. *Read his bull, Excellentiſſimum Corporis et Sanguinis Domini noſtri J. C. Sacramentum.* [*Bullar.* T. i. p. 342.]

We adore *Chriſt* preſent in the holy ſacrament of the altar. Even as man he is to be honoured with ſupreme adoration, becauſe he ſubſiſts by the ſecond divine perſon. Hence the council of *Trent* proves the Euchariſt is to be adored, from *Hebr.* i. 6. "Let all the angels of God adore him." He is truly in this holy ſacrament whom the Magi adored in the manger; and the Apoſtles and other devout perſons during his mortal life on earth; whom, on our altars the angels adore with trembling, and whom the faithful have always approached and received with ſome exterior action of adoration. For which, ſee S. *Auſtin*, [*in Pſ.* cxviii.] S. *Chryſoſtom* [Hom. 24. in 1 Cor. & l. iii. *de Sacerd.*] S. *Cyril* of Jeruſalem [*Cat. Myſtag.* 5.] *Origen* [*Hom.* 13. *in Exod.* & *Hom.* 5. *de div.*] S. *Gregory of Nazianzum*, [*Or.* i. *de S. Gorgonia*, p. 186.] &c.

S. *Ambroſe* proves that the Holy Ghoſt is to be adored, becauſe the fleſh of *Chriſt* made of the earth, is adored in the Euchariſt. "By the earth is underſtood the fleſh of Chriſt, "which even on this day we adore in the myſteries, and which "the Apoſtles adored in the Lord Jeſus. [*l.* iii. *de Spir. So.* c. 12. T. iii. p. 238. ed. Ben.]" S. *Chryſoſtom* lays down the rule [Hom. 7. in Mat. T vii. p. 112. ed. Ben.] "that every one "approach the ſacrament as the Magi did the manger, *to* "*honour and adore* (3)." He compares in the ſame place the unworthy communicants with *Herod, who adore in treachery, and ſtab in adoring.* And *Theodoret* [*Dial.* ii. *Inconfuſus*, T. iv. p. 85.] ſays of the elements in the bleſſed Euchariſt: *They are believed and adored*, &c. (4). *Daillé*, the famous *Calviniſt*, excuſes the Lutherans in this reſpect, becauſe they intend to adore the body of *Chriſt*, which is an object of adoration, [1 *Rep.* a *Chaumont*]. But *Proteſtants* object that if a hoſt, by ſome miſtake ſhould not have been conſecrated, that ſuch an adoration would certainly be idolatry. But Doctor *Jer. Taylor*, *Thorndyke*, and others of their own communion will inform them that it would be no more ſo, than if a ſtranger coming to *Chriſt* on

(3) Τιμᾶσαι καὶ προσκυνῆσαι. (4) προσκυνεῖται.

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on earth had miſtaken S. *Peter*, or ſome other for him. See Doctor *Godden*, *Catholics no Idolaters*, Part. ii. page 231, 232. And Mr. *Woodhead*, *Diſcourſe on the Euchariſt*, §. 29.

*** *Here our Author ends, being prevented by death from perfecting this Work.*

LAUS DEO SEMPER.

ERRATA.

Page 23. line 2. from the bottom, for hitherio, read, hitherto.
28. l. 2. note, ditto, *Fure*, r. *Jure*.
111. l. laſt, ditto, Cont. read, Canticles.
187. l. 28, ditto, water, gruels, r. water-gruels.
264. l. 1. for her, read, he.

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